



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

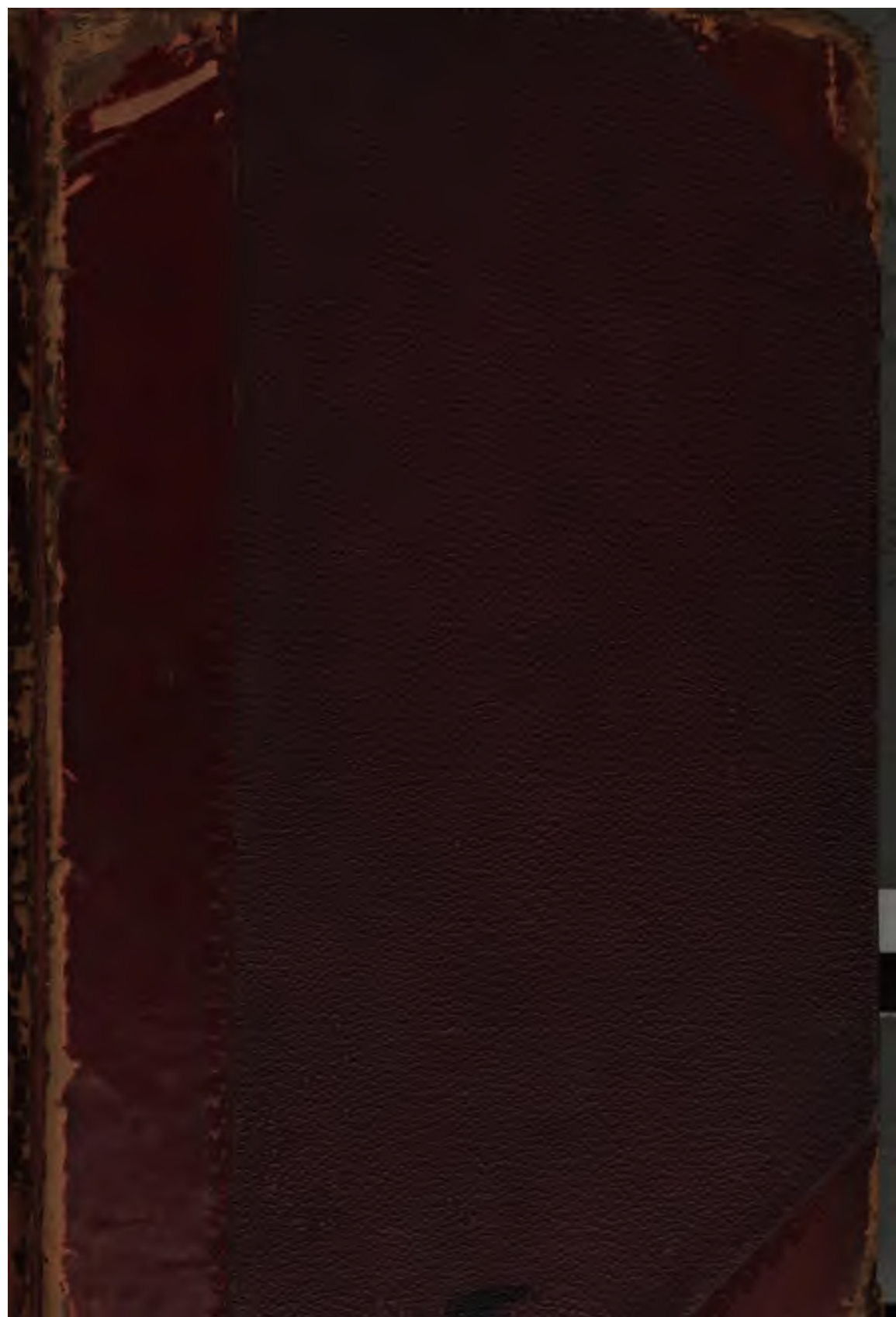
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600085685

304 e 155





A GRAMMAR
OF THE
GREEK LANGUAGE,

BY
WILLIAM EDWARD JELF, B.D.
LATE STUDENT AND CENSOR OF CHRIST CHURCH.

THIRD EDITION,
ENLARGED AND IMPROVED; WITH AN ADDITIONAL INDEX TO THE
CONSTRUCTIONS OF THE GOSPELS, ACTS, AND EPISTLES.

VOL. II.—SYNTAX.

Oxford and London :
JOHN HENRY AND JAMES PARKER.

M.DCCC.LXI.

295. a. 4.

304. e. 155.

*S. Lang 4r 17
2.*



OXFORD:

PRINTED BY JAMES WRIGHT, PRINTER TO THE UNIVERSITY.

SYNTAX.



INTRODUCTION.

Language :—Province of the Syntax.

§. 350. 1. LANGUAGE is the expression of thoughts, or combinations of notions in the mind^a. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

Obs. In^b the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the form in which human thought first expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose

^a Arist. De Interp. cap. 1. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα.

^b Smith's Moral Sentiments. Kühner Gr. Gr. §. 386. Donalds. New Crat. 41.



OXFORD:

PRINTED BY JAMES WRIGHT, PRINTER TO THE UNIVERSITY.

SYNTAX.

INTRODUCTION.

Language:—Province of the Syntax.

§. 350. 1. **LANGUAGE** is the expression of thoughts, or combinations of notions in the mind^a. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

Obs. In^b the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the *form* in which human thought first expressed itself; but as such *vague speculations* depend on the assumption that these elements of language were *arbitrary* creations of the human mind, and moreover are *apart from our purpose*

^a Arist. De Interp. cap. 1. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ αἰὲν ἐν τῇ ψυχῇ παθημένα. *Gr. Gr. f. 36. De Interp. Nov. 1. 2. 3.*
^b Smith's *Meta. Section. 1. 1.*

viewed in its national characteristics as a whole, and represented by an individual as a type of the whole:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Λύδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος^a: so G. T. ὁ Ἰουδαῖος.

Obs. In many combinations where we should expect the plural, the singular form is used; as, Eur. El. 451 ταχύπορον πόδα. Thus also a singular substantive is used to define a plural adjective; as, ἡδεῖς τὴν ὄψιν Plat., ἀριστοὶ τὴν ψυχὴν Æsch. Pers. 442.—So also in Trag. σῶμα is joined with plural words; as, Eur. H. F. 703 χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις κοσμεῖσθε σῶμα.

Plural.

§. 355. 1. The plural does not properly belong to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

a. Proper names, to signify persons resembling the person of the proper name; as, Plat. Theæt. p. 169 B οἱ Ἑρακλείες τε καὶ Θησέες, *Herculeses and Theseuses*; Æsch. Ag. 1439. Χρυσῆιδων^b: but generally only in comic and the later prose writers^c; as, Οἰδίποδες, Λάμαχοι. So Soph. Aj. 1114 τοὺς μηδένas, *these nobodies*. Frequently in Latin, as *Scipiones, Lælii*.

b. Material names are often found in the plural; the plural parts which constitute the whole being considered rather than the singular whole. So in Homer: κονίαι and κονίη (always κονίη when battle or danger is signified; as, ὑπῆγεν αὐτὸν ἐκ κονίης). Il. μ, 23 κάππεσον ἐν κονίῃσι; ψάμαθοι always: in Attic πυροὶ καὶ κριθαί; Plat. Legg. p. 887^d γάλαξι: Id. Ion. 693 αἱμάτων, *of ancestry through several generations*; so G. T. John i. 13 οὐκ ἐξ αἱμάτων: Eur. Alc. 496 φάτνας ἰδοὺς ἂν αἵμασιν (*drops of blood*) πεφυρμένas^e: ἥλιοι, *rays of sun*, like *soles*, &c.

c. Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

a. In Homer: when the several acts, or things, or events differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up, the plural sets forth the particulars; as, Il. ν, 121 κακὸν ποιήσετε μείζον τῆδε μεθημοσύνη, *by this carelessness which ye shew*: Il. ν, 108 μάχονται ἡγεμόνος κακότητι, *by the cowardice of one*: μεθημοσύνησι τε λαῶν, *by the careless actions of many*. Od. α, 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ἔλοντο. Il. χ, 104 νῦν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίησιν ἐμῇσιν, *by my manifold follies*; — θάνατοι, *mortes, sorts of death*, Od. μ, 341. (Also Soph. Electr. 206.) Cf. Il. β, 792 ποδωκείησιν: τ, 97 δολοφροσύνης: χ, 216 συνημοσύνας. So ὑπεροπλῖαι, ὑποθημοσύναι. There are more plural abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

^a Bernh. 60. ^b Bl. Gloss. Ag. 1414. 60. Ellendt. Lex Soph. ad voc. Musgr.

^c Lobeck Ajac. 190.

Phoen. 1540.

^d Monk. ad loc. Blomf. Gloss. Choeph.

^e Nitzsch. Od. α, 7.

β. In the Post-Homeric and Attic poets: *μανίαι*, fits of madness; *αἵματα*, deeds of blood, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 ἃ δ' ἀποφλαυρίζουσά νιν (*contemns Apollinis iram*) ἀμπλακίαισι φρονέων^a. Ibid. VIII. 91 μεγάλας ἐξ ἐλπίδος πέταται ὑποπτεῖρους ἀνορέαις, *animos consiliis, moliminibus fortibus* (ἀνορέα, *virtus, fortitudo*): εὐνοῖαι, *Æsch.* S. c. Th. 450: σοφαίαι, *Arist. Ran.* 670.

γ. Prose: *Hdt.* VII. 158 ὑμῖν μεγάλαι ὀφελίαι τε καὶ ἐπαυρῶσεις γεγῶνασι. *Id.* III. 40 ἐμοὶ δὲ (Polycrati) αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. Ibid. 82 ἔχθεα, *inimicitiae*, στάσεις, *seditiones*, φιλίαι. *Id.* VI. 11 ταλαιπωρίαι, *arum pnae*. Ibid. 58 τῶν βασιλῆων οἱ θάνατοι. *As, Cicero Tuscul.* I. 48, 116 *clarae mortes pro patria oppetita*; so also *neces*^b. *Hdt.* VI. 109 τὰ Ἀθηναίων φρονήματα, *animi*. *Xen. Cyr.* VIII. 8, 8 διὰ πόνων καὶ ἰδρώτων τὰ σώματα στερεοῦσθαι.—So in *Isocrates* we find: ἀλήθειαι, ἀργίαι, αὐθάδειαι, δυναστεῖαι, ἐνδεῖαι, εὐπορίαι, ἰσσηγορίαι, ἰσότητες, καινότητες, καρτερίαι, μετρίότητες, παιδείαι, πενίαι, πραότητες, σεμνότητες, φιλανθρωπίαι, χαλεπότητες^c, instances or sorts of truth, &c. Very commonly: ψύχη καὶ θάληη; θυμοί, *animi*^d; *Plato Rep.* p. 471 D φόβοι: *Id. Phædon.* p. 66 C ἐρώτων δὲ καὶ ἐπιθυμῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπίλησιν (τὸ σῶμα) ἡμᾶς πολλῆς. So φρονήσεις, φιλοσοφίαι, *systems of philosophy*: *Plato Theæt.* 172 C ἀπέχθειαι (*Demosth.* 127, 64.), ἀνδρίαι, *deeds of valour*, ὕγειαί καὶ εὐεξίαι τῶν σωμάτων, (like *valetudines*.) So in *Demosth.* very often: πολὺς ἐλπίδας ἔχω (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχειν *icandē, testimonia*, p. 843. princ.—εὐνοίας δοῦναι, to give marks of favour, p. 96, 25. *ubi v. Bremi*: χάριτες, *favours, gifts*: 103. also, βοήθειαι, διάνοιαί, καιροί, πολιτεῖαι; p. 111, 3 αἱ τοιαῦται πολιτεῖαι, where *Bremi*: *Plural. indicat hanc rerum civilium rationem per longum jam tempus durantem, tenueratam semper, adesse igitur eam in plurali.* So *G. T.* 1 *Pet.* ii. 1 ἀποθίμενοι—ὑποκρίσεις—φθόνους—καταλαλίας; *Eph.* ii. 3 θελήματα τῆς σαρκός. So *δυνάμεις*, *acts of power, miracles*.

Obs. 1. In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, *nuptiae*: πλοῦτοι, *divitiae*: νύκτες, *the hours of night*^e: *Plat. Symp.* 217 D. *Od.* μ, 286. *Hdt.* IV. 181. *Sapph.* p. 28. *Xen. Cyr.* IV. 5, 13. ὄψεσι *Thuc.* I. 10. So ὕπνοι, *Plat. θρόνοι, the royal rights*, *Trag.*^f: ταφαί, *a funeral*, &c.^g So *G. T.* οὐρανοί, αἰῶνες, ἀνατολαί, δυσμαί—αἱ γραφαί. So of many concretes, the singular is not generally used: as in poetry, δῶματα, κάρηνα, στέμματα, μέγαρα, κλίμακες, λέκτρα, πύλοι and τόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c. So *G. T.* ἐγκαλῖνα, ἔξμα—τὰ σάββατα.

Obs. 2. The poets often use the plural merely to give weight to the expression^h: *Eur. Hec.* 403 χάλα τοκεῦσιν (for *μητρὶ*) εἰκότως θυμουμένοισι. So in *Lat.*: *parentes, liberi, filii*. So in the traged. to express fondness: τὰ φίλτατα, τὰ παιδύματα &c.

Obs. 3. The Greeks could use the plural (as well as the singular, see §. 354. *Obs.*) both of abstracts and concretes, when the same thing is predicated of many persons; as, κακοὶ τὰς ψυχάς—οἱ τῶν ἀνθρώπων θάνατοι.

^a Diss. ad loc.

^f Ellendt. Lex. Soph. ad voc.

^b Stallb. *Plat. Crito.* 46 C.

^g Bernh. 63

^c Bremi *Excurs.* VII. ad *Isocr.* p. 210.

^d Lobeck *Aj.* 716.

^h *Arist. Rhet.* III. 6 εἰς ὅγκον τῆς λέξεως (ad sermonis granditatem) συμβάλλεται τὸ ἐν πολλὰ ποιεῖν.

^e *Blomf. Gloss. Choeph.* 282. *Heind.* *Protag.* 310 C.

2. *Dual*.—The dual is the expression of two persons or things, considered as a pair—or of several things viewed in pairs. So *Œd.* Col. 337 ὁ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε ἐκείνω, refers to four persons, who, by their relations to each, arrange themselves into two pairs. See §. 387, 388.

Obs. 4. The dual is not used in G. T. except δύο.

II. ADJECTIVES.

Notion of the Adjective.

§. 356. 1. Adjectives express the notion of QUALITY, and have a threefold force.—1. *Attributive*, as τὸ καλὸν ῥόδον.—2. *Possessive*, as βασιλικὸς κήπος, the king's garden; or, 3. *Predicative*, τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in its subject. As such it had the substantival relations of gender, number, and case, and is always referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as, τὸ δένδρον (θάλλει, energy)—ἐστὶ θαλερόν, (quality;) thus many primitive verbs are lost, and their derivative adjectives used predicatively in their place; as, καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arises from the notion of belonging to some one being considered as a distinctive quality.

Obs. 1. For the substantival use of Adjectives, see §. 436.

3. With adjectives are classed participles, which represent the active or passive notion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, active: ἐνεργητικός, operative: τροφίμος, nutritious: καλός, κακός: ἰσχυρός, wholesome: σεμνός, honoured, &c.

Obs. 2. Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively^a. Compound verbal adjectives in τος are thus frequently used; as, ὑποπτος ὃν δὴ Τρωικῆς ἀλώσεως—suspecting, *Hec.* 1135. *Thuc.* VIII. 45. So πιστός, *Æsch.* *Prom.* 917. *Soph.* *Œ.* C. 1031. *Plat.* *Legg.* 824 B.^b ἀλό-

^a Ellendt. *Lex.* *Soph.* ad voc. μεμπτός. *Schæf.* *Hec.* *Pors.* 1117.

^b R. P. *Hec.* 1117. *Herm.* *Œ.* R. 192—962.

γιστος, Arist. Rhet. II. 8, 6. μεμπτός, Soph. Trach. 446. περίρρυτος, Eur. Phoen. 209. δφαιστος, Soph. CE. Rex 885. δφόβητος, Id. 969. δμφίπλεκτος, Id. Philoct. 688. ξιφοδηλητός Æsch. Choeph. 729. νυκτιπλαγκτός, Id. 751.

III. VERB.

Sorts of Verbs.

§. 357. 1. The verb expresses the notion of an ENERGY, ACTION, or STATE, and is conceived of as one of these three motions or directions in space—*whither*—*whence*—*where*.

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb; as, *τύπτω τὸν παῖδα* (verb transitive): or in which the object is represented as the effect produced by the action; as, *γράφω τὴν ἐπιστολήν* (semi-transitive: see §. 545. *Obs.* 2.): The direction *whence*, by the verbs in which the action is represented as coming to the subject from something else; as, *τύπτομαι (ὑπό) τινος*: (*Passive*) The notion of *where*, (a state) by the verbs which represent the action as neither proceeding from nor to a subject, but merely residing in it; as, *ἀνθέω*, *I bloom*—intransitive.

3. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, *τύπτεσθαι*, *to beat oneself*: *ἀπωθεῖσθαι*, *to repulse from oneself*: *κομίζεσθαι*, *to acquire for oneself*,—that is called the reflexive, or middle sense, (middle verb.) Many verbs of middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, *βουλεύομαι*, *I deliberate*: and some even a transitive; as, *σοφίζομαι σε*, *I deceive you*; properly, *I make myself wise*: and in some, of which there is no active form, all trace of the reflexive sense is lost; as, *μαίνομαι*, *I rage*: *ἡδομαι*, *I am pleased*: (deponents.)

4. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, *τύπτονται*, *they beat one another*: *διακελεύονται*, *they exhort one another*.

5. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Semi-transitive Verbs.
3. Reflexive Transitive Verbs.
4. Reciprocal Transitive Verbs.
5. Intransitive Verbs.
6. Reflexive Intransitive Verbs.
7. Passive Verbs.

6. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the *Active*, for the transitive, semi-transitive and for many intransitive notions; and the *Middle*, for the reflexive, reciprocal, and the rest of the intransitives. The *Passive* action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle form, except in the future and aorist tenses which have peculiar passive forms.

Obs. 1. There are various sorts of transitive actions; among them we may remark,—*a.* the transitive proper, where the action simply takes effect on an agent,—*b.* the causative, which is conceived as placing its patient in an intransitive state or action; as, *ἐγείρω*, *I waken*; that is, *I cause this person to be awake*: *φαίνω*, *I show*; *I make this to be seen*. But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se*; the person who caused the action to be done being conceived of as himself doing it. So Hdt. III. 39 *ὁ Ἀμασις ἔφερε καὶ ἦγε πάντα*. (See §. 362. 6.)—*c.* transmissive. When the effect of the action is to transfer one object to another, both of which are in some degree affected by the action; as, *δίδωμι ταῦτά σοι*.

Obs. 2. Intransitive verbs either express the state, as *ἀνθίω*, *I bloom*, or the motion of the subject, as *ἔρχομαι*, *I am coming*.

Obs. 3. When the intransitive verb expresses a state of feeling &c., it may have an object towards which it is directed; as, *φθονέω σοι*—*ζηλώ σε*, though this object is not directly and immediately affected by it: hence this, when compared with the patient of a transitive verb, may be called the *remote patient*.

Remarks on the Active, Middle and Passive Verbs.

ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in *μῦ* was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word. The deponent verbs are instances of this.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (*μῦ*) for the transitive, the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in *μῦ*, as except *εἰμὶ*, *sum*, and *εἰμῦ*, *eo*, no verb in *μῦ* has a purely intransitive force. The later active form in *ω* so little retained the proper transitive force of the older form in *μῦ*, that we find as many verbs in *ω* intransitive as transitive; as, *βάλλω*, *ἀνθίω*, *χαίρω* &c. From transitive verbs in *ω* new reflexive notions were formed in the middle form *μαι*.

3. Hence the following usages arose in the active voice:

Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.

§. 359. 1. For the acc. after verbs intransitive, such as *βαίνειν πόδα*, see §. 558. 2.

2. The state in which a person is represented by an intransitive verb, as *ἰλεῖν*, *to be in a state of pity*, may be conceived of as directed towards an object, as *ἰλεῖν τινά*, *to pity some one*, and thus have a partly transitive force; hence in the construction of a sentence, an equivalent transitive notion is sometimes substituted for the intransitive; as, *ἐξίναί* (= *λείπειν*) *τὴν γῆν*, *to leave the land*.—See §. 548. *Obs.* 1.

3. Intransitive verbs are used as passive, when they are joined with forms (generally the dative, or *ὑπό* or *πρός* with gen.), which represent the state or motion of the subject as caused by some one else; as, *ἐκπίπτειν ὑπό τινος*, *expelli ab aliquo*: Hdt. III. 65 *οὗτος μὲν ἀνοσίφ' μόρῃ τετελεύτηκε ὑπὸ τῶν ἐωυτοῦ οὐκῆϊωτάτων*: Id. VI. 92 *ἐτελεύτησαν ὑπ' Ἀθηναίων*, *slain by the Athenians*: Id. 106 *πολὺν δουλοσύνην περιπεσοῦσαν πρὸς ἰνδρῶν βαρβάρων*: Id. VII. 18 *μεγάλα πεσόντα (overthrowa) πρήγματα ὑπὸ ἡσόνων*. Very often *φεύγειν ὑπό τινος*, *to be put to flight by*, or in a legal sense, *to be accused by*; Il. σ, 149 *Ἀχαιοὶ ὅφ' Ἑκτορος ἀνδροφόνου φεύγοντες*: Plat. Apol. p. 12 G *μήπως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι!* Ibid. p. 35 D *ἀσεβείας φεύγειν ὑπό τινος*: Xen. Hell. IV. 1, 33 *διακεισθαι ὑπὸ τινος*: Plat. Apol. p. 30 E *ἐὰν γάρ με ἀποκτείνῃτε, οὐ βῆδ' ἄλλον τοιοῦτον εὕρησέτε—προσκειμένον τῇ πόλει ὑπὸ τοῦ θεοῦ (appointed to the city by)*: *ὀφλεῖν ὑπό τινος*, *to be condemned by*, Plat. Apol. p. 39 B: Demosth. p. 49, 33 *ὁ τούτων καταστάς ὅφ' ὑμῶν βουλεύσεται*. So, *πάσχειν ὑπό τινος*, *to suffer at some one's hands*. Eur. Med. 1015 *κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι, γοῦ shall be restored by your children*. So the Dative: Eur. Ion. 84 *φεύγει πυρὶ*, *are put to flight by*; Æsch. Choeph. 81 *δακρῶν τύχαις*, *I am made to weep by the fortunes*.—See §. 611. *b*.

Obs. 1. So G. T., as Matt. xvii. 12 *πάσχειν ὑπ' αὐτῶν*: 1 Cor. xi. 24 *ὑπὸ τῶν ὀφείων ἀπώλοντο*.

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen*, *brechen*, *schmelzen*.—French: *décliner*, *changer*, *sortir*.—Latin: *vertere*, *mutare*, *declinare*.—English: *to move*, *turn*, &c. The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

5. Many verbs which properly express only an intransitive state or action assume a further transitive force, implied in or resulting from the intransitive state or action; so *λοχᾶν* (*insidiari*), *δορυφορεῖν*, *ἐπιτροπεύειν τινά*, *χορεύειν Φοῖβον choreis celebrare* Pind. Isthm. I. 8.: Cf. Soph. Antig. 1153: so Eur. Herc. F. 690 *εὐλίσσουσαι*, *saltando celebrantes*: so in the middle, *τύπτεσθαι θεόν*, *to honour*, *πατέρα*, *to mourn*: cf. §. 362. 8., 548. *Obs.* 1.

6. A neuter notion is sometimes derived from a passive, as *ἐκπλήττεσθαι* *to be alarmed* (= *to fear*), *τί*.—See §. 548. *Obs.* 5.

The following Verbs commonly transitive are sometimes used as intransitive^a:

The Verbs marked † are of frequent occurrence.

** occur only in Poetry.*

- ἀγειν, *to move*, Xen. Anab. IV. 2, 15, and compounds, Matt. xxi. 31.
 ἀνάγειν, *to move back*, Xen. Cyr. I. 4, 24: *to put out to sea*, Hdt. VIII. 76^b.
 διάγειν, *perstare*.
 αἶρειν, Matt. ix. 16, compounds of.
 ἀνταίρειν, Demosth. p. 23, 20. 66. 5, *to oppose*.
 ἀπαίρειν, Hdt. VI. 99, *to sail away*.
 ἀνακαλύπτειν, *to be uncovered*, Eurip. Orest. 288.
 ἀνακοντίζειν, *to shoot forth*, Od. ε, 113.
 ἀναλαμβάνειν, *refici*, Plat. Rep. 467.
 ἀνολγειν, *to stand out to sea*, Xen. Hell. I. 1. ὡς ἥκαστοι ἥνοιγον.
 ἀπαλλάττειν, *to depart*, Hdt. I. 16.
 ἀφανίζειν, *to disappear*, Xen. Cyr. Anab. III. 4, 9.
 *βάλλειν, Il. λ, 722. Æsch. Agam. 1172, Eur. Cyc. 574, and compounds.
 †διαβάλλειν, *to cross over*, Hdt. VI. 44^a.
 †εἰσβάλλειν and ἐμβάλλειν, *to invade*.
 ἐκβάλλειν, *to spring forth*.
 ἐπιβάλλειν, *to fall to the share of*, Hdt. IV. 115. St. Luke xv. 12.
 †μεταβάλλειν, *to change*.
 περιβάλλειν, *to sail round, to double*, Hdt. VI. 44. Thuc. VIII. 95.
 †προσβάλλειν, *to fall on*.
 †συμβάλλειν, *to engage*.
 †ὑπερβάλλειν, *to surpass*.
 δηλοῦν, δηλοῖ, *patet*, Hdt. IX. 68. Thuc. i. 21.
 διατρίβειν, *versari, colloqui*, Plat. Demosth. 93.
 δίδεξε (δείκνυμι), Hdt. II. 134. III. 32, &c.
 δίδοναι, *to yield*, Eurip. Phœn. 21^b.
 †ἐκδιδόναι, *to flow into, empty itself* (of a river), Hdt. III. 9. VI. 76.
 ἐπιδιδόναι, *proficere*, Hdt. II. 13.
 ἀνταποδιδόναι, *respondere*, Plat. Phœd. 72 A. B.
 *ἐγείρειν, *to rouse yourself*, Eurip. Iph. A. 624.
 †ἐλαύνειν, *to go*, Xen. Cyr. I. 4, 20.
 †προσελαύνειν, *adequitate*, Id.
 διελαύνειν, *to pass through*, Hdt. III. 86.
 ἐπελαύνειν, *to advance against*.
 *ἐνιπλήττειν, *to rush into*, Il. μ, 72.
 ἐπείγειν, *to hasten*, Eurip. Heracl. 732. Orest. 799.
 †ἔχειν, *to be*, (that which a person has, often constituting his state, σχῆμα; so Lat. *habitus*.) Hdt. III. 82: with adverbs εὖ, καλῶς, κακῶς, &c. *bene, male habere*: and adjectives, Eurip. Med. 550: also more rarely, *to come to land*, Hdt. VI. 92: *domi se tenere*, Id. VI. 39: hence
 ἀντέχειν, *resistere*, Hdt.
 ἀπέχειν, *distare*.
 ἐξέχειν, *to rise*, (of the sun.)
 ἐπέχειν, *se sustinere, expectare*, Hdt. VI. 102: *in mente habere*, Ibid. 96.
 κατέχειν, *se retinere*; also, *to come to land*.
 παρέχειν, as τῇ μουσικῇ, *musicæ se dare*, Plat. Rep. 411 A.
 παρέχει μοι, *licet mihi*, Hdt. III. 142.
 προέχειν, *præstare*, Hdt. III. 142. Demosth. 10.
 προσέχειν, *attendere, appellere*, Hdt. III. 48—and perhaps also μετέχειν, *to cling to*, Thuc. II. 15.
 θαρσύνειν, *to be of good cheer*, Soph. El. 917.
 λάπτειν, Ag. 1149.

^a Monk. Alc. 922. Herm. CE. R. 153.

^c Valck. Hdt. 114. 3.

Bos. ταυτοῦ.

^b Schweig. ad loc.

^d Valck. ad loc. Diatrib. p. 233.

- ιέναι*, to leave off, Il. τ. 402, &c. and compounds^a.
ἐξίέναι, to empty themselves, (of rivers,) Hdt. VI. 20.
ἀνίέναι, to remit.
ἐφίέναι ἰσχυρῶ γέλωτι, indulge, Plat. Rep. 388 E.^b
κατορθοῦν, to succeed, Demosth. 23.
κεύθειν, to be covered, Soph. OE. R. 967.
κλίεναι, to bend towards, and compounds, like *declinare*.
ἐπικλίεναι, to bend towards, Demosth. 30.
ἀποκλίεναι, to turn to, Demosth. 13.
**κρύπτειν*, to lie hid, Soph. El. 826. Eurip. Phœn. 1117.
**κυκλοῦν*, revolve, Soph. El. 1365. Trach. 130.
μίσγειν, *μυγνύναι*, compounds of, *συμμίσγειν*, *commisceri*.
προσμυγνύναι, to come to blows : but more often in the historians *appropinquare*, Hdt. VI. 95.
λείπειν, compounds of,
ἀπολείπειν, to be behind, Hdt. VII. 221. Thuc. III. 10. Plat. Phæd. 78 B.
ἐλλείπειν, *officio suo deesse*, Demosth. 27. 30. Hdt. III. 25, to fail.
νικᾶν, to prevail, Hdt. VI. 109, &c.
ἐντείνειν, to tend towards, Eurip. Hec. 190.
οικεῖν, *habitari*, ἡ πόλις οἰκεῖ, Plat. Rep. 462. D. 543. A. : to live (without any case,) Hdt. III. 99.
**παίειν^a*, to dash against, Æsch. Prom. Vinc. 855 ; so *ἐμπαίειν*, Eur. Hec. 118 : *εἰσπαίειν*, Eur. Rhes. 560. Soph. OE. R. 1252.—*ἐπεισπαίειν*, Aristoph. Plut. 806.
**πᾶλλειν*, to shake, quake, Eur. El. 435. Soph. OE. R. 153.
**παύειν*, to cease, in Imper. Od. δ. 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato. *καταπαύσας*, Eur. Hec. 917. *ἀπόπαυε*, Od. α. 340.
ποιεῖν, to make for, to be, τί ποιεῖ, what is it? Germ. *was macht es?* see also Thuc. II. 8. IV. 12.
†πράττειν, with adverbs *εὖ*, *κακῶς*, or neuter adj. *κακά*, &c.
†πταίειν, to stumble, Demosth. 23.
προσπταίειν, to be shipwrecked, Hdt. VI. 95.
σημαίνειν, Eur. Heracl. 830. but see §. 373. 2.
**σπέρχειν*, to be excited, Il. ν. 334.
στρέφειν, and its compounds generally.
συνάπτειν, *manus conserere*.
συναρμόζειν, to suit.
σφακελίζειν, *carie corrodi*, Hdt. III. 66.
**τελείειν*, to be completed, Æsch. P. V. 223. Soph. El. 1419.
†τελευτᾶν, to die.
τήκειν, to pine, Soph. Elect. 124.
†τρέπειν, like *vertere*.
†πέπιτρέπειν, *se permittere*, Hdt. III. 81. Demosth. 92.
ὑποκύπτειν, *succumbere*, Hdt. VI. 96, &c.
†φαίνειν, *splendere*, Theocr. II. 11. 2 St. Peter ii. 19.
φέρειν^b, compounds of,
†διαφέρειν, *differre*.
ὑπερφέρειν *πλούτῳ*, Xen. Rep. Lac. XV. 3. Thuc. I. 81.
**φύειν*, to grow, Il. ζ. 149. Theocr. IV. 24.
†χαλᾶν^c, to yield, Eur. Hec. 403. So also we must explain *ἄγε*, *ἄγε δὴ*, *πρόσασαγε*, *φέρει δὴ*, *ἔχε δὴ*.

Obs. 1. It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

Obs. 2. In poetry sometimes the same word is used, even in the same passage, both transitively and intransitively ; as, Hesiod. Opp. 5 *ρέα μὲν γὰρ βρῖδει* (*causes to swell*), *ρέα δὲ βρῖδοντα* (*swelling*), *χαλέπτει* : Anacreont. XL. extr. *εἰ τὸ κέντρον πονεῖ τὸ τῆς μελίσσης, πόσον δοκεῖς πονοῦσιν*, **Ἐρως, ὅσους σὺ βάλλεις*.

^a Lobeck. Aj. 258.^b Stallb. Protag. 336 A.^c Pflugk. Hec. 118.^d Herm. OE. C. 1691.^e Pflugk. Hec. 403.

Compound or Paraphrastical Verbal Expressions.

§. 360. 1. A simple verbal notion is sometimes expressed by a substantive and verb. The substantive (mostly in apposition) generally contains the required verbal notion: *Æd. Col. 233 δέος ἴσχετε* (=φοβείσθε) *μηδὲν ὄσ' αὐδῶ*: *Il. θ, 171 σῆμα τιθεῖς* (=σημαίνων) *νίκην*: *Æsch. Ag. 815 ψήφους ἔθεντο* (=ἐψηφίσαντο) *φθοράς*: *Hdt. IV. 88 ἔωα γραψάμενος* (=ζωγραφάμενος). So *Hdt. I. 127 λήθην ποιούμενος* (=λανθανόμενος) *τά μιν ἐόργεε*. So *Plautus Menæch. V. 7. 27 quid me vobis tactio est?*

2. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so *Soph. Elect. 556 ἐξήρχες λόγους ἐμέ*, instead of *ἐξήρχες λέγων ἐμέ*: *Eur. Phœn. 1549 θεραπεύμασιν ἐμόχθει* = *ἐμόχθει θεραπεύων*: *Æsch. Ag. 236 φυλακὰν κατασχεῖν* = *φυλάσσων κατασχεῖν*: *Soph. El. 124 τάκεις οἰμωγὰν Ἀγαμέμνονα* = *τάκεις οἰμώζουσα**: *Id. Æd. Col. 1120 μηκύνω λόγον* (=λέγω μακρηγοῶν) *τέκνα*. So *Demosth. 53, 10 τεθνήσκει τῷ δέει τοὺς ἀποστόλους*.

3. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, *Plato Charm. 117 ἐξάρνω εἶναι* = *ἀρνεῖσθαι*: *Id. Alcib. 83 ἀνήκοον εἶναι* = *ἀνηκουστεῖν*.

Remarks on the Tempora Secunda.—(See also §. 183. II.)

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by a strengthened form (see §. 183); and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and the Aor. I. and II. Passive, as we shall see below.

MIDDLE VOICE.

§. 362. The middle voice has a twofold function; it expresses, i. the reflexive and reciprocal, ii. some parts of the passive, notion.

a. As Reflexive.

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by

* *Herm. Elect. 122.*

discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb :—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival or Pronominal.

1. The *self* stands to the notion of the verb as Genitive.

As, ἀπώσας, *having pushed away*: ἀπωσάμενος, *having pushed from oneself, or repulsed*: ἀποπέμπομαι, *I send away from myself*: ἀποσεισάσθαι, *to shake off, depellere*. So ἀμύνεσθαι, (though this is rather *for myself*, than *from myself*, as in the active voice it prefers the dative to the genitive, see §. 596. *Obs.* 1.): παρέχεσθαι, *to furnish from one's own means*—οἱ μὲν γὰρ νίας παρείχοντο, *but τοῖσι δὲ προσετέτακτο—νίας παρέχειν*. So παρέχεσθαι ὁδμῇν or ἔργα: τὸ φρέαρ τριφασίας παρέχεται ἰδέας, *from itself*: ἐκδύεσθαι, *to take off from oneself*: ἀποθέσθαι, *to put away from oneself*: ἐπαγγέλλεσθαι, *to declare from oneself*, to promise: ἐκποιεῖσθαι υἱὸν, *to put away his son*.

2. The *self* stands to the notion of the verb as the Dative :—

(Generally the Dat. Com. vel Incom.)—as, παρασκευάζεσθαι τι, *sibi parare*: αἰρεῖσθαι τι, *sibi sumere, to choose*: ἀφαιρεῖσθαι, *to take away for oneself*: αἰρεσθαι, *to take on, or for oneself*: αἰρεῖν, *to take up, to lay on another*: αἰτεῖσθαι & παραιτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, *to hire for oneself, condnecere*: μισθοῦν, *to hire out*: ἄγεσθαι γυναῖκα, *ducere sibi uxorem, to marry*: βουλεύω (σοι), *I advise*: βουλεύομαι, *I advise myself, deliberate*. So ἐνδύεσθαι, *to put on oneself*: λείπεσθαι μνημοσύνα, *to leave memorials for oneself*: συλλέγεσθαι: τιμωρεῖν τινί, *to help some one*: τιμωρεῖσθαι, *to help oneself*. So ἀμύνεσθαι: προσποιεῖσθαι, *sibi subjicere*: δανείσασθαι and χρήσαισθαι, *to borrow*: θέσθαι and παραθέσθαι: μεταπέμψασθαι: φέρεσθαι τὰ δευτεράια, *to carry off for oneself the second prize*: καταστρέφεσθαι, *sibi subvertere, to reduce*, so καταδουλοῦσθαι: τίθεμαι, *I take to myself—adopt*: τιθέμενος βάσιν, Eur. Hec. 1059. So κληρώσασθαι. So θείναι νόμους, *to make laws for others*: θέσθαι νόμ. *to make laws by which oneself is bound*. Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἀγράφους νόμους) ἔθεντο;—Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θείναι. So also γράφειν and γράφεσθαι νόμους^a: Id. Œcon. IX. 14 ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράφονται.

Obs. 1. Hence there is a peculiar difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit (Dat. Com.), and thence signifying the corresponding contrary to the active voice; as, λύσαι, *to set free*; λύσασθαι, *to ransom*: χρήσαι, *to lend or give an oracle*; -ασθαι, *to borrow or consult an oracle*: so δανείσαι, -ασθαι: τίσαι, *to pay*; τίσασθαι, *to punish*: the active signifying the action or state of the giver, the middle that of the receiver^b; this may arise from the *receptive notion* proper to the middle verb.

3. The *self* stands to the verb as the Accusative :—

ἐπιτίθεσθαι, *to place on*; ἐπιτίθεσθαι, *to place oneself on, to attack*: χρᾶν, *I give or apply*; χρᾶομαι, *I apply myself to*: τρέπω, *I turn*; τρέπομαι, *I turn*

^a Valck. Amm. p. 136. Kuster. Verb. Med. 58.

^b Kuster. de Verb. Med. p. 61.

myself: Od. a, 422 οἱ δ' εἰς ὄρησιν—*trephámenoi térponto*: λούω, I wash; λούομαι, I wash myself=I bathe: ἐπαίρω, I raise; ἐπαίρομαι, I raise myself: ἀπέχω, I keep off; ἀπέχομαι, I keep myself off=I abstain: Hdt. VI. 67 καλυψάμενος ἦε ἐκ τοῦ θείηρου, covering himself: ἀπάγξαι τινά, to throttle, hang; ἀπάγξασθαι, to throttle, hang oneself: τύπτομαι, κόπτομαι, I beat myself: τήκειν, to melt, to melt away; τήκεσθαι, to melt oneself away, contabescere=to pine: ἐγγυᾶσθαι, to pledge oneself: ἐπιβάλεσθαι τινι, to lay oneself on something, to attack. So κείρεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, to remind oneself, recordari=to remember: λανθάνειν, to escape another person's notice; λανθάνεσθαι, to forget: φυλάσσειν, to guard oneself=to beware: φοβεῖσθαι, (φοβεῖν, terrere:) παύεσθαι, to cease, (παύειν τινά τινος, avocare ab:) στέλλεσθαι, proficisci, (στέλλειν, mittere:) πλάξεσθαι, to wander, (πλάξειν, to make to wander:) περαιοῦσθαι (ποταμόν), to pass over, (περαιοῦν τινα ποταμόν, trajicere:) φαίνεσθαι, to show oneself=appear, (φαίνειν, to show:) ἔλπεσθαι, to hope, (ἔλπειν, to make to hope:) ἵστασθαι, to place oneself=to stand, (ιστάναι, to place:) πήγνυσθαι, to congeal, (πηγνύειν, to fix:) γεύεσθαι, to taste, (γεύειν, to make to taste:) πορεύεσθαι, to pass on, proficisci, (πορεύειν, τινά, to pass a person on:) ἀπαλλάσσεσθαι, to remove oneself=to depart, (ἀπαλλάσσειν τινά, to remove some one else:) ἐπείγεσθαι, to press on oneself=to hasten, (ἐπείγειν τινά, to press on some one:) εὖωχεῖσθαι, to feed oneself=to banquet, (εὖωχεῖν τινά, to feed any one:) κοιμάσθαι, to lull oneself to sleep=to go to sleep, (κοιμᾶν τινά, consopire:) ἀγάλλεσθαι, to adorn oneself, to plume oneself, (ἀγάλλειν, ornare:) ὀρέγεσθαι τινος, to stretch oneself at=to aim at a thing, (ὀρέγειν, to extend:) σκοπεῖσθαι, to look at oneself=consider, (σκοπεῖν, to look at:) and so in many verbs in ὦ; δηλώω, I show; δηλόομαι, I show myself.

Obs. 2. It will be seen from these instances, that in compound middle verbs the relation in which *self* stands to the verb is frequently determined by the preposition.

4. The *self* stands to the verb as a pronominal Adjective:—

ὀνομάζεσθαι παῖδα, to call a person *one's* son^a: κείρεσθαι τὴν κεφαλὴν: νίπτεσθαι τοὺς πόδας, to wash *one's* own feet, (νίπτειν τοὺς πόδας, to wash another's feet:) τύπτεσθαι τὴν κεφαλὴν, to beat *one's* own head: Il. ε, 97 ἐτιταίνετο κάμπυλα τόξα: Od. a, 262 ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας: Demosth. p. 836, 3 Δημοχάρης—οὐκ ἀποκέκρυπται τὴν οὐσίαν: Id. p. 101, 46 ταύτην ῥαθυμίαν ἀποθέσθαι:—ἐγκαλύψασθαι τὴν κεφαλὴν, sumit caput; (ἐγκαλύπτειν, alius c.): περιρρήξασθαι χιτῶνα, *one's* own coat; (περιρρήξει, another's coat): θέσθαι τὰ ὄπλα.

Obs. 3. If verbs which have the *self* in the acc. relation are followed by a substantive in the acc., they transfer it to the subst. as a pronominal adject.; as, τύπτομαι, I beat myself; τύπτομαι τὴν κεφαλὴν, I beat my head: λούομαι, I wash; ἐλούσατο χρῶς (Eur. Alc. 160), she washed her body.

5. Some middle verbs have the *self* in more than one of these relations, in which case their sense generally differs accordingly:

αἴρομαι, I raise myself (acc.): I take on or for myself^b (dat.): διδάσκομαι, I teach myself (acc.), (some one) for myself (dat.).

Or, the notion is the same, though the several parts of it stand in a different relation:—

^a Herm. CE. R. 1014.

^b Kuster Verb. Med. 16.

τίθεμαι, I apply myself (acc.) to = I adopt; *τίθεμαι*, I apply to myself (dat.) = I adopt; see *Æsch.* *Eum.* 226, *Eur. Hec.* 1059, 1074: *μεθίσθαι*, to remove myself from, followed by gen.; *μεθίσθαι*, to remove from myself^a, followed by acc. So *Eur. Med.* 736 ἄγουσιν οὐ μεθεῖν ἂν ἐκ γαίης ἐμέ. So *Alc.* 1111 οὐκ ἂν μεθείμην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into *μεθίην*: Cf. *Soph. Elect.* 1277 τῶν σῶν προσώπων ἡδονὰν μεθίσθαι: *Eur. Phoen.* 519 where Mss. *ἐκείνο*, edd. *ἐκείνου*: *Arist. Vesp.* 416 τόδ' οὐ μεθήσομαι, let go from myself.

Obs. 4. It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that *μεθίσθαι* is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true *μεθίσθαι* generally has a gen., but in the passages above it will be seen (esp. in *Med.* 736) that the notion of dismissing from oneself is the one required by the sense.

6. The principle laid down (§. 357. 3.), that the person who causes or allows an action to be done is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, inasmuch as the middle verb represents the act as existing as an intention &c. in the mind of the subject, rather than as *actually* done by him. See §. 363. 6.

So *κείρασθαι*, ἀνακρίνασθαι, βιάσασθαι &c. i. e. to cause some one to shave, &c. So *γίγνασθαι*, to give in marriage, *πρεσβεύομαι*, I send an ambassador, *κηρυκεύομαι*, ταγέυομαι τινα, ἄρχομαι τινος, I cause to begin:—*διδάσθαι* *παιδας*, to send to be taught (*διδάσκειν*, to teach); as, *Eur. Med.* 295 *παιδας περισσῶς ἐκδιδάσκεσθαι σοφούς*^c: *παραγράφεσθαι νόμους*, *curare, ut leges ex-cerantur*: ἀρέσασθαι τινα, *curare, ut quis placetur*: *Hdt.* III. 88 τύπον (*monumentum*) ποιησάμενος λίθινον ἔστησε, *having caused to be made*: so *Id.* I. 31 Ἀρχαίοι σφείων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς: *γράφεσθαι* τινα, properly, to cause the name of the accused to be entered in the accuser's name before the judge (*nomen deferre*), hence to accuse: *Id.* VII. 101 *παρέπλε*—ἀπογραφόμενος (*sc. νείας*), *naves consignari iubens* (*Ibid.* 100 ἀπέ-γραφον οἱ γραμματισταί).

7. The *self* generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. The following rules may be laid down: α. If the case following the middle verb is in the genitive or dative, as *ἐπιτίθεσθαι τοῖς πολεμίοις*, the *self* must be in the acc. β. If the case is acc., then the *self* must be in the genitive or dative, as *ἀπωθόυμαι τοῖς πολεμίοις*, I drive away the enemy from myself, (*ἀπωθίω ἀπὸ τοῦδε*;) ἀμύνομαι τούσδε, I repel these for my own advantage, ἀμύνω τόδε σοι, I drive this away for your advantage.

Obs. 5. In middle verbs compounded with a preposition the *self* sometimes (but not always) depends on the preposition: as *Plato Gorg.* 465 Β ἀλλότρημον κάλλος ἐφέλκομένους.

^a Pflugk. *Eur. Alc.* 1111. *Herm. Electr.* 1269. *R. P.* 734. *Dawes Misc. Crit.* 238. *Elm. Med.* 712. *Valck. Phoen.* 522.

^b *Lobeck Phryn.* 319.

^c *Elm. Med.* 290. *Ruhnck. Tim.* 71.

a speech, harangue.—So ποιεῖν ὀργήν, to produce anger; ποιεῖσθαι ὀργήν, to be angry—ποιεῖν τι, of the workman; ποιεῖσθαι, of him who orders it—ποιεῖσθαι, to esteem, to make something of—σπένδειν, to pour out a libation; σπένδεσθαι, to make a truce—ὀρίζειν, to bound; ὀρίεσθαι, to define—πειρᾶν χωρίον, to attack a position; πειρᾶσθαι τινος, to experience any thing mentally (Ellendt. ad voc.)—προτείνειν, of bodily actions; προτείνεισθαι (mental), to offer: Hdt. IX. 34 προτείνεται οἱ μισθόν—σταθμᾶν, to weigh; σταθμᾶσθαι, to weigh any thing mentally: so διδάσκω, I teach; διδάσκομαι, I educate, or send to school: see also §. 362. 6. Compare συνέβαλον and συνέβαλλοντο in Hdt. V. 1. So G. T. καταλαμβάνειν, to seize; καταλαμβάνεσθαι, to apprehend, &c.: so ενεργεῖν is of actual, 1 Cor. xii. 6; ενεργεῖσθαι of ideal energies: so αἰτεῖτε, act of prayer; αἰτεῖσθε, mental character of the prayer, Jam. iv. 2.

Obs. 1. This distinction is very marked in those verbs in εἶω, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεῖω, I am idle; βλακεύομαι, I am a vagabond: ποηρεύω, I am wicked; ποηρεύομαι, I behave wickedly: πολιτεύω, I am a burgher; πολιτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; στρατεύομαι, I am engaged in an expedition, as a soldier^a. And as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which are intended to express only a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εἶς, as βασιλεύω. The middle derivatives in ἴζομαι correspond in meaning to those in εἶομαι, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), I dress finely. The derivatives from national names in ἴζω have no middle form, as δωρίζω, I Dorize.

Obs. 2. The active form however is sometimes used where we should expect the middle, as Thuc. I. 131 τοιαῦτα ἐφαίνετο ποιῶν: Hdt. VII. 7 Αἴγυπτον πολλὸν δουλοτέρην ποιήσας: so G. T. Acts xxiii. 13 συναμοσίαν πεποιηκότες; John xiv. 23 μὴν ποιήσομεν; both with varr. lectt. Eph. iii. 11 πρόθεσιν ἣν ἐποίησεν: Mark ii. 23 ὁδὸν ποιεῖν means there actually made a path, not merely took a path.

Obs. 3. It is not meant that when the middle forms of the above verbs occur, they have always this ideal force, as the middle verb may of course be used in one of its more direct powers given in 362. 2. sqq.

7. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan^b: γαμεῖν, ducere uxorem; γαμεῖσθαι, nubere^c. So τέκειν, properly of mother; τέκεσθαι, properly of father^d: so μισθοῦν, to let; μισθοῦσθαι, to hire; δανείζειν and δανείζεσθαι: ἐπιψηφίζειν, to put to the vote; ἐπιψηφίζεσθαι, to vote.

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer

^a Sturzii Lex. Xenoph. ad voc.

^b Valck. Amm. 13.

^c Elm. Med. 257. 593. Valck. Amm. 59.

^d Herm. Trach. 831. but cf. Æsch. Eum.

660. Eur. Suppl. 1089 and 1092. Herc.

975. Soph. CEd. Col. 1110.

each other ; τύπτονται, they beat each other ; διακελεύονται, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it : as, ζημιόυμαι ὑπό τινος, I receive punishment ; τιμηθῆσθαι μετ' Ἀχαιοῖς, to receive honour among the Greeks, to be honoured ; διδάσκουμαι, I receive instruction, that is, I cause some one to teach me ; then pass. ὑπό τινος, I am taught ; πείθομαι, I receive persuasion ; then pass. ὑπό τινος, I am persuaded by the arguments of some one.

3. The most natural and common use of the passive is where the notion which stands in the accusative as the patient or immediate object of the active verb, and which must be expressed to complete the verbal expression, becomes the subject of the passive verb : as τύπτεις ἐμέ becomes ἐγὼ τύπτομαι—κτίζω πόλιν becomes ἡ πόλις κτίζεται—κηρύττω ταῦτα=ταῦτα κηρύττεται : so Part. as ἐπιταττόμενοι.

Obs. 1. Where the former agent is to be brought forward in the passive construction, it stands in the genitive with ὑπό, παρά, διὰ, πρὸς, or the instrumental dative ; as Ἐκτωρ ἐφονεύθη ὑπὸ Ἀχιλλέως, or Ἀχιλλεῖ.

4. The passive voice is not commonly used with the more remote objects of the active voice, which need not be expressed to complete the verbal notion ; hence neuter verbs which do not necessarily take an accusative in the active voice, but are complete without it, (as σιγῶ, πηδῶ) are not usually found in the passive form.

Obs. 2. As the theory of the passive voice is that the immediate patient of the verbal notion in the active is represented as the recipient of the same notion in the passive, it is clear why some verbs are not found in the passive voice ; and why in proportion as a verb requires, or usually or occasionally takes such an accusative, it may more or less usually be used passively.

5. The following peculiarities deserve notice :

a. Sometimes the act of a transitive verb is the subject of the passive, no regard being had to the agent or patient thereof ; as we say, the blow is struck : as Plato De Virt. 377 E ὅσα ἐν τέχνῃ διδάσκονται (we find διδάσκω σε ταῦτα) : so participles, as Plat. Legg. 471 D τὸ ἐπιταττόμενον : Soph. Ant. 972 ἀρατὸν ἔλκος τυφλωθέν, the wound inflicted by his being blinded ; (τυφλώω σε ἔλκος is a conceivable construction, as βάλλω σε ἔλκος see 584. 36. :) Il. ρ. 86 οὐταμένην ὠτεῖλην, the inflicted wound.

Obs. 3. So G. T. Luke ii. 21 ἐκλήθη τὸ ὄνομα.

Obs. 4. This must not be confounded with the construction where the acc. of the part, in apposition to the acc. of patient (see §. 384.1.), becomes the subject of the passive verb, as τύπτω σε κεφαλὴν=ἡ κεφαλὴ τύπτεται : or it may remain, as τύπτομαι τὴν κεφαλὴν.

β. An intransitive verb which does not require and very rarely takes an accusative, is sometimes used passively to express that the verbal act has taken place without reference to the agent thereof : Demosth. 50. 37 ἐν ὅσῳ τάδε μέλλεται ; (sometimes μέλλω τάδε :) Thuc. V. 111 τὰ μὲν ἰσχυρότατα ἐπιζόμενα μέλλεται : Isocr. ἦν τὰ παρ' ἡμῖν ὑπηρετῆται, (sometimes ὑπηρετεῖω τάδε) : Æsch. 39. 28 τὸ πρᾶγμα ἐσίγηθη : Id. 54. 13 σεσίγηται τὸ κήρυγμα :

Hdt. 111. 82 σιγῶτο ἂν τὰ βουλευόμενα; (so Lat. *tria verba silentur*): Dem. 432. 21 τὰ μέγιστα κινδυνεύεται τῇ πόλει: so τὰ ἡσεβημένα, *unholy acts*: Soph. CE. R. 624 τὰμὰ ἡμαρτημένα: so G. T. Phil. ii. 5 τοῦτο φρονεῖσθω ἐν ὑμῖν.

Obs. 5. It is but rarely that we find such an expression as Thuc. VI. 44 τόλμημα ἐπεχειρήθη, because the cognate notion is not generally expressed in the active voice in so definite a form, but generally in the indefinite form of ταῦτα &c.

γ. Transmissive verbs take their object in the dative, which therefore does not stand as the subject of the passive verb, but the required passive notion is expressed by the corresponding neuter verbs of *reception*, as διδομι, λαμβάνω &c. The notion which stands in the accusative of the thing given stands as the subject of the passive verb: as ταῦτα ἐδόθη: sometimes however, where there is something more than mere transmission implied, the remote object in the dative is the subject of the passive: as Thuc. I. 126 ἐπιτετραμμένοι τὴν φυλακὴν.

Obs. 6. G. T. Gal. ii. 7 πεπιστευμαι τὸ εὐαγγέλιον: Rom. iii. 2 ἐπιστεύθησαν τὰ λόγια: so Matt. xi. 5 πτωχοὶ εὐαγγελίζονται: Rom. vi. 17 εἰς ὃν παρεδόθητε τύπον διδασχῆς: Heb. vii. 11 ὁ λαὸς—νενομοθέτητο (but we find νομοθετεῖν τινά τι LXX. Cf. Ps. cxviii. 33).

δ. Some verbs, whose immediate object stands for some grammatical reason not in the accusative, but genitive or dative, nevertheless sometimes occur in the passive voice with this as the subject, signifying that the verbal notion operates therein: as κατηγορέω μου may become κατηγοροῦμαι, because were it not for some special notion in the verb which requires the genitive, the accusative would have followed, as it does after αἰτιάσθαι for instance: so Hdt. VII. 144 αἱ δὲ (νῆες) οὐκ ἐχρήσθησαν: so Xen. Symp. IV. 29 κρεῖττον πιστεύεσθαι ἢ ἀπιστεῖσθαι: so φθονεῖσθαι, ζηλοῦσθαι, ἀπειλεῖσθαι &c. Plat. Rep. 551 Α ἀμελεῖται τὸ ἀτιμαζόμενον: Xen. Mem. IV. 2. 33 φθορηθεῖς ὑπὸ τοῦ Ὀδυσσεύς: so καταψηφίζομαι θανάτου, ἀρχομαι, κρατοῦμαι, ἡγεμονεύομαι, ἐπιχειροῦμαι.

Obs. 7. So G. T. Matt. xxvii. 12 ἐν τῷ κατηγορεῖσθαι αὐτόν: Acts xxii. 30 τί κατηγορεῖται: Heb. xiii. 16 ὁ Θεὸς εὐαρεστεῖται: Heb. xi. 2 ἑμαρτυρήθησαν οἱ πρεσβύτεροι.

Obs. 8. It will be observed that these exceptional cases are merely idiomatic, not extending to whole classes of verbs, but only to particular verbs in each class, to which the usages of speech happened to give this form of expression.

ε. In some few instances the passive voice has for its subject the substantive which would stand with the active verb in the dat., local or instrumental, expressing that the action performed by the instrument has taken place, as Soph. Phil. 140 σκήπτρον ἀνίσσεται, or that the place or sphere of the operation of the verb has received it: Eur. Alc. 78 τί σεσίγεται δόμος Ἀδμήτῳ, *why is the house kept silent*: so Id. Iph. Taur. 367 μελαθρον αὐλεῖται: Heracl. 402 θνηπολεῖται δ' ἄστυ: Pind. Ol. IX. 92 δαίδετο πᾶν τέμενος: Hdt. II. 13 ὕεται πᾶσα ἡ χώρα: Il. ξ, 392 ἐκλύσθη θάλασσα.

ζ. In some few instances the passive voice of intransitive verbs is used impersonally, though in many seemingly impersonal constructions the clause is the subject; the following however seem to be really impersonal: Plat. Phædr. 232 Α οὐκ ἄλλως αὐτοῖς πεποιήται: Eur. Med. 364 κακῶς πράκται πανταχῇ: Arist. Rhet. I. 8. 7 διεκρίβηται περὶ τούτων: Ib. 15, 27 ὁμώμοσται.

7. There are one or two passages in which the passive voice of a transitive verb has a peculiar impersonal force; the action being represented not as inflicted on or suffered by its proper subject, but simply as itself completed: Thuc. III. 93 ὦν ἐπὶ γῇ ἐκτίζετο: Æsch. Choeph. 806 τότε καλῶς κτάνον, *while this slaughter is being worked*.

6. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. (See below, 7.) All other middle forms are used both in a passive and a middle sense, hence the form τέτυμμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

7. *Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.*

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, *he will not stay behind the king* (λειφθήσεσθαι, be left): Thuc. VI. 18 τὴν πόλιν τρίψεσθαι, *will wear itself away*: Ibid. 64 οὐ βλάψονται, *they will not injure themselves, receive any injury*: Xen. Cyr. I. 6, 9 εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, *will fall to pieces*; καταλύσεται, *will be destroyed*: Ibid. II. 1, 23 (προβήνη) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι, *to place themselves*: Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὥς καταστησομένων τούτων εἰς τὸ δάον, *the affairs would arrange themselves well*: Ibid. V. 4, 17 τοῦτον (τετραωμένον)—ἔπεμπε, ὅπως θεραπεύσοιτο, *that he should take care of himself*: Id. Anab. II. 3, 23 τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὐ ποιῶντες, *will not fall short of him*: Plat. Rep. p. 376 C θρέψονται (grow up) δὲ δὴ ἡμῖν οἱ τοὶ καὶ παιδεύσονται τίνα τρόπον: Id. Crit. p. 54 A σοῦ ζώντος, βέλτιον θρέψονται καὶ παιδεύονται, *form themselves*: Il. v, 100 τελευτήσεσθαι, *complete itself*: Thuc. I. 142 κωλύσονται, *will hinder themselves*: Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι, *I shall call myself*: Id. Or. 440 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out*: Theocrit. I. 26 αἰγὰ τε σοὶ δώσω διδυμάτοκον ἐς τρεῖς ἀμέλξαι, ἃ δὲ ἔχοισ' ἐρίφως ποταμέλξεται (*give milk*) ἐς δύο πέλλας.

Obs. 1. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive ^a, differ but little; and the poets used the shorter form of the middle Future for the passive: thus, τιμήσεται (Thuc., Soph., Plat., Xen., &c.), ζημιώσεσθαι, ὠφελήσεσθαι, ἀδικήσεσθαι, μαστιγώσεσθαι, &c. So φιλήσεται (Od. a, 123.), στερήσομαι, &c.^b; thus ἐασόμενοι Thuc. I. 141: βουλεύσεται Æsch. Sept. Theb. 198: λησόμενον Soph. Electr. 1249. So G. T. Gal. v. 12 ἀποκόψονται.

b. The Aor. I. middle never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle: Od. θ, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον: v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (*the divided*): Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives*: Pind. Olymp. VII. 15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανώσμενον

^a Bernh. 345.

^b Monk. Hipp. 1458. Hemsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222.

Piers. Mær. 13, and 36;—though several futures given as passives in these commentators are in reality middle.

αἰνῶσω, *coronam sibi peperit*: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 ἤλπετο δ' οὐκέτι οἱ κείνῳ γε πράξασθαι πόνον, *sibi effecturum esse*: Plat. Rep. p. 416 E τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σώφρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodiae mercedem accipere*: Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαζόμενον πλατάγησεν, *sticking closely, when struck by the hand*: Id. VII. 110 εἰ δ' ἄλλως νέυσαις, κατὰ μὲν χροῖα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ πναξαμένων, *vibrating*; Jacobs, *dum parietes illum terrae tremorem et concussionem ita in se recipiebant, ut recti starent*.

Obs. 2. G. T. The Aorists also, which seemingly are used passively, may be viewed as middle, §. 362. 6., §. 363. 6. So 1 Cor. x. 2 ἐβαπτίσαντο (al. ἐβαπτίσθησαν) *baptized themselves (entered into engagements with Moses)*; 1 Cor. vi. 11 ἀπελούσασθε. So Acts xxii. 6 ἐλεξαμένους, may be better rendered *choosing*.

§. 365. 1. The Aor. II. middle, also, is never used passively (except the anomalous form ἐκτάμην), and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally a reflexive transitive sense; as, ελκυψάμην μνημόσυνα, *I left for myself memorials*; ελιπόμην, *I left myself, I remained*; ἀνατρεψάμην, *I overturned myself*; ἀνετραπόμην, *I fell*: Plat. Cratyl. 395 D ἡ παρὶς αὐτοῦ ὅλη ἀνετράπετο^a.

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in ἔχω and its compounds; as^b, Il. η. 247 τῇ δ' ἐβδομάτῃ ῥῶνφ σχέτο, *stuck*: Od. λ. 333 κληθμῶ δ' ἔσχοιντο, *were charmed*: Id. γ. 284 κατέσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped*: Hdt. VII. 128 ἐν θωύματι μεγάλῳ ἐνέσχετο, *stood in great wonder*: Id. I. 13 ἐν τέλει τοῦτ' ἔσχοιντο, *rested in this end*: Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by*: Eur. Hipp. 27 ἰδοῦσα—καρδίας κατέσχετο, *fixed her heart upon*: Od. ο. 384 κατάλεξον, ἥϊ διεπράθετο πόλις, *fell*.

3. As the Pft. middle forms (τέτυμμαι &c.) are common both to the passive and middle voice, they are found both in a middle and passive sense, but more frequently the latter. As Midd.: Thuc. II. 78 ἐκκεκομισμένοι, cf. VIII. 61: Xen. An. IV. 7. 1 ἀνακεκομισμένοι: G. T. Rom. iv. 21 ἦν ἐπηγγέλται ὁ Θεός. They are also used in a sense only differing from the active, in that the reflexive sense in some way or other is implied in them; as, Soph. OE. C. 1016 ἐξηρπασμένοι: Eur. Med. 1127 ἡκισμῆν: Xen. An. VII. 4. 16 ἐσπασμένοι: Demosth. 303. 27 ἐγνωσμένους.

Obs. So G. T. Acts xx. 13 διατεταγμένος: actively.

Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, first, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action on itself—in the reflexive from itself, in the passive from another; so that originally, it is probable, no accurate distinction would be drawn between what may be

^a Stallb. Plat. Crat. 395 D.

^b Ibid. Phædr. 244 E.

^c Elm. Heracl. 757.

called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion, being conceived of as a sort of reflexive, would be represented in the reflexive form. Secondly, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning. Thirdly, We see that these are formed from the active by the addition of certain endings, while the really passive forms of these tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in *μ*, with an intransitive sense, while the Aorist I. was transitive; as, *ἐξέπληξα*, *I frightened*; *ἐξέπληγην*, *I shuddered*; *ἔστησα*, *I placed*; *ἔστην*, *I stood*; which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a letter (*θ*) was inserted in this Aorist II. to signify this performance or completion; as *ἐξέπληγην*, *I shuddered*; *ἐξέπληχ[θ]ην*, *I have been frightened*; *ἔστην*, *I stood*; *ἑστά[θ]ην*, *I have been placed*; and from both these Aorists were formed Futures, with the middle endings; as, *λιπήσομαι*, *λειφθήσομαι*.

Obs. 1. The letter *θ*, which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tāh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-déh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: Il. γ. 201 *ὃς τρέφῃ (grew up) ἐν δῆμῳ Ἰθάκης—ἐτρέφθη, was brought up*: compare Od. λ. 222. Il. ι. 158 *δμηθήτω! precibus se exorari patiatur!* but Il. β. 860 *ἀλλ' ἐδάμῃ ὑπὸ χειρὶ, prostratus jacuit*: compare Il. μ. 403. ο. 521. Il. π. 507 *ἐπεὶ λίπεν ἄρματ' ἀνάκτων, were behind*; *λειφθῆναι, to be left behind*: Hdt. IV. 84 *Οἰόβαζος ἐδεήθη Δαρείου—ἔνα παῖδα αὐτῷ καταλειφθῆναι: ἐφάνην, I appeared*, is in all writers distinguished from *ἐφάνθη, I was shewn forth*^a. But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

^a Cf. Soph. Ant. 103.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion ; as, *τραπήναι*, to turn oneself; *φοβηθῆναι*, to fear; *δρμηθῆναι*, to pass forth; *καταπληγῆναι* τινα, to be alarmed at any one; *ἀπαλλαγῆναι*, to remove oneself, to pass away from; *πορευθῆναι*, *ἀσκηθῆναι*, *εὐωχηθῆναι*: Eur. Phœn. 868 ἔτεκνυθι, had children (as we speak of a man as befriended, meaning that he has friends). When the Aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην*, *ταρπείσθαι* and *τερφθῆναι*, *δρμήσασθαι* and *δρμηθῆναι*, the neuter notion might be expressed by either (though with a slight difference of meaning), the passive only by the passive form.

Obs. 3. So G. T. *ἀπεκρίθη*, *ἀποκριθεῖς*, &c.

3. That all such verbs originally expressed the passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἄγαμαι*, *ἡγασάμην* Ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* Ep.; *ἡράσθην* Att.

Obs. 4. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.^a

Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι*, *ἐχαρισάμην*, or Deponents Passive, as *ἐνθυμέομαι*, *ἐνεθυμήθην*.—(See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαι* τι, *ἐργάζομαι* τι, *δέχομαι* τι, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δωρίω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*. And some again exist in compounds, as in the use of the word *μεθέπω* (Il. ε, 329 αἰψά δὲ Τυδείδην μέθεπε κρατερώνυχας ἱππους) we find traces of the sense of the deponent *ἔπομαι*.

3. From this original active form or active sense of the deponents it arose that many deponents have also occasionally a passive meaning, corresponding to this existing or implied active form, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find *βιάζομαι*, *βεβίασμαι*, used passively: Hdt. VIII. 85 *χώρη οἱ ἐδωρήθη πολλή* (compare Soph. Aj. 1029^b *ἐδωρησάμην*, I presented:); Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα*, compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B *ὠνούμενά τε καὶ πιπρασκόμενα*^c: Id. Soph. p. 224 A *ὠνηθείσαν*; also, *ἐωνήσθαι*. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *εἰργασμαι*; Hdt. I. 123 *τάδε οἱ κατέργαστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πρηγμάτων*, compare IV. 66: Plat. Legg. p. 710 D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρὶς τοῦ ἀπηγγεμένου*, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 *μεμμη-*

^a R. P. Phœn. 986. and Valck. Phœn. 979.

^b Ellendt Lex Soph. ad voc.

^c Stallb. ad loc.

μένος, *ad imitationem expressus*: οικείσθαι in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 δ γὰρ ἄθως ἐστὶ ὄρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων (just before οἱ περὶ τὸν Ἄθων κατοικημένοι): Thuc. VII. 70 κεκτημένος: Id. III. 61 ἡγιαμένος: Plat. Gorg. p. 453 D ἀπεκέκριτο: Id. Crat. p. 404. sq. A εὖ ἐντεθυμημένον, *well considered*: Id. Phædr. p. 279 C ἐμοὶ μὲν γὰρ μετρίως ἡδύται: Demosth. 576, 15 ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω (though shortly afterwards, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας): λελωβήσθαι Plat. Rep. 611 B.

b. Aorist^a, ἀμλληθέντα Eur. Phoenix Fr. IV. 2; ὠνηθέν Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 κατεργασθῆναι: Id. VII. 144 (νῆες) οὐκ ἐχρήσθησαν, *adhibite sunt*: Demosth. 519. 29 χρησθῆ^b, (but Soph. Ant. 24 χρῆσθεις, al. χρῆσθεις:) Id. Aj. 216 ἀπελωβήθη: Id. Phil. 330 ἐξελωβήθην; Plat. Men. 91 C λωβήθηναι: Soph. Trach. 1000 καταδερχθῆναι. When a deponent verb has both the passive and middle Aorist, the passive generally has a passive sense, though not always, as for instance, μέμψασθαι and μεμψθῆναι do not differ in their meaning. But as a general rule it may be laid down that, where the Aor. I. middle has an active or neuter force, the Aor. I. pass. has its proper passive force; in the following this distinction regularly obtains: ἐδεξάμην, *excepi*; ἐδέχθην, *exceptus sum* (though Eur. Heracl. 757 ὑποδεχθείς midd.): ἐβιάσάμην, *coëgi*; ἐβιάσθην, *coactus sum*; ἐκτῆσάμην, *mihi comparavi*; ἐκτῆθην, *comparatus sum*; ἰάσασθαι, *sanare* (Thuc. I. 123.); ἰαθῆναι, *sanari* (Hippocr.); θεάσασθαι, *spectare*; τὸ θεαθῆν, *the spectacle* (Thuc. III. 38.); ὀλοφύρασθαι, *to lament*; ὀλοφυρθῆναι, *to be lamented*; λογίσασθαι, *to reckon*; ἐλογίσθην always pass.: αἰκίσασθαι, αἰκισθῆναι pass.: ἀκέσασθαι, ἀκεσθῆναι pass.: ἀποκρίνασθαι, *to answer*; ἀποκριθῆναι, *to be divided* (but in G. T. *to answer*).

Obs. 1. In G. T. we find also διελέχθην, ἐρρύσθην, ἐχαρίσθην.

c. Present and Imperfect, in very few verbs; as βιάζεσθαι frequently in Thucyd. and others^c: προσεδέχετο Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 ἐργασθήσεται; ἀπωγήσεται Bekk. Anecd. 432. 16.^d G. T. ἰαθήσεται, ἀπαρηθήσομαι.

Obs. 3. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

^a Elm. Heracl. 757. ^b Compare Herm. Soph. Ant. 23. Ellendt χρᾶσμαι and χρήζω.
^c Ellendt Lex. Soph. ad voc. Toup. Longin. 365. ^d Bernh. 341.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought^a.

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another : 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν : 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, or καλὸν ῥόδον : 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ : παίζει τὸν παῖδα.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word : and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentences.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought : and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may exist between a leading word and one or more of these dependent sentences ; as, ὁ ἀνὴρ (ὃν εἶδες) ἔφη : ὁ ὑπὸ σοῦ ὀφθεὶς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κύρος ἐνίκησεν, sc. ἀπήγγειλε τὴν τοῦ Κύρου νίκην.

Obs. 2. In combinations where two verbal forms, θαυμάζων εἶπε, or two substantival forms, as οἱ ἐν τῷ οὐρανῷ ἀστέρες, come together, the sentence is really composed of a verbal or adjectival and a substantival notion ; as, θαυμάζων εἶπε = εἶπε μετὰ θαύματος : οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες (adjectival).

^a Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.

SYNTAX OF THE SIMPLE SENTENCE.

Of the Elements of a simple Sentence.

§. 371. 1. In every thought there are three elements : two, as it were, the materials of the thought—the verbal and substantival notions ; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root ; the substantival notion by the substantive ; the correspondence and connexion between them by the personal forms of the verb, or the formal word *εἶναι* (*copula*) with an adjective ; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it ; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as *δίδωμι*, *I give*. So every finite form of the verb can stand as a perfect sentence, as *γράφωμεν* ; the root *γράφ* expressing the predicate, and the inflexion *ομεν* both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as *τὸ ρόδον θάλλει* ; ask a question, as *τίς οἶδεν* ; express a desire or wish, as *γράφε, ἴμεν* ; or a condition, or aim, or circumstance, as *ἤν γράφῃ, ὅς γράφει, ὥς γράφῃ* ; sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun : *τὸ ρόδον θάλλει* : *τρεις ἤλθον* : *ἐγὼ γράφω*.

b. An adjective, used elliptically as a substantive : *ὁ σοφὸς διδάσκει*.

c. An adverb with the article, which have elliptically the force of a substantive ; as, *οἱ ἄνθρωποι ἀνέστησαν*.

d. An infinitive, with or without the article, and with or without an objective case ; as, *διδάσκειν*, or *τὸ διδάσκειν*, or *τὸ διδάσκειν τοὺς παῖδας*—*συμφέρει*.

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, τὸ τύπτειν : τὸ Α : τὸ νῦν : τὸ “εἰ τοῦτο γενῆται” Ὀμηρικόν ἐστίν.—See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, ὡς μὲν ἔγωγε οὐ μαίνομαι (subject) δηλὰ τοι γέγνε. So especially relative sentences by an ellipse of οὗτος or οὗτοι, as (οὗτοι) οὕς ἔλεγον ἦλθον.

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, τὸ ῥόδον θάλλει : ὁ ἄνθρωπος θνητός ἐστίν.—See also §. 662. *Obs.*

Obs. 1. The subject is sometimes expressed by the neuter article τό or τά, with the genitive plural of the substantive; as, Soph. Phil. 497 τὰ τῶν διακόνων=διάκονοι.

Obs. 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, εἰς τέσσαρας ἦσαν : Xen. Cyr. VIII. 3, 9 ἕστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλιους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν. Hence with the genitive absolute: Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν φυλὴν περὶ ἑπτακοσίους. So, καθ' ἑκάστους, *singuli*, κατὰ ἔθνη, *singula gentes*: Thuc. I. 3 καθ' ἑκάστους ἤδη τῇ δμολίᾳ μᾶλλον καλεῖσθαι Ἕλληνας.

Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation; as, κακῶς ἔχει, *it is ill*, that is, *this which you say*.

1. The subject is indefinite, and must be considered to be a neuter pronoun; as, καλῶς ἔχει, *it is well*: Thuc. II. 50 ἐδήλωσε, *it shewed itself*. So Xen. M. S. I. 2, 32.

Obs. 1. Impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language, properly speaking, has not; the expressions δεῖ, δοκεῖ, πρέπει, ἔξεστι, ἐνδέχεται, ἔχει λόγον, λέγεται, sometimes δηλοῦ, δείκνυσσι, were considered as personal, the infinitive, or substantival sentence, or something in the context or the mind, supplying the place of subject. So G. T. Luke viii. 20, the sentence ἡ μήτηρ σου κ. τ. λ. is the subject of ἀπηγγέλη.

2. The subject is definite, and is implied in the predicate:

As early as Homer; Od. φ, 142 ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἐταῖροι, ἀρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἰνοχοεῖται (sc. ὁ οἰνοχόος): Hdt. II. 47 θυσιή δὲ ἦδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται· ἐπεὰν θύσῃ (sc. ὁ θυτήρ), τὴν οὐρὴν

ἀκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον—ἐκάλυψε—τῇ πικρῇ: Id. III. 93 ἐσήμενε (sc. ὁ κῆρυξ): Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κῆρυξ) τοῖς Ἕλλησι παρασκευάσασθαι: Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ἄμυν ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι (sc. ὁ σάλπιγξ). So ἐσάλπιγξεν in Xen. So Dem. Lept. 465, 14 ἀναγνώσεται (sc. ὁ γραμματιστής). So we must explain ὕει, νίφει, βροντᾷ, ἀστράπτει (sc. ὁ Ζεὺς, ὁ θεός, who, as being the only power capable of performing this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 ἔσεισε: Xen. Cyr. IV. 5, 5 συσκοτίζει. Sometimes the subject was expressed; as, Il. μ, 25 θεὸς δ' ἄρα Ζεὺς συνεχής: Hdt. III. 117 τὸν μὲν γὰρ χειμῶνα θεὸς σφί ὁ θεός.

3. The subject is not implied in the predicate, but is easily supplied from the context or by the mind:

Hdt. III. 82 ἐξ ὧν στάσις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόρος, ἐκ δὲ τοῦ φόρου ἀπέβη (sc. τὰ πρήγματα) εἰς μοναρχίην. So in expressions of time; as, ἦν ἐγγὺς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). So in certain phrases the word θεός was omitted; as, παρέχει μοι (sc. ὁ θεός), the god affords me the opportunity, permits: Hdt. III. 73 ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet*: hence the accusative παρέχον, *quum liceat*, or *liceret*; as, Hdt. V. 49 παρέχον (ὑμῖν) τῆς Ἀσίας πάσης ἀρχεῖν. So προσημαίνει (sc. ὁ θεός): Hdt. VI. 27 φιλεῖ δὲ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι (with the subject: Ibid. extr. ταῦτα μὲν σφί σημήϊα ὁ θεὸς προείδε). So also χρῆ, *oportet*, sc. ὁ θεός, or ἡ Πυθίη χρῆ, Ion. χρῆ (Hdt.), the god, or the oracle, declares. So also in the New Testament, we must supply προφήτης, ἡ γραφή, πνεῦμα, &c. before φησί, λέγει, μαρτυρεῖ^a.

4. Frequently the subject is implied in and must be supplied from some word in the sentence:

Hdt. IX. 8 τὸν Ἰσθμὸν ἐτείχεον καὶ σφί ἦν πρὸς τέλει (sc. τὸ τεῖχος): Xen. Cyr. II. 4, 24 πορεύσομαι εὐθὺς πρὸς τὰ βασίλεια, καὶ ἦν μὲν ἀντίστηται (sc. ὁ βασιλεύς). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται ψυχῇ, πατρώα θ' ἑστία κατεσκάφη, αὐτὸς δὲ (sc. πατήρ) βωμῷ πρὸς θεοδμήτῃ πιτνεῖ: ubi v. Pflugk. So ἕκαστος, where οὐδὲ εἰς precedes; as, Plat. Symp. 192 E οὐδ' ἂν εἰς ἐξαρηθείη—ἄλλ' οἷοι' ἂν (sc. ἕκαστος)^b. So also with other cases. (See §. 893.)

5. The subject σύ is sometimes omitted with the second person singular, a general indefinite notion (as in English, *you*) being supplied; as, Xen. Cyr. 4, 5, 6 οὐδὲ βουλόμενος ἂν εὖρες ῥαδίως.

6. The indefinite pronoun τις (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite τις, in answer as it were to the question τίς; *who*?

So Il. ν, 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο (sc. τις, *one*): Il. β, 389 περὶ ἔγχρ' ἡ χεῖρα καμῖται, sc. τις: Plat. Gorg. p. 456 D καὶ γὰρ τῇ ἄλλῃ ἀγωνία οὗ τούτου ἕνεκα δεῖ πρὸς πάντας χρῆσθαι ἀνθρώπων, ὅτι ἔμαθε (sc. τις) πυκτεύειν τε καὶ παγκρατιάειν καὶ ἐν ὅπλοις μάχεσθαι^c: Id. Crit. p. 49 C οὐτε ἄρα ἀνταδικεῖν δεῖ οὐτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσῃ

^a Viner Gramm. p. 471.

^b Stallb. ad loc.

^c Ibid. ad loc.

^d Ibid. ad loc.

ἰπ' αὐτῶν : Id. Rep. 347 C^d : Id. Apol. p. 29 B ἡ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), δ' οὐκ οἶδεν^a : Hdt. IV. 190 ἔπειδ' ἀπὶ (sc. τῆς) τὴν ψυχὴν : Æsch. Choeph. 593 αἰγίδων φέρεσαι κότον. So Id. Eum. 645 πέδας μὲν ἂν λύσειεν (sc. τῆς) : cf. Soph. Œ. R. 315^b and 612. So often with infinitive ; Eur. Or. 428 μισούμεθ' οὕτως, ὥστε μὴ προσενέπειν (sc. τινά, ul. nemo (nos) alloquatur. So with a participle before an infinitive ; Plato Rep. 400 A οὐδ' ἰδόντα (sc. τινά), ἀναγκάζειν, κ. τ. λ. So also with the 3rd plur., the general notion of *men, they*, being supplied : Thuc. VII. 69 ὁ Νικίας, ὅπερ πάσχουσι (men are affected), ἐν τοῖς μεγάλοις ἀγῶσι, κ. τ. λ.

7. The indefinite pronoun *one, they*, supplied by the sense, is in Greek expressed by *τις*, or the III. plural, as λέγουσι, φασί,—or III. singular passive, λέγεται,—or II. singular, as φαίης ἄν : so Matt. i. 23 καλέσουσι : John xx. 2 ἦραν : Heb. xi. 12 ἐγενήθησαν.

Obs. 2. The real subject is sometimes supplied by *τις*, when there is some reason for not naming expressly the person : Æsch. Choeph. 58 φοβεῖται δέ τις (sc. Clytæmnestra) : Id. Ag. 369 οὐκ ἔφα τίς. This also occurs with the object ; as, Æsch. Eumen. 373 σπευδόμεναι δ' ἀφελῆν τινὰ τάσδε μερίμνας (sc. Jupiter).

PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb ; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with εἶναι (or its equivalents, §. 375. 3.), which, as connecting the predicate and the subject, is called the copula ; as, ὁ ἀνθρωπος θνητός ἐστιν : ὁ Κῦρος ἦν βασιλεύς : or with a passive verb, as ἡρέθην βασιλεύς, or in the oblique cases with active verbs, as συμμάχους ἔξει θεούς, see §. 375. 5. sqq.

c. Or by a numeral with εἶναι ; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with εἶναι ; as, τοῦτο τὸ πρᾶγμα ἐστι τόδε : but to this pronoun we must supply an essential word ; as, τόδε τὸ πρᾶγμα.

e. Sometimes by an adverb with εἶναι (see §. 375. 3.) or ἔχειν, as τόδε καλῶς ἔχει.

Remarks on the Predicative Adjective, and the Copula εἶναι.

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are supplied by the inflexions of the verb εἶναι ; as, εἰδαίμων εἰμί = εἰδαιμονέ-ω, εἰδαίμων εἶ = εἰδαιμον-εἷς : this copula expresses no real notion, but only the mental act whereby the two material notions are united ; Man (*is*) mortal : hence it is called *verbum abstractum*.

^a Stallb. ad loc.

^b See Herm. ad loc.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, *to be*, expressing existence; as, ἔστι θεός, *there is a God*=θεός ἐστι ἄν: Hdt. III. 108 τοῦ θείου ἡ προνοίη—ἔστιν εὐσθα σοφῇ: Hdt. VIII. 68 τὴν ἔουσιν γνώμην, *my real opinion*. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ, 130 sq. οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόργος, θὴν ἦν, *was (=lived) long*: Il. η, 424 διαγνῶναι χαλεπῶς ἦν (*it was difficult*) ἄνδρα ἑκατον: Il. ε, 551 Κουρήτεςσι κακῶς ἦν: Il. λ, 762 ὡς ἔον (*sic eram*), εἶποτ' ἔην γε μετ' ἀνδράσιw! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, *they were terribly engaged by*: Isocr. Paneg. c. I. §. 5 ἔστ' ἦθ' μάτην εἶναι τὸ μεμνησθαι περὶ αὐτῶν: Eur. Hec. 284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι: Ibid. 626 ἄλλως (sc. ἔστι) φροντιδῶν βουλευματα, *frustra sunt*: Ibid. 732 εἴ τι τῶνδ' ἔστιν καλῶς: Isocr. Paneg. 5 μάτην ἔστι τὸ μεμνησθαι περὶ τούτων. So, ὁ Σωκράτης ἦν αἰεὶ σὺν τοῖς νέοις: εὖ καλῶς, κακῶς ἔστι &c. G. T. Matt. xxiii. 30 εἰ ἡμεθα, *if we had been*. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*.

Obs. 1. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίνεσθαι, φῦναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίνεσθαι and φῦναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρὶς, ἐκός, ἐγγὺς: ἄλῃς, μᾶλλον, μάλιστα, οὐχ ἡκίστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγένοντο δίχα αἱ γνώμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, οἷ δίχα πέφυκε, τοῦ ἑτέρου ἔχθει προσίασιν: Demosth. p. 34 princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, *it is by nature*; ταῦτα οὐχ οὕτως πέφυκε, *this is not the nature of these things*: ἀγαθὸν πέφυκε, *is by nature a good*.

4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε, 873 τετληότες εἰμέν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμὸς οὐκίτ' ἐκ καλυμμάτων ἔσται δεδορκῶς νεογάμου νύμφης δίκη: Eur. Alc. 124 δεδορκῶς ἦν: Soph. Phil. 1210 στείχον ἄν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ', ἦτε πάσχοντες τάδε: Id. Hec. 117 ἦν σπεύδων: Hdt. I. 57 ἦσαν οἱ Πελασγοὶ βάρβαρον ἰέντες γλώσσαν' 146 ταῦτα ἦν γενόμενα ἐν Μιλήτῳ: Id. III. 99 ἀπαρὸς ἔστι: Id. IX. 51 ἡ δὲ (νῆσός) ἔστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίους ἀπέχουσα: Plat. Legg. p. 860 E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἄν ἐγνωκότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκῶς εἶη: εὖ also with participles; Il. τ, 80 ἐπιστάμενόν περ ἔοντα. In an exactly similar way the verbs γίνεσθαι and πέλεσθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέση στείχοντες ἐγένοντο.

Obs. 2. G. T. only εἶναι: Matt. v. 25 ἴσθε εὐνῶν: vii. 29 ἦν διδάσκων: Mark xiii. 25 ἔσονται ἐκπύπτοντες: Acts viii. 28 ἦν ὑποστρέφων.

Obs. 3. We are not to suppose that whenever εἶναι, ὑπάρχειν, γίνεσθαι &c. occur with a participle, that it is merely a resolution of the verbum finitum, for frequently these verbs in this collocation have their proper force.

Predicative Adjective, Substantive or Participle, with other Verbs.

5. The predicate is sometimes expressed by the addition of a predicative Adjective to other verbs besides those given above, Obs. 1., to complete the notion by defining the application and operation of the verb; giving the state or effect consequent on the verb, but not necessarily implied in it: as Soph. OE. R. 166 ἡνύσατε ἐκτοπίαν φλόγα πῆματος: Eur. El. 1131 οὐδέεις

πένητας βούλεται κτᾶσθαι φίλους : Id. Hel. τῆς τύχης εὐδαίμονος τέχοντε : Id. Frag. 852 οὐ τοῖσδε χρήται τοῖς καλοῖς ἀληθέσιν : Demosth. 425, 2 ἰστέναί τινά χαλκοῦν : so Virg. *Æn.* i. 70 *age divites*.

Obs. 1. This must be distinguished from the adjective used for the adverb (§. 714.), and also from the predicative adjective attached to the object of the verb. (§. 439. 2.)

6. A predicative substantive is also so used, to express some substantival notion with which the verb completes the predicate : Thuc. IV. 27 Κλεών ἤρεθῃ κατάσκοπος : Eur. Frag. 405 ὅσον νόσημα τὴν Κύπρῳ, κεκτήμεθα : Men. In. XI. 2 δικαῖος ἂν ᾖς, τῷ τρόπῳ χρήσει νόμῳ : Xen. Cyr. VIII. 3, 12 ἵπποι ἤγοντο θυμῷ τῷ ἡλίῳ : we often use here the word *as*, *for*, as sometimes in Greek the word ὥσπερ, or ὡς ; Xen. Symp. IV. 45 σοὶ ὡς δοῦλα χρήται.

Obs. 2. This may be referred to the participial construction by an ellipse of the participle of εἶναι, as ὡς δούλῳ (ὄντι) χρῆσθαι.

7. A participle with a substantive is frequently thus used to complete the verbal notion. (See §. 681.)

Obs. 3. Not only may the finite verb be thus used with a predicative noun, but the infinitive or participle, as Soph. Cē. C. 119 ποῦ κυρεῖ ἐκτόπιος συθείς : Eur. Med. 301 κρείσσων νομισθεῖς ἐν πόλει. This may be referred to the infinitival construction by supposing an ellipse of εἶναι where the verb admits of the infinitive, as νομισθεῖς above. So G. T. Rom. i. 3 ὀρισθέντος υἱοῦ Θεοῦ : so with verbal adjectives, Rom. i. 1 κλητὸς ἀπόστολος : ibid. 7 κλητοῖς ἀγίοις.

Ellipse of the Copula εἶναι.

§. 376. The predicate, as being the essential part of the sentence, can never be omitted ; but when it is expressed by a periphrasis with εἶναι, this copula, as expressing only the verbal relation which is readily supplied by the mind, may be omitted, (when the time is present,) in expressions meant to be emphatic, pathetic, excited ; as, Hdt. VI. 121 θῶμά δέ μοι (sc. ἐστι) : so *Æsch.* Cho. 104⁸. So in a short forcible formula, such as ὅπου φρενῶν (sc. ἐστίν). And sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse :

a. In general sentences, proverbs, axioms, undisputed truths, &c., which in all languages take the shortest and most energetic forms, or where it is desired to give the sentence this colouring : Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς : Ibid. 981 βιωτῶν δ' ὁ πᾶς ἀστάθμητος αἰὼν : Xen. Cyr. II. 4, 27 στρατιᾷ γὰρ ἡ ῥάστη (ῥάδῃ) ταχίστη. So G. T. St. James iii. 8 ἀκατάσχετον κακὸν, (ἔστι κα.) μεστὴ λυῖ : Acta xix. 28 μεγάλη ἡ Ἄρτεμις Ἐφεσίων : Heb. v. 13 πᾶν ὁ μετέχων γάλακτος ἀπειρος λόγῳ : 1 Cor. iv. 20 οὐκ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ. And in the first person plural : *Æsch.* Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἔσμεν).

b. Very commonly with the verbal adjectives in τέος, and in other

expressions of *necessity, duty*, as ἀνάγκη, χρεών, θέμις, εἰκός : Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. (So frequently in Latin.) Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορδοῦσθαι περὶ τοῦτον : Eur. Hec. 1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. G. T. as 1 Cor. vi. 13 τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι. Also in certain formulas with καιρός and ὦρα, ἔστι is omitted ; as, ὦρα ἦδη ἀπέναι.

c. With certain adjectives ; as ἔτοιμος, πρόθυμος, φροῦδος, οἶός τε, δυνατός, βέβαιον, χαλεπόν, &c. : also in the constructions by attraction ; θαυμαστὸν ὅσον, mirum quantum, ἀμήχανον ὅσον, immane quantum : Eur. Med. 612 ἔτοιμος ἀφθόνῳ δοῦναι χερί : Plat. Phædr. p. 252 A (ἡ ψυχὴ) δουλεύειν ἐτοίμη : Demosth. p. 48, 29 ἐγὼ—πάσχειν ὅτιοῦν ἔτοιμος : cf. Id. p. 111, 4 : Eur. Hel. 1523 εἰδέναι πρόθυμος (sc. εἰμί). So φροῦδος γὰρ ὁ ἀνὴρ, the man is gone ; φροῦδα πάντα, all is gone. So G. T. Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον (sc. ἔστί).

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantivè verb : Od. v. 238 αἱ κατὰ δώματ' Ὀδυσσεύος θείω. So Æsch. Pers. 508 ὅσοι δὲ λοιποὶ (sc. εἰσὶ). Il. τ, 43 οἳ τε κυβερνῆται καὶ ἔχον οἰκίῃα νηῶν. So regularly in the constructions οὔδεῖς ὅς or ὅστις οὗ (nemo non) ; as, Soph. Œ. R. 372 οὔδεῖς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. See *Attraction of the Relative*, §. 824.

e. Also in other dependent sentences : so Il. γ, 106 ἐπεὶ οἱ παῖδες (sc. εἰσὶ) ὑπερφίαλοι : Thuc. I. 9 εἴ τῳ ἱκανὸς (sc. ἔστί) τεκμηριώσαι.

Obs. 1. The ellipse of the Impft. ἦν is rare : Thuc. IV. 40 τινος ἐρομένου εἰ οἱ τεθνήωτες αὐτῶν (ἦσαν) καλοὶ ἀγαθοί : Æsch. 63 s. fin. νῦν (ἦν) ἐν μέσῳ καὶ παρῆμεν κ. τ. λ.—of the conjunctive of εἶναι after the relative ὅς ἂν, and after conjunctions, is but rare : such as, Il. ε, 481 ὅς κ' ἐπιδενῆς sc. ἂν ἦ : Il. ξ, 376 ὅς δέ κ' ἀνὴρ μενέχαρμος, sc. ἦ : Plat. Rep. p. 370 E ὦν ἂν αὐτοῖς χρεῖα : Demosth. p. 529, 14 οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἡλιαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἂν ἡ γραφὴ : ἔς τ' ἂν (Eur. Hipp. 659.), ὅφρ' ἂν (Theogn. 252.), ἕως ἂν (Hippocr. de aer. aq. loc. 101.) : (G. T. as Rom. iv. 16 ἵνα κατὰ χάριν sc. ἦ) : also rare of the indicative after conjunctions ; such as, ὅποτε (Il. θ, 230.) : frequent however after ὅτι ; as, Xen. Symp. IV. 14 οἶδα ὅτι χρήματα ἦδὺ κτῆμα. The ellipse of εἶην does not occur ; except perhaps Soph. Phil. 493 ὃν δὴ παλαι' ἂν (sc. εἶην) ἐξότου δίδουκ' ἐγὼ μὴ μοι βεβήκη^a : (G. T. Rom. i. 7 χάρις ὑμῖν) of the imperative very rarely : Il. ν, 95 αἰδώς, Ἀργεῖοι : Soph. Œ. C. 1477 ἴλαος, ὦ δαίμων : (G. T. as Rom. ix. 5 εὐλογητὸς ὁ Θεός.) Of the participle it is very frequent ; so in the absolute construction : as Æsch. Theb. 328 ἱππηδὺν πλοκάμων (sc. ὄντων). Of the infinitive in dependence on a governing verb or substantive, far more rare : Thuc. III. 36 ἀναλογισμὸς ὡμὸν τὸ βούλευμα (sc. εἶναι).

Obs. 2. G. T. we find also omitted of the present indic., εἰμί, as 2 Cor. xi. 6 : εἰσὶ Rom. iv. 14 : ἔσμεν, as Rom. viii. 17. In John xiv. 11 two different forms of the copula are to be supplied in two consecutive clauses : ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ πατὴρ ἐν ἐμοί.

^a Herm. ad loc.

Predicative construction of words.

OF AGREEMENT.

§. 377 The verb agrees with the subject in person and number ; the predicative adjective (or substantive when it signifies a personal name), agrees with its subject in gender, number, and case (Nominative) ; as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει : ὁ ἄνθρωπος θνητός ἐστιν—ἡ ἀρετὴ καλὴ ἐστὶ—τὸ πρᾶγμα αἰσχρόν ἐστιν—οἱ Ἕλληνες πολεμικώτατοι ἦσαν—ὁ Κῦρος ἦν βασιλεύς—ἡ Τόμυρις ἦν βασίλισσα—ἡ τάξις ἦν ἑκατὸν ἄνδρες.

Exceptions.

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions ; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place.

Constructio κατὰ σύνεσιν.

§. 378. *Principle.*—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified ; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns ; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called κατὰ σύνεσιν, or *ad intellectum*, or σχῆμα πρὸς τὸ σημαίνόμενον, or νοούμενον, or *ex animo loquentis* or *scribentis*.

a. Number of the verb—a plural verb joined to a noun singular in form, but plural in sense :

Il. β. 278 ὡς φάσαν ἡ πλεθὺς : Il. ο. 305 ἡ πλεθὺς ἐπὶ νῆας Ἀχαιῶν ἀπορέοντο, the notion being πολλοὶ Ἀχαιοί : Il. ψ. 157 λαὸς Ἀχαιῶν πείσονται : Hdt. IX. 23 τὸ πλῆθος ἐπεβοήθησαν : Thuc. I. 20 Ἀθηναίων τὸ πλῆθος οἴονται : Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον : Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν : Æsch. Ag. 577 Τροίην ἐλόντες δήπου Ἀργείων στόλος θεοὶς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν, So in Latin ; as, Liv.

V. 40 *pars per agros dilapsi, pars urbes petunt finitimas*: and even Hesiod. Scut. 327 χαίρετε, Ἀνγκῆος γενεῇ. So G. T. John vii. 49 ὁ ὄχλος — ἐπικατάρατοί εἰσι.

Obs. 1. The phrase ἔβαν οἰκόνδε ἕκαστος does not belong to this class.— See §. 478.

δ. Gender and number of adjective, participle, and pronoun—a masculine or feminine adjective, agreeing with a noun neuter in form, but masculine or feminine (and sometimes also plural) in sense:

τὸ μεράκιον ἐστὶ καλὸς: τὸ γυναῖκιον ἐστὶ καλὴ: τὰ παιδικὰ ἐστὶ καλὸς: Xen. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. So Plat. Phædr. p. 240 A ἔτι τοίνυν ἀγαμον, ἀπαιδα, δοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστὴς εὔξαιτο ἂν γενέσθαι.

Obs. 2. μεράκιον is seldom joined with a neuter adjective; but Ant. 124, 26 μεράκιον ἐστὶν ἀμαρτόν: Lys. 99, 13 μεράκιον—διαιτώμενον. Cf. Ibid. 23.

§. 379. In the attributive and objective constructions we find the following:

α. Adjectives and participles not agreeing in gender or number, sometimes neither in gender nor number, with the substantive of which they are the immediate attributives—only in poetry*:

II. χ. 84 φίλε τέκνον (Hector): Æsch. Ag. 81 τὸ ὑπεργήρων—παιδὸς οὐδὲν ἀρείων: Id. Choeph. 893 φίλτατ' Αἰγίσθου βία: Eur. Bacch. 1305 ἔρνος καταβρόντα: Id. Troad. 735 ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον: Aristoph. Ach. 880 κολλικοφάγε Βοιωτίδιον. So Soph. CE. R. 1167 τίς γεννημάτων: Æsch. Ag. 280 τίς τάχος ἀγγέλων;

δ. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives*; as,

II. λ. 690 ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἡρακλεΐη: II. π. 281 ἐκίνηθεν δὲ φάλαγγες ἐλπόμενοι κ. τ. λ.: Pind. Nem. V. 43 ἔθνος μεταίξαντα: Anacr. III. 16 βρέφος μὲν ἐσυρῶ φέροντα τόξον: Soph. Phil. 356 καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς ἐκβάντα πᾶς ἡσπάζετ', δμνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα: Id. Antig. 1021 οὐδ' ὄρνις εὐσήμους ἀπυρροιβδεῖ βοὺς ἀνδροφθόρου βεβρωτὲς αἵματος λίπος: Eur. Hec. 39 κατέσχε' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικὸν πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην: cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 ὥς ὦρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν: Thuc. III. 79 ἐπὶ μὲν τὴν πόλιν—ἐπέπλεον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας: Id. IV. 15 τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλευεῖν πρὸς τὸ χρέμα ὀρώντας ὅτι ἂν δοκῇ: cf. εἰδότες Id. I. 110. Xen. Cyr. VII. 3, 8 ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἶχῃ δὴ ἀπολιπὼν ἡμᾶς: Id. I. 2, 12 αἱ μένουσαι φυλαὶ—διαγωνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν.—(See also §. 708. l.) So remote attributives with local names: Xen. An. V. 5, 3 ἀφίκοντο εἰς Κοτύωρα—Σιωπέων ἀποίκους. So in apposition, the expression ἡ βουλὴ οἱ Πεντακόσιοι Æschin. p. 53 s. fin.

* Elm. CE. R. 1167. R. P. Phœn. 1730. tion to τὸ μὴ θέμις: the neuter notion of the act of wrong being changed to that of βάντες may be the attributive in apposi- the persons committing it.

c. Very usually indexed with *προσώπων*; as,

ΗΗθ. IV. 125 ἐπὶ τὴν Νευρίδα, ταπεινωμένοις δὲ αὐτῶν : Id. VIII. 121 τροπόμενοι εἰς Κέρκυραν αὐτῶν τὴν χεῖρα : Thuc. I. 136 φεύγει—εἰς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εἰσργήτης : Id. IV. 15 εἰς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλου, ἔδοξεν αὐτοῖς (sc. τοῖς Λακεδαιμονίοις) : Xen. Cyr. III. 3, 14 συγκαλίσας τῶν τῶ στρατωσικῶν ἔλεξε πρὸς αὐτοὺς τοιαῦτα : Id. M. E. I. 2, 62 εἴαν τις φανερός γίγνεται εὐεπτεῖς—τοῦτοις θάνατος ἐστὶν ἢ ζημία, cf. Cyrop. I. 2, 2., VII. 4, 5 : Plat. Rep. p. 370 εἰς ἅλλης πόλεως—καὶ ἐκαῖνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum ; cf. ibid. p. 374 A : Id. Lysid. p. 204 E εἰς χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λόγους : Demosth. p. 23, 18 εἰ μὲν γὰρ τις ἐνὶ ἑστῶ ἐν αὐτοῖς οὗτος ἡμπερος πολέμου καὶ ἀγώνων, τοῦτους μὲν φιλοτιμίᾳ πάντας ἀπαθεῖν αὐτὸν (τὸν Φίλιππον) ἴδῃ. On this construction with relatives, see *Adjectival Sentences*, §. 819.

Obs. 1. Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive used, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before : Eur. Troad. 535 πάντα δὲ γέννα Φρυγῶν πρὸς πόλει ὠρμήθη --- ἐστὸν λόγον Ἀργείων καὶ Δαρδανίας ἄντα θεῶ δόσω (as if *ἀνδρῶν*, or some such word, had preceded). So Plato Phileb. p. 32 A ἐπὶ τῶν καὶ διακρινομένων, as if *ὑγρῶν*, not *ὑγρότητος*, had preceded. So Æsch. Eum. 580 σὺ δ' εἰσαγε (Minerva) τήνδε κυρώσω διτὴν (sc. acting as *θεομορφή*) : Ibid. 960 κύρι' ἔχοντες θεαί, sc. *gods*. G. T. Acts ix. 37 λούσαντες νεκρὸν, sprinkling generally, though it was the office of women.

Obs. 2. This anomaly is, in many cases, not properly to be explained *post hoc*, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

Obs. 3. So the number of the verb in the predicative sentence follows the person who was prominently in the writer's mind ; as, Æsch. Eum. 120 τὸν δὲ δαίμονα ἄρ' ἔστιν ὃν γὰρ ἐπέλεθ' (sc. *Orestes*, who was in the mind of the speaker, and is thus emphatically brought before the audience : cf. §. 494) :

§. 361. When the subject is expressed by the neuter article τὸ used with the gen. pl. of the substantive, the predicate is almost always in the plural ; and if it be an adjective or participle, it agrees likewise in gender with the attributive genitive ; as,

Dem. Phil. 417 τὰ τῶν διακόνων, τοῦμόν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἶκόν ἡμετέρον οὐκ ἔστιν : Plat. Rep. p. 563 C τὸ μὲν γὰρ τῶν θηρίων—ἐλευθεριώτερόν ἐστιν (the sing. *ἐστὶν* is on account of the neuter plur. *ἐλευθεριώτερα*). We find the same Plat. Leg. 712 D τὸ τῶν Ἐφόρων θαυμαστὸν ὡς τυραννίδος γέννημα :

2. So when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as *ψυχὴ Τειρεσίου*, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion : as,

Od. λ. 90 sq. ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίου χρίστον σῆπτρον ἔχων : Il. β. 450 δρυῖν πεταγῶν ἔθνα πολλά—ἔθνα καὶ ἔθνα ποτῶνται ἀγαλλόμενα :

περίγεσσι : Æsch. Ag. 770 θράσος ἔτας — εἰδομέναν τοκεῦσιν^a : Soph. Antig. 1001 sq. ἀγνώτ' ἀκούω φθόγγον ὀρνίθων κακῷ κλάζοντας οἷστρῳ : Id. Aj. 168 πτηνῶν ἀγέλαι μέγαν αἰγυπιδὸν ὑποδείσαντες : Xen. Cyr. II. 4, 15 τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων — ὡς ἐπιδόντες τὰ θηρία ἐξανισταίην So Plat. Legg. p. 657 D τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὐ θεωροῦντες.

3. So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used ; as,

Plat. Rep. 550 E ἄλλος ἄλλον ὁρῶν — τὸ πλῆθος τοιοῦτον — αὐτῶν ἀπειργάσάτο : Soph. Aj. 725 οὔτις ἔσθ' ὅς οὐ — ὀνειδέσιν ἤρασσον, σο ἔκαστος. So Hdt. III. 82, 5 αὐτὸς ἕκαστος : and generally there is a plural participle in the same sentence belonging to these expressions ; as, Æsch. Ag. 585 ἄλλος ἄλλοθεν — ἔλασκον εὐφημοῦντες^b.

Masculine or Feminine Subject, with the Adjective in Neuter Singular.

§. 381. 1. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective may stand in the neuter singular. This construction is used especially in sayings, proverbs, axioms, &c. :

Π. β. 204 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω : Eur. Hipp. 110 *τερπιδὸν ἐκ (after) κυναγίας τράπεζα πλήρης* : Soph. Ant. 683 φρένας — παντῶν χρημάτων ὑπέρτατον : Eur. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις : Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο : Ibid. 772 δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας : Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή : cf. Eur. Med. 329, Id. Electr. 1035 μωρὸν μὲν οὖν γυναῖκες. So Id. Herc. F. 1293 αἱ μεταβολαὶ λυπηρόν : Hdt. III. 82 ἡ μουναρχίη κράτιστον : Id. VII. 10, 7 διαβολή (*calumniu*) γὰρ ἐστὶ δεινότατον. So we must explain Thuc. I. 10. princ. Μυκῆναι μικρὸν ἦν, *was a small thing* : Plat. Rep. p. 354 A οὐδέποτε' ἄρα — λυσιτελέστερον ἀδικία δικαιοσύνης : Ibid. p. 364 A καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον : Ibid. p. 375 D ἄμαχόν τε καὶ ἀνίκητον θυμός : Id. Hipp. M. p. 288 B θήλεια ἵππος καλὴ οὐ καλόν ; Ibid. C λύρα καλὴ οὐ καλόν ; χύτρα καλὴ οὐ καλόν ;

2. So when two qualities or acts are predicated of two persons or things, οὐδέτερον, ἀμφοτέρων, οὐδέτερα, ἀμφοτέρα are used :

Plat. Rep. 349 D ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδίκος οὐδέτερος. Here also belong these passages : εἰ ταῦτα ἀδύνατον Plat. : Id. Parmen. p. 260 A ταῦτα δὴ ἀδύνατον ἐφάνη : Id. Sophist. p. 252 E τὰ γε δύο ἀδύνατον εὐρέσθαι. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν ; Plat. Phæd. p. 58 C τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον ; τί ἦν τὰ λεχθέντα καὶπραχθέντα ; Id. Gorg. p. 58 C σκεπτικόν τί τὰ συμβαίνοντα ; (On the contrary, Phæd. p. 112 A ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα ;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, ὃ τι εἴη, *quid esset invidia* ; but ὅστις, *qualis qui*, the neuter signifying the genus, the masculine the difference. So in Latin : Virg. Æn. IV. 570 *varium et mutabile semper femina*. So also in abbreviated adjectival sentences : Hdt. III. 108 ἡ δὲ δὴ λέαινα, *ἐὼν ἰσχυρότατον καὶ θρασύ-*

^a Klausen Ag. 728.

^b Matth. 301.

^c Madvig Att. Synt. 211. Obs. 5.

τατον, ἀπαξ ἐν τῇ βίῃ τίκεται ἐν. Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατοί-
τατοι, ὡς βέβαιον ὄν, ἀνεχώρουν : Plat. Rep. p. 420 C οἱ ὀφθαλμοί, κάλλιστον
ὄν, οὐκ ὀστρεῖά ἐναληθιμμένοι εἰσίν.

Obs. 1. The demonstrative pronoun deserves a separate consider-
ation. When the predicate is a demonstrative pronoun, it properly agrees
with its subject in gender, number, and case; as, οὗτός ἐστιν ὁ ἀνὴρ—αὕτη
ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν — τοῦτό ἐστι τὸ ἄνθος. So Plat. Phædr.
p. 245 E ὡς ταύτης οὐσης φύσεως ψυχῆς, *quanti hæc sit natura animi* ; Id.
Euthyphr. princ. οὗτοι δὲ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν.
But it very often stands in neut sing.^a : Eur. Heracl. 739 τοῦτο γὰρ φύβος :
Plat. Rep. p. 344 A ἔστι δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*^b (in-
stances such as Virg. III. 173, *nec sopor illud erat*, are very rare) : Ibid.
p. 432 B τοῦτό ἐστιν ἡ δικαιοσύνη : Eur. Bacch. 305 μανία δὲ καὶ τοῦτ' ἐστὶ :
Plat. Phædr. p. 245 C μόνον δὲ τὸ αὐτὸ κινεῖν—τοῦτο πηγή καὶ ἀρχὴ γενέ-
σεως : Demosth. p. 367 τοῦτο γὰρ εἰσιν εὐθύναι : Id. p. 1141 τοῦτο γὰρ ἔστιν
ἡ αἰκία : Id. p. 96, 27 τοῦτ' εἰσιν οἱ λόγοι, *hæc verborum est vis* : Id. p. 97.
28 τοῦτό γ' ἐστὶν ὑπερβολὴ μανίας. When the plural form is used it ex-
presses yet more clearly the notion of general indefiniteness.—See also
§. 757. 2.

Obs. 2. The neuter demonstrative is also joined with a masculine or
feminine substantive when this expresses a general notion, as is most fre-
quently the case in abstract substantives : Hdt. III. 82. princ. τριῶν γὰρ
προκειμένων,—δήμου τε—, καὶ ὀλιγαρχίης, καὶ μονάρχου, πολλῷ τοῦτο (i. e.
μόναρχον εἶναι) προέχειν λέγω : Demosth. p. 22, 15 (ὁ Φίλιππος) δόξης ἐπιθυ-
μεῖ καὶ τοῦτο (i. e. δόξαν λαμβάνειν) ἐζήλωκε. So Od. μ, 74 sq. νεφέλη δέ μιν
ἀμφιβέβηκε Κλυανή· τὸ μὲν (for ἡ) οὐ ποτ' ἔρωεῖ, κ. τ. λ.

Obs. 3. The pronouns οὐδεὶς and μηδεὶς agree generally with the subject
when they signify *good for nothing, worthless* ; as, Hdt. IX. 58 διέδεξαν,—
ὅτι οὐδένης ἄρα ἰόντες ἐν ὑδαμοῖσι ἐοῦσι Ἑλλησι ἐναπεδεικνύτο : Arist. Eq.
158 ὧ νῦν μὲν οὐδεὶς, αἰρίων δ' ὑπέρμεγας— ; but stand in the neuter, οὐδέν,
μηδέν, when they signify the abstract notion of *nothingness, badness, un-
worthiness* ; as, Plat. Rep. p. 556 D ἄνδρες ἡμέτεροί εἰσιν οὐδέν : ubi v.
Stallbaum. So in abbreviated predicative sentences : Ibid. p. 341 C
νῦν γοῦν, ἔφη, ἐπεχείρησας οὐδέν ὦν, *quoniam nihil valeas, nullius momenti sis* :
Ibid. p. 562 D τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προπηλακίζει ὡς ἐβελό-
δούλους τε καὶ οὐδέν ὄντας : ubi v. Stallb. : Id. Apol. Socrat. p. 41 E ἐὰν
δοκῶσι τι εἶναι, μηδέν ὄντες : Eur. Ion. 594 ὁ μηδέν ὦν, καὶ οὐδένων. Also
with the article : Id. Rhes. 821 ἡ τὸν Ἑκτορα τὸ μηδέν εἶναι καὶ κακὸν νομί-
ζετε— ; cf. Heracl. 166 εἰ γέροντος οὐνεκα τύμβου, τὸ μηδέν ὄντος, ὡς εἰπεῖν
ἔπος. So also, τί εἶναι, *aliquid esse*, μείζον and πλέον εἶναι, are found with
plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the
words τί, χρήμα, πρᾶγμα, κτήμα, are frequently joined with the neuter ad-
jective ; as, Hdt. III. 53 φιλοτιμίῃ κτήμα σκαιόν, *res sinistra est* : Ibid. τυ-
ραννὶς χρήμα σφαλερόν : Eur. Or. 70 ἄπορον χρήμα δυστυχῶν δόμος : Id. Iph.
A. 334 νοὺς δέ γ' οὐ βέβαιος ἄδικον κτήμα, *κού σαφὲς φίλοις* : Plat. Theag.
p. 122 B συμβουλὴ ἱερὸν χρήμα : Demosth. p. 21, 12 ἅπας μὲν λόγος, ἀν' ἀπῇ
τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν : Theocr. XV. 83 σοφὸν τι χρήμ'
ἄνθρωπος : ubi v. Valcken. So in Latin : Ovid. ex Ponto II. 7, 37 *res
timida est omnis miser* : Martial. Epigr. X. 59 *res est imperiosa timor*.
But we must be careful not to suppose, with some grammarians, an ellipse

^a Stallb. ad loc.

^b Stallb. Gorgias. 504.

of *χρῆμα*, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the notion of generality, or indefiniteness.

§. 382. 1. Predicative Substantive. — When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives: Il. π, 498 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἴσσομαι: Od. κ, 453 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἴσσαι Ἀργείοισιν, *detrimento eris Achivis*: Il. η, 98 ἡ μὲν δὴ λῶβη τάδε γ' ἴσσεται αἰνόθεν αἰνῶς: Æsch. S. c. Th. 189 κρατοῦσα μὲν γὰρ οὐκ ὁμιλητὸν θράσος: Hdt. VI. 112 τέως δὲ ἦν τοῖς Ἕλλησι καὶ τὸ οὔνομα τὸ Μῆδων φόβος ἀκούσαι: Id. I. 32 ὁ ἄνθρωπος πᾶν ἐστὶ συμφορῇ: Thuc. II. 44 ἰδίᾳ γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνώμενοί (sc. παῖδες) τισιν ἴσονται: Plat. Menon. p. 91 C οὗτοί γε (οἱ σοφισταί) φανερά ἐστι λῶβη τε καὶ διαφθορά τῶν συγγιγνομένων. In apposition: Hdt. I. 205 γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ: Thuc. III. 144 τὰ δὲ νῦν ἀνακείμενα—ἐξηρέθησαν τρακόσαι πανοπλῖαι; Xen. Cyr. V. 2, 7 τὴν θυγατέρα, δεινὸν τε κάλλος καὶ μέγεθος: so Virg. Æn. IV. 174 *Fama, palum quo non aliud velocius ullum*: so often in Trag. we find παιδεῦμα, θρέμμα (*alumnus*), κήδευμα: also, τὰ φίλτατα, *deliciæ*; as, Soph. Phil. 435 Πάτροκλος, ὃς σοῦ πατὴρ ἦν τὰ φίλτατα; and τὰ πρῶτα; as, Eur. Med. 912 οἶμαι γὰρ ὁμῶς τῆσδε γῆς Κορινθίος τὰ πρῶτ' ἴσσεσθαι: Hdt. VI. 100 Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἑρετριῶν τὰ πρῶτα: Id. IX. 77 Λάμπων ὁ Πύθεω, Αἰγινητῶν τὰ πρῶτα, *Æginetarum princeps*: Theocr. XV. 142 Ἀργεὺς ἄκρα Πελασγοί, *Pelasgi, Argorum praeantissimi viri*: so Æsch. Pers. 3 τὰ πιστά=οἱ πιστοί: Thuc. I. 25 δυνάμει ὄντες—ὁμοῖα τοῖς Ἕλλήνων πλουσιωτάτοις: also, τὰ πάντα: Hdt. I. 122 ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, *Cyno ei erat omne in sermone argumentum*: commonly without the article; πάντα εἶναι τῖνι, or ἅπαντα, “*tanti ab aliquo fieri, ut ei omnium instar sis*.” Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος^a. So ἴσα in the New Test. and LXX., Phil. ii. 6 Ὅς οὐχ ἄραπαμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ^b.

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage: it is as early as Homer, especially in the word δῶρα; as, Il. v. 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσῆς Ἀφροδίτης δῶρα. (So Virgil, Æn. VIII. 129 *Clypeum Vulcani dona parentis*: Ovid. Met. XV. 163 *Clypeum lævæ gestamina nostræ*;) Hesiod. Scut. 312. μέγας τρίπος—χρῦσειος, κλυτὰ ἔργα περίφρονος Ἠφαίστοιο: Soph. Philoct. 36 ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ἀνδρός: Eur. Or. 1053 καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα: Id. Hec. 265 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα: Id. Hipp. 11 Ἰππόλυτος, ἀγνοῦ Πιτιθίως παιδεύματα^c.

Predicate in the Neuter Plural, instead of Neuter Singular.

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the neut. plural instead of the singular. This is especially the case with verbal adjectives in *τέος* and *τός*: in those in *τέος* the infinitive subject is implied; as,

^a Herm. ad Vig. 95. Elm. Med. 887. Blomf. Æsch. Pers. 1.

^b Whitby ad loc.

^c R. P. Orest. 1051. Monk Hipp. 11.

ἀμυντέα τινί ἐστιν=ἀμύνειν δεῖ τινι, *we must assist some one*. And so also in many in τὼς, as πιστά ἐστιν τινί, *we must trust some one* :

Od. λ. 456 οὐκέτι πιστὰ γυναιξίν : Od. ρ. 16 ἐμοὶ φίλ' ἀληθέα μυθήσασθαι : Hdt. I. 91 τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ : Id. III. 35 Πρήξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι,—δὴλὰ τοι γέγονε : cf. c. 38 princ.—c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη : c. 82 δῆμον ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι : c. 83 δῆλα—, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλεία γενέσθαι : Thuc. I. 86 οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει : Soph. Antig. 677 οὕτως ἀμυντέ' ἐστί τοῖς κομμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα : Eur. Or. 403 οὐ δεινὰ πάσχειν δεινὰ τοὺς ἐργασμένους.

Obs. So likewise the plural forms τὰ, τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion : Il. θ. 362 οὐδέ τι τῶν μένεται, ὃ (that) οἱ μάλα πολλάκις νῆδ' ἐπιρρόντων σῶεσκον : Soph. CE. C. 883 ἄρ' οὐχ ὕβρις τὰδ' : Eur. Hipp. 466 ἐν σοφοῖσι γὰρ τὰδ' ἐστί θνητῶν, λαμβάνειν τὰ μὴ καλὰ : Arist. Ach. 126 ταῦτα δὴτ' οὐκ ἀγχορή : Thuc. VI. 77 οὐκ ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι,—ἀλλὰ Δωριῆς : Æsch. c. Ctes. p. 55 οὐκ ἐστί ταῦτα ἀρχή : Id. de Fal. Leg. p. 50 ταῦτ' ἐστὶν ὁ προδότης : Xen. M. S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδῶτα γε τὰ ἀνάλωματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων : Id. Anab. I 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῶ προθυμῆσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι : Plat. Phæd. p. 62 D ἀλλ' ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότητος : Id. Legg. p. 647 A. So καὶ ταῦτα, *idque*, and that even when an adjective or participle follows^a ; as, Plat. Gorg. 508 A σὺ δὲ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς εἶ.

Subject in the Neuter Plural, with Verb in the Singular.

§. 384. A neuter plural subject is joined with a singular verb ; τὰ ζῶα τρέχει—τὰ πράγματά ἐστι καλά : Od. ι. 438 καὶ τότ' ἔπειτα νομόνδ' ἐβίσσυτο ἄρσενα μῆλα : Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. The principle of this construction is, that the neuter plural *num* conceived to express a class as one individual thing, a whole (collective unity) ; the notion of the individuality of the several members of the whole being lost sight of ; where the notion of individuality is meant to be prominently brought forward the plural verb is used^b.

Obs. 1. This construction also occurs in adverbial formulas with the participle ; as, δόξαν ταῦτα, *quum hæc visa, decreta essent* : Xen. Anab. IV. 1, 13 δόξαν δὲ ταῦτα, ἐκίρυσαν οὕτω ποιεῖν : Plat. Protag. p. 314 C δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, ubi v. Heindorf ; on the contrary, Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

Obs. 2. The dual neuter is also sometimes joined with a singular verb ; as, Od. ζ. 131 ἐν δὲ οἱ ὅσσε δαίεται, the neuter dual being considered as a neuter plural : compare ὅσσε φαεινὰ Il. ν. 435, ὅσσε αἱματόεντα Ibid. 617 ;

^a Reisg Comm. in Soph. CE. C. 326 p. Stallb. Plat. Apol. 19 D.

^b Aldrich. Logic. I. 1, 2. Neque enim *singulare* est quicquid *num* dici potest.

and Il. π, 139 εἴλετο δ' ἄλκιμα δοῦρα : Lucian. Τοχ. 17 ἄμφω λέγεται : Arist. Rhet. 1. 2. 19 ἄμφω ῥ. But this construction does not appear to have been usual.

Exceptions.

§. 385. *a.* When the neuter plural signifies or stands for names of persons or animate things, and the notion of individuality is intended to be expressed, the verb is in the plurals: Thuc. IV. 88 τὰ τέλη, "the magistrates," ὁμόσαντα ἐξέπεμφαν : Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον : Isocr. Panath. 90. 481 τὰ μειράκια—παραγεγεννημένα—κατεφρόνησαν : Plat. Lach. p. 180 E τὰ μειράκια διαλεγόμενα ἐπιμέμνηνται—καί—ἐπαινοῦσιν^b : Eur. Cycl. 206 πῶς κατ' ἄντρα νεόγονα βλαστήματα (i. e. ἄρνες καὶ ἑριφοί), ἡ πρὸς γε μαστοῖς εἰσί ; but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, though the best Mss. read ὑπέσχετο : if it is ὑπέσχετο, τὰ τέλη signifies the magistrates—if ὑπέσχετο, the cubinet. Of course the use of the plural or singular number properly depends on the notion in the speaker's or writer's mind, *animus loquentis*^c : Plat. Rep. p. 353 B ἄρ' ἂν ποτε ὁμματα αὐτῶν ἔργον καλὸς ἀπεργάσαντο μὴ ἔχοντα τὴν αὐτῶν ἀρετήν : where the plural notion ὀφθαλμοί was in the speaker's mind : but when it had become a mere form of grammar, the one or the other is often used somewhat arbitrarily. (See *Obs.* 2.)

b. And also when the neuter plural does not express living objects, but the personality or the plurality of the parts is to be signified : Il. λ, 573 ἐν γαίῃ ἴσταντο (δοῦρα) λιλαιόμενα χροῦς, where λιλαιόμενα gives personality to the parts : Xen. Anab. I. 7, 17 ταύτη μὲν οὖν τῇ ἡμέρᾳ οἱ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά : Id. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί, κἀπειτα ἔρωτα αἰτιῶνται : ἐστί, the whole class—mankind : αἰτιῶνται, each for himself lays the blame on. So the notion of plurality of parts is signified by the following plural verbs : Thuc. I. 126 ἐπειδὴ ἐπῆλθον (as ἐπῆλθεν) Ὀλύμπια, the Olympic (not festival but) games : Xen. Anab. I. 2, 23 ἐνταῦθα ἦσαν τὰ Συνέσιος βασιλεία : so c. 4, 10 : and when the neuter plural is defined by a noun of number which gives it plurality ; as, Thuc. VI. 62 καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα : Xen. Anab. I. 4, 4 ἦσαν δὲ ταῦτα δύο τεῖχη. So Thuc. V. 26 ἀμφοτέροις δὲ ἁμαρτήματα ἐγένοντο (ἁμαρτήματα is predicated of each of the two). (So G. T. Mutt. ix. 17 ἀμφοτέρα συντηροῦνται.) Xen. Cyr. III. 3, 15 ἀνέπauον τὰ στρατεύματα, *Assyriorum et sociorum*. So where the neuter plural is defined by enumeration of its component parts : Od. ι, 182 ἔνθα δὲ πολλὰ μῆλ', οἷός τε καὶ αἶγες ἱαέσκον : Ibid. 223 νῆον δ' ὀρῶ ἄγγεα πάντα, γαῦλοί τε σκαφίδες τε ; but not always, see Od. λ. 609.

Obs. 1. The second person singular of the imperative is not used with neuter plurals ; as commands are not addressed to a class, but to the individuals contained therein ; but the third is occasionally, when it expresses rather a desire than a command : Eur. Heracl. 454 σωθήτω τέ μοι τέκνα : or where the nomin. is not of persons, but of things or circumstances : as, Eur. Med. 1048 χαίρέτω βουλευματα, farewell, my counsel : Hdt. III. 81, 1 λελέχθω καμὸι ταῦτα, be this said by me too : but also Il. τ, 29 ταῦτα μελό-

^a R. P. Hec. 1149. Stallb. Cratyl. 425
A : cf. Heindorf. Herm. Elect. 430. Ast.
Plat. Legg. 46, and Rep. 353. Dobree

Arist. Plut. 145.

^b Lobeck Phryn. 425.

^c Stallb. Rep. 353 B. and 503 D.

των : in questions also the plural is used ; Eur. Med. 82 ὁ τέκν' ἀκούεισ' αἰὲς εἰς ἑπὶς πατὴρ.

Obs. 2. The non-Attic poets from Homer downwards use the plural very often merely for the metre : Il. λ, 310 ἀμήχανα ἔργα γέροντο : both constructions occur together, Il. β, 135 καὶ δὲ δοῦρα σέσηπε νῖων καὶ σπάρτα λῶνται. So Hdt. V. 112 ὡς συνῆλθε (συνῆλθον al.) τὰ στραπέεδα συμπεσόντα ἐμάχοντο. The Attic poets, except in the cases given under *a* and *b*, use the singular.

Obs. 3. The use of a plural verb with neuter plurals signifying things may be divided into two heads.

a. Where plurality is to be brought forward ; as, Xen. Anab. I. 7, 17 φανερὶ ἦσαν ἰχθυὶ πολλὰ : Id. Hell. I. 1, 23 γράμματα ἐδίωκον.

β. Where a personal character is by a sort of poetical license thrown over the things, they are to be represented as agents ; as, Hdt. II. 96 ταῖτα τὰ πλοῖα ἀπὸ μὲν τὸν ποταμὸν οὐ δύνανται (notion of agent) πλῆν ; (where some read δύνανται,) and immediately afterwards follows ἐκ γῆς δὲ παρέλκεται (notion of patient) : Eur. Phœn. 1344 ὡς (δῶματα) ἐνδρακύναι γ' εἰ φρονοῦσι' ἐτόγγαρον.

Obs. 4. Of course where there is another subject in the same sentence, the neuter plural is followed by a plural verb, as belonging to both. So Hdt. VIII. 12 οἱ νεκροὶ καὶ ναύαγια ἐξεφορέοντο.

Masculine or Feminine Noun in the Plural and Verb in the Singular ; σχῆμα Πυθαγόρειον.

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called σχῆμα Βουιωτικόν, or Πυθαγόρειον^a, probably because mostly used by the Doric poets. The instances of it are rare : Pindar. Olymp. XI. (X.) princ. μελιγάρους ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, where Dissen adds, " Hippon. Fragm. p. 41 Δὲ ἡμέρας γυναικὲς ἔστιν ἦδιστα, ὅταν γαμῇ τις κακφύρῃ τεθνηκυῖαν, φασικισσῃ Gaisfordius ad Herphæstion, p. 253 εἰσὶν scribat : " Id. Fragm. Dithyr. V. 16 sq. ἀχέεται τ' ἑρφαὶ μελίω σὺν αἰλοῖς, ἀχέεται Σεμελῶν Διαιάμενος χοροί. In an oracle in Hdt. VI. 86 οὐδ' ἐπὶ χεῖρες ; (but here ἐπὶ is probably for ἐπισσι :) Hom. Hymn. in Cerer. 279 ξαθαὶ δὲ κόμαι κατετήροθεν : Pind. Pyth. X. 71 ἐν δ' ἀγαθοῖσι κείται—πολίω κυβερνώσεις : Fragm. Dithyr. IV. 15. So Hesiod. Theog. 321 τῆς δ' ἦν τρεῖς κεφαλαί : Il. ψ, 477 noun in dual. ἐπείρεται ὄσσει, see §. 384. Obs. 1.

2. In Attic writers this construction is mostly limited to ἔστι and ἦν placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes*—*Il est cent usages*, &c. Soph. Trach. 520 ἦν δ' ἀμφίλεκτοι κλίμακες : Eurip. Ion. 1146 ἔην δ' ὕφανται γράμμασιν τοιαῦδ' ἑφαί : so Hdt. I. 26 ἔστι δὲ μεταξύ τῆς τε παλαιῆς πόλιος—καὶ τοῦ νηοῦ ἐπὶ τὰ σταδία : Id. VII. 34 ἔστι δὲ ἐπὶ τὰ σταδία ἐξ Ἀθίδου εἰς τὴν Ἀπαιτίαν : Plat. Euthyd. p. 302 C ἔστι γὰρ ἔρωτες καὶ βωμοί : Id. Rep. p. 462 E extr. ἔστι μὲν πον καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος ; ubi v. Stallbaum. So γίγνεται : Ibid. p. 363 Α χρὴ δίκαιον εἶναι—, ἵνα δοκοῦντι δίκαιον εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι (but see §. 393. 7.). So G. T. as Luke ix. 28 ἐγεί-

^a Dissen. Pind. Ol. X. VI. Herm. Trach. 517. Ellendt. Lex. Soph. ad voc. εἶμι.

νετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέραι ὀκτώ. So in the dual: Plat. Gorg. 500 D εἰ ἔστι τούτω διπλὸν τὸ βίω: Arist. Vesp. 58 ἡμῖν γὰρ οὐκ ἔστι οὔτε—δοῦλω διαρριπτοῦντε.

Obs. 1. The passage in Eur. Bacch 1350 αἰ! αἰ! δέδοκται, πρέσβυ, τλήμονες φυγαί, is not an instance of this construction, δέδοκται being used absolutely, *decretum est*, and τλήμονες φυγαί are merely an explanation thereof; nor Id. Hipp. 1269 κέκρανται συμφοραί, as κέκρανται is III. plur. with the anomalous ν.

Obs. 2. Similarly the regular phrase ἔστιν οἱ, *sunt qui*.

Obs. 3. In the passage Thuc. III. 36 προσφυελάβετο τῆς ὁρμῆς αἱ νῆες τολμήσασαι, the singular is to be explained either by taking αἱ νῆες collectively (= *the fleet*), or, as Arnold supposes, that τὸ νηᾶς τολμήσαι was in Thucydides' mind when he began the sentence, which he afterwards paraphrased by αἱ νῆες τολμήσασαι.

Dual Subject—Plural Predicate.

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as πόδε, χεῖρε, &c., or *in animo loquentis* considered as such, as two combatants. So Soph. CEd. Col. 337: ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε, *the four children divided into pairs*.

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification; as, Il. ε, 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους: Il. π, 218 δὺς ἀνέρε θωρήσσοντο: Ibid. 337 τὼ δ' αὖτις ξιφέεσσι συνέδραμον: Eur. Phœn. 69 τὼ δὲ ξυμβάντ' ἔταξαν. So dual participles with a plural; as, Soph. CEd. Col. 1676 ἰδόντε καὶ παθούσα παροίσομεν: the dual is used to denote two pairs, while the plural refers to the whole four persons: Od. λ, 211 ὄφρα καὶ εἰν Ἀἶδαο φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὄνθ' εὐρήμεθα^a: Arist. Av. 35 ἀνεπτόμεσθα—μισοῦντε: and dual participles as remote attributives; as, Thuc. V. 59 τῶν δὲ Ἀργείων δύο ἄνδρες Θράσυλλός τε—καὶ Ἀλκίφρων προσελθόντε τῷ Ἀγιδί διελεγέσθην: Plat. Euthyd. 273 D ἄμφω βλέψαντες. Compare ὅσσε φαεινά, ἄλκιμα δοῦρε, §. 384. *Obs. 2.*—So relatives Xen. Mem. 2. 3. 18 τὼ χεῖρε—ᾗς κ. τ. λ.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage: Pindar. Nem. X. 64 λαιψηροῖς δὲ πόδεσσιν ἄφαρ ἐξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως.

^a Elm. Iph. Taur. 777.

σμάτων : Theocr. V. 47 κρᾶναι δύο : Plat. Rep. p. 614^c δύο χάσματα ἔχο-
 μένῃ ἀλλήλοις. But sometimes both the adjective and substantive are in
 the plural ; as, II. π. 326 δοιοῖσι κασιγνήτοισι.

b. In Attic a masculine dual attributive is sometimes joined to a feminine
 substantive in the dual, or refers to two feminines, Eur. Supp. 140 παῖδ'
 (*daughter's children*) ἐμῶ : so μόνῃ : Plat. Legg. 777 : Eur. Supp. 1064
 ἄμφω ματαίῃς, Καστορος τ' οὐκ ἀξίῃ : the gender is lost sight of in the new
 general notion implied in the dual. Almost invariably the article τῷ is
 joined to the feminine dual instead of τά, and τοῖν, generally for ταῖν : so
 τοῦδε for τάδε (Æsch. Choeph. 207.), τοῦτω for ταῦτα (Æsch. Pers. 188.),
 αὐτῷ for αὐτά (Ib. 191.), τοῦτοιν for ταῦταιν (Plat. Phil. 57.), αὐτοῖν for
 αὐταῖν : Andoc. I. 113 ἔλεξαν γὰρ . . . ὅτι αὐτῷ με τὸ θεῷ περιαγάγειν, —
 ἐγὼ δέ, ὦ ἄνδρες, ὑπ' αὐτοῖν μὲν φημι τοῖν θεοῖν σεσῶσθαι : so ἀλλήλῃ (Xen.
 Mem. 2, 3, 18.), ἀλλήλοιν (Plat. Rep. 427 d.), οἷν for αἷν (Plat. Legg. 644)
 ἄμφοτέροιν (πεντηκοντόροιν Isocr. IV. 139.) : so Thuc. V. 23 ἄμφω τῷ πόλει :
 Xen. Cyr. V. 5, 2 τῷ γυναίκε : Ibid. I. 2, 11 καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα
 λογίζονται : Plat. Phæd. p. 71 E τοῖν γενεσέοιν. Τούτῳ τῷ τέχνῃ, τούτοιν τοῖν
 κυησέοιν, τὸ ὁδὸν in Plato. And sometimes the article is in the masculine,
 though the attributive participle is in the feminine : Soph. (Ed. Col. 1600
 τὸ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον πάγον μολούσα : so masculine dual partici-
 ples as remote attributives ; this is also found as early as Homer : II. θ,
 455 οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ ἄψ' ἐς Ὀλυμπον ἵκεσθον
 (*Mineerva et Juno*) : Hesiod. Opp. 195 καὶ τότε δὴ πρὸς Ὀλυμπον—λευκοῖσιν
 φάριεσσι καλυψαμένῳ χροᾷ καλόν, ἀθανάτων μετὰ φύλον ἱον προλιπόντ' ἀνθρώ-
 πους Αἰδῶς καὶ Νέμεσις : Plat. Phædr. p. 237 D ἡμῶν ἐν ἐκάστῳ δύο τινεῖ ἔστων
 ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα — τούτῳ δέ κ. τ. λ.^a Eur. Alc. 925
 δύο ψυχὰς—διαβάντε. Xen. Mem. 2, 3, 18. τῷ χεῖρε—ἀφεμένῳ.

Obs. 2. It seems probable that the dual of the article, pronoun, parti-
 ciple and adjective had originally only one form for the masculine and
 feminine. The feminine dual of the article, τά, is hardly ever found in
 good writers.

Obs. 3. In considering the use of the plural for the dual, it should be
 remembered that in the Æolic dialect and in Latin there is no dual.

Obs. 4. The dual does not occur in G. T.

Constructions by Attraction.

§. 389. 1. The verbs εἶναι, γίνεσθαι, καλεῖσθαι, &c., when used for
 the copula, sometimes, by a sort of attraction, agree in number with
 the predicate instead of the subject :

Hdt. I. 93 ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἑξ, like III. 60 τὸ μὲν μῆκος τοῦ
 ὀρύγματος ἐπὶ στάδιοι εἰσί : Id. II. 15 αἱ Θῆβαι Αἴγυπτος ἐκαλέετο : Æsch.
 Choeph. 317 εἰ. Χάριτες δ' ὁμοίως κέκληνται γῶος εὐκλεῆς προσθοδόμοις Ἀτρεί-
 δαις (subj. γῶος, predicate Χάριτες) : Thuc. III. 112 ἔστων δὴ δύο λόφῳ ἡ
 Ἰδομένη ὑψηλῷ : Id. IV. 102 τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκα-
 λούντο : Id. VIII. 9 αἵτιον ἐγένετο—οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρᾶσσό-
 μενα : Isocr. Paneg. p. 54 B ἔστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας
 δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι : Plat. Gorg. p. 502 C λόγοι
 γίνονται τὸ λειπούμενον^b : Id. Rep. p. 422 E ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ
 πάμπολλαι^c : Demosth. p. 817 princ. τῶν χρημάτων τὸ κεφάλαιον πλέον ἢ

^a Heind. ad loc.

^b Heind. and Stallb. ad loc.

^c Stallb. ad loc.

c. When the gender of the persons signified has no especial stress laid upon it, but only the notion of personality is needed, the adjective, standing as the predicate to, or attribute of, a femin. subst., is in the masc. as the more indefinite form of expression: Xen. M. S. II. 7, 2 *συγκληθέσθαι* *ὡς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνεψιαί* *τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους.* In a tragic chorus the masc. is used when the individual woman speaks of herself: Eur. Hipp. 1105 sq. *ξύνεσιν δέ τιν' ἐλπίδα κεύθων λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργασιν λείσσω.* So also in the plural: Eur. Med. 853 *σὲ πάντες* (for *πάσαι*), *ἰατεύομεν.* The masc. is regularly used when a woman is spoken of in the plural number: in the abstract plural notion the difference of sex is lost sight of, and the masc. is therefore used as a more general expression of personality: as, Eur. Androm. 711 *ἡ στεῖρος οὐσα μόσχος οὐκ ἀρέσεται τίκοντας ἄλλους* (for *τίκτουσαν ἄλλην, Andromacham*), *οὐκ ἔχουσ' αὐτὴ τέκνα*: Soph. OE. T. 1184 *ὅστις πέφασμαι φύς τ' ἀφ' ἧν οὐ χρῆν, ξὺν οἷς τ' (i. e. τῇ μητρί) οὐ χρῆν μ' ὀμιλῶν.* And so an attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman, to whom it refers, speaking of herself, uses the first person plural^a, or a plural participle; as, Eur. Hec. 511 *οὐκ ἄρ' ὥς θανουμένους μετῆλθες ἡμᾶς*: Soph. Trach. 491 (Dejanira) *κοῦτοι νόσον γ' ἐπακτὸν ἐξαίρουμεθα θεοῖσι δυσμαχοῦντες*: Id. Electr. 399 (Electra) *πεισοῦμεθ', εἰ χρή, πατρὶ τιμωρούμενοι*: Id. Aj. 273 (Tecmessa) *ἡμᾶς δὲ τοὺς φρονούντας ἡρία ξυνών*: Eur. Iph. Aul. 823 *οὐ θαῦμά σ' ἡμᾶς (Clytemnestram) ἀγνοεῖν, οὐς μὴ πάρος κατείδες.* Also in Aristoph. Eccles. 30 sq. a woman says, *ὥς ὁ κήρυξ ἀρτίως ἡμῶν προσίοντων δεύτερον κεκόκκυκεν, as I came up.* Eur. Andr. 357 *ἔκοντες αὐτοὶ τὴν δίκην ὑφέξομεν.*

Obs. We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness; as, Soph. Trach. 207 *κοινὸς κλαγγά*: Aeschyl. Ag. 562 *δρόσοι τιθέντες ἐνθηρον τρίχα*: Nicaeand. Ther. 329 *καταφυγθέντος ἀκάνθης*: Ibid. 129 *ψολοέντος ἐχίδνης*: Orph. Arg. 263 *ὀλήντι κολώνῃ*: OE. C. 751 *πτωχῷ διαίτῃ*: Soph. El. 614 and OE. C. 751 even *τηλικούτος* is used for the feminine. See §. 127. *Obs.* 6.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others: Il. v, 257 *τό νυ (sc. ἔγχος) γὰρ κατεδάξαμεν, δὲ πρὶν ἔχεσθον*: Eur. Iph. T. 349 *οἷσιν ἡγριώμεθα, δοκοῦσ'* *Ὁρίστην μηκέθ' ἥλιον βλέπειν*; ubi v. Seidler: Id. H. F. 858 *Ἥλιον μαρτυρόμεσθα δρῶσ'* *δὲ δρᾶν οὐ βούλομαι*: Id. Ion. 1250 *διωκόμεσθα θανασιμούς ἐπὶ σφαγὰς Πυθίᾳ ψήφω κρατηθεὶς ἔκδοτος δὲ γίγνομαι*: Id. Hipp. 244 *αἰδούμεθα γὰρ τὰ λελεγμένα μοι*: Id. Bacch. 668 *φράσω τὰ κείθεν ἢ λόγον στειλώμεθα*: Id. Androm. 142 *δεσποτῶν δ' ἐμῶν φόβῳ ἡσυχίαν ἄγομεν*; ubi v. Pflugk: Id. Iph. Aul. 985 sq. *οἰκτρά γὰρ πεπόνθαμεν, ἡ πρῶτα μὲν σε γαμβρον οἰθηθεὶς ἔχειν, κενὴν κατέσχον ἐλπίδ'*: Aristoph. Ran. 213 *φθεγξώμεθ' εὐγερνν ἐμὰν αἰοιδάν*: Theocr. VIII. 75 *ἀλλὰ κάτω βλέψας τὰν ἀμέτεραν ὁδὸν εἶπον*^b: but with reference to a real community or corporation, Plat. Sympos. 186 B *ἄρξομαι δὲ ἀπὸ*

^a Dawes Misc. Crit. 549 Herm. Vig. 713. R. P. Hec. 509.^b Wiisteman ad loc.

τῆς ἱατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

e. So there is sometimes a change from the third to the first person when the speaker expressly includes himself in the latter verb; Il. ε, 872 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος.

f. Analogously to this a plural adjective or participle (generally the reflexives αὐτοί, σφεῖς, σφετέρος) follow a singular verb and refer to a preceding person in the singular, who for some reason or other may be supposed to represent the whole body. Thus Xen. Hell. IV. 6, 4 Ἀγησίλαος εἶπεν ὡς εἰ μὴ ἑαυτοῖς αἰρήσονται, δηώσοι πάσαν τὴν γῆν αὐτῶν: Thuc. VI. 101 ὁ Λάμαχος παρεβόηει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν: Thuc. VII. 4 ὁ Γούλιππος ἀπήγαγε τοὺς σφετέρους πάλιν.

2. In an address directed to more than one person, the Greek language has several singular idioms:—

a. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἰδέ, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation: Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὃ δημόται: Id. Pac. 385 εἰπέ μοι, τί πάσχετε, ἄνδρες: Plat. Euthyd. p. 283 B εἰπέ μοι, ὃ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι: cf. Protag. p. 311 D. Demosth. p. 108, 74 εἰπέ μοι, βουλευέσθε: Id. p. 43, 7 ἡ βουλευέσθε, εἰπέ μοι, περιμένετε αὐτῶν πυνθάνεσθαι: Soph. Trach. 821 ἰδ', οἶον, ὃ παῖδες, προσέμμεν ὄφρα τοῦπος τὸ θεοκρῆπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the vocative singular; this person being considered as the chief among them: Od. β, 310 Ἀντίρ', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνεσθαι: Od. μ, 82 ἦα ἰθύνετε, φαίδιμ' Ὀδυσσεῦ; Pind. Ol. VIII. 15 Τιμόθεες, ὕμμε δ' ἐλάρωσεν πότμος Ζηνί: Soph. CE. C. 1102 ὦ τέκνον, ἡ πάρεστος; 1104 προσέλθετ', ὦ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter): Xen. Hell. IV. 1, 11 ἴ', ἔφη, ὑμεῖς ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἀπερ' ἡμεῖς: οἱ μὲν δὲ ἀναστάτες ἐδίδασκον. So Arist. Eq. 1312 καθῆσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the Coryphæus: Soph. CE. C. 167 ξείνοι, μὴ δὴτ' ἀδικηθῶ σοὶ πιστεύσας καὶ μεταρυστάς: see Œschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as seemed fit to the speaker. So also the Chorus speaking of itself: Œschyl. Eum. 247 uses the plural; 251 sqq. the singular. So 354 sq. 666 a.

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive; as, Aristoph. Av. 1186 χώρει δεῦρο πᾶς ὑπηρέτης: τόξευε πᾶς τις. So Pax, 515 sqq.; hence the change from the third person to the second: Eur. Bacch. 327 (346.) στειχέτω τις ὡς τάχος, ἐλθὼν δὲ θάκουσ τούσδ', ἵν' οἰνωροσκοπέ, μοχλοῖς τριάντου κἀνάτρεφον ἔμπαλιν, καὶ—μέθε. This also doubtlessly arises from common conversation; the indefinite subject being addressed as if in the presence of the speaker: English, "go every

one of you ;” hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form.

Predicate with more than one Subject.

Predicative (and Attributive) Adjective and Participle. (See also §. 393.)

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote ; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ ὄντες.

2. When the subjects differ in gender the plural form is used, and with names of persons the masculine is preferred to the feminine, the feminine to the neuter : as

‘Ο ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν : Il. σ, 567 παρθενικαὶ δὲ καὶ ἡῖτες, ἀγαλὰ φρονέοντες : Il. β, 136 αἱ δὲ ποὺ ἡμέτεραί τ’ ἄλοχοι καὶ νῆπια τέκνα εἴατ’ ἐνὶ μεγάροις ποτιδόμεναι : Xen. Cyr. III. 1, 7 ὥς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν.

3. With abstracts and names of inanimate things the neuter plural, as in English, “*things*,” is used frequently without any regard to the gender of the subjects (see §. 381.) : as

Plato Menex. 246 φθόνος καὶ ἔρωτος ἐναντιὰ ἐστίν, *contrary things* (ἐστίν is singular by attraction to ἐναντία) : Od. ξ, 226 ἄκοντες εὐΐεστοι καὶ οἰστοὶ λυγροί : Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἡδὲ χιτῶνα ῥωγαλέα : Hdt. III. 57 ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανήϊον Παρίφ λιθῶ ἡσκημένα : Xen. M. S. III. 1, 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμα ἐστίν : so remote attributives in the oblique cases ; Thuc. IV. 52 τὰς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀντανδρον. G. T. Mark xii. 28 ποία ἐστὶν ἐντολὴ πρώτη πάντων ;

Obs. 1. Sometimes an adjective which is common to several subjects is referred only to one of them ; as Xen. Cyrop. V. 1, 10 καὶ φόβος καὶ νόμος ἰκανὸς ἔρωτα κωλύειν ; and sometimes to the one which is to be distinguished as the most comprehensive or significant or important : Il. α, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοί τε μάχαι τε : Il. ο, 193 γαῖα δ’ ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλύμπος : so with the personal nouns ; Xen. Anab. I. 4, 8 ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα : Soph. Oed. R. 417 ἀμφίπληξ μητρός τε καὶ σοῦ πατρός—ἀρά : so Virg. Æn. VII. 50 *Filius huic, fatus Dirum, prolesque virilis nulla fuit*. The same holds good of a substantive in apposition ; as, Æsch. Ag. 41 μέγας ἀντιδικὸς Μενέλαος ἀναξ ἡδ’ Ἀγαμέμνων. For the same purpose an attributive adjective sometimes agrees not with the substantive nearest to it, but with one further off : Il. ο, 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ : Thuc. VIII. 63 πυθόμενος—Στρομβιχίδην καὶ τὰς αὐτὸς ἀπεληλυθότα : Od. ι, 222 νῆον δ’ ὀρῶ ἄγγεα πάντα, γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνήμεγεν : Hesiod. Theog. 973 ἐπὶ γῆν τε καὶ οὐρεὰ νῶτα θαλάσσης πᾶσαν : Id. Opp. 403 οἶκον μὲν πρότιστα γυναῖκά τε, θυῶν τ’ ὑποτῆρα.

κητήν, οὐ γαμετήν : Thuc. I. 54 τὰ τε ναύγνια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς : Xen. Anab. I. 5, 6 ἐπὶ τὰ ὀβολοὺς καὶ ἡμοβολίον Ἀττικοὺς : Plat. Hipp. 290 C τοὺς ὀφθαλμοὺς—πρόσωπον—πόδας—χεῖρας—εἴπερ χρυσοὺν γε δὴ δὴν κάλλιστον ἐμελλε φαίνεσθαι, sc. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter ; as, Eur. Suppl. 23 τὸ τ' ἔγχος τήν τε δυστυχεστάτην στένων στρατεῖαν.

Obs. 2. Thus too sometimes one attributive adjective applies to two opposed substantives ; as, Thuc. II. 44 οἱ δὲ τῆς εὐπρεπεστάτης λάχωνιν ὥσπερ οἶδε τῆς τελευτῆς, ὑμεῖς δὲ λυπῆς : Id. V. 105 οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς θεῖον νομίσεως, τῶν δὲ ἐς σφᾶς αὐτοὺς βουλήσεως δικαιοῦμεν.

Verb or Copula.

PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third ; as,

ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus* : ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus* : σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis* : ἐγὼ καὶ ἐκεῖναι γράφομεν, σὺ καὶ ἐκεῖναι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνοι γράφετε : Demosth. p. 129, 72 (πρεσβείας) ἐγὼ καὶ Πολύευκτος—καὶ Ἑγήσιππος καὶ Κλειτόμαχος καὶ Λυκούργος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν.

Obs. 1. Sometimes the verb agrees in person with the most prominent subject. Of course such a change of person often involves a change of number also ; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ κατὰ κατὰ φρονούσ' ἐμνηκωνσάμεν.

Obs. 2. Or sometimes with the subject nearest to it : Arist. Eq. 229 κατὰ μὲν αὐτῶν χωρὶς θεὸς συλλήψεται : Xen. M. S. IV. 4, 7 περὶ τοῦ δικαίου πάντων οἷμαι νῦν ἔχειν εἰπεῖν, πρὸς δ' οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναται ἀπειπεῖν : Plat. Phæd. p. 77 D ὅμως δὲ μοι δοκεῖς σὺ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύεσθαι (*pertractare*) τὸν λόγον. So Isæus p. 84 ἡμεῖς δὲ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο ἅπαντες : Xen. Anab. II. 1, 16 σὺ τε Ἑλλήνων εἰ καὶ ἡμεῖς.

NUMBER.

§. 393. 1. When several subjects agreeing in person are joined with one verb, the verb generally stands in the plural number ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο.

2. When two subjects are named and to be represented as a pair the dual is used : Xen. Mem. I. 2, 40 Κριτίας καὶ Ἀλκιβιάδης τῷ Σωκράτει ὁμιλεῖν : Plat. σοφία καὶ νοῦς ἀνεψυχῆς οὐκ ἂν ποτε γενεῖσθην.

3. Exceptions.—(See also §. 386.)

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, Il. π, 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων: Il. α, 255 ἥ κεν γηθήσῃ Πριάμος Πριάμοιο τέ παῖδες: Il. η, 386 ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγανοί: Plat. Lys. p. 207 D φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Hdt. V. 21 εἶπετο γὰρ δὴ σφί καὶ ὀχλήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή; by this construction the two subjects are represented as united under some common notion, such as “father” and “mother,” or the like. So Hdt. VIII. 106 περιήλθε ἡ τε τίσις καὶ ὁ Ἑρμότιμος: Id. V. 12 ἦν Πίγρης καὶ Μαντῆς ἄνδρες Παῖονες: Xen. Anab. II. 4, 16 ἐπεμφέ με Ἀρμῖος καὶ Ἀρτάοχος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι; where the change of the number is remarkable. (G. T. Matt. iii. 5 ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα Ἰουδαία.) In poetry sometimes the singular verb is placed after the first subject; as, Eur. Suppl. 143 Τυδεὺς μάχην ξυνήψε Πολυνείκης θ' ἄμα: Aristoph. Vesp. 1450 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. This construction, as in the last mentioned, sometimes marks that the two subjects have a common notion: Xen. R. Ath. 691 Ε πένητες καὶ δῆμος πλέον ἔχει: Plat. Symp. p. 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο: Demosth. 307 D τριήρεις καὶ σκεύη καὶ κτήματα περίεστι: Diod. Sic. XX. c. 72 δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός: Strabo V. 350 Α Ἑρτικοὶ καὶ ἄλλα συστήματα ὑπήρξε. The change of the number is remarkable in Od. μ, 43 τῷ δ' οὐτὶ γυνὴ καὶ ἥπια τέκνα οἶκαδε νοστήσαντι παρίσταται, οὐδὲ γάνυνται.

Obs. 1. Sometimes this arises from a sort of parenthetical sentence following the subject with which the verb agrees: Thuc. I. 42 ὡν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθὼν, ἀξιοῦτω κ. τ. λ.

Obs. 2. If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, even when it stands after the subjects.

Obs. 3. The construction, so common in Latin, of a plural verb with a singular subject and μετά, cum, &c. is very rare in Greek: such as Eur. Iph. Aul. 1036 τίς ἀρ' ὑμέναιος διὰ λωτοῦ Δίβυος μετά τε φιλοχόρου κιθάρας συρίγγων θ' ἔστασαν ἰαχάν: Thuc. III. 112 Δημοσθένης μετά τῶν ξυστρατηγῶν —σπένδονται: Diphil. ap. Athen. VII. p. 292 D πολυτελῶς Ἀδώνια ἄγουσ' ἐταῖρα μεθ' ἐτέρων: so Lucian. D. D. XII. 1 ἐκείνη (ἡ Ῥέα)—παραλαβοῦσα καὶ τοὺς Κορύβαντας—ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν.

3. If all the subjects are neuter plurals, the verb is in the singular; as, πολλὰ τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο.

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζεται.

5. σχῆμα Ἀλκμανικόν—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians,

frequently used by Alcman : but it is found as early as Homer : Π. ε, 774 ἤχι ροάς Σιμβέεις συμβάλλετον ἠδὲ Σκάμανδρος : Od. α, 513 ἔνθα μὲν εἰς ἄχέροντα Πυριφλεγέθων τε βέουσιν Κόκυτός τε ; Π. υ, 138 εἰ δέ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Ἀπολλῶν. So also in construction with a participle : Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάδοντα ἦσα, τὸν δ' Ἔρποντα.

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate ; Π. ρ, 337 γούνατά τε καὶ κνήμαι τε, πόδες θ' ὑπέκρυνεν ἐκάστου χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοισιν : Π. ψ, 380 προῖη δ' Εὐμήλοιο μετόφρανον εὐρίε τ' ὦμω θέρμετ'. Even with names of persons : Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει : cf. Poppo. Here also we may refer Od. θ, 48 f. κοῖρω δὲ κρινθέντε δῖω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by several names of things in the plural : Plat. Symp. p. 188 B καὶ γὰρ πάχνη καὶ χάλαζαι καὶ ἐρυσίζαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλλα τῶν τοιοῦτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of one state. This is illustrated by Eur. Phœn. 364 ἔν μ' ὠφελεί, σπονδαὶ τε καὶ σὴ πίστις, ἦ μ' εἰσήγαγε.

8. If several subjects are disjunctively united by ἢ—ἢ, *either—or*, οὔτε—οὔτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other ; as, ἢ οἶτος ἢ ἐκείνος ἀληθῆ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aër aut ignis aut terra est, aut aliquid, quod est concretum ex iis, aut ex aliqua parte eorum* : or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner ; as, Π. υ, 138 εἰ δέ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Ἀπολλῶν, ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰώσι μάχεσθαι : Eur. Alc. 367 καὶ μ' οὔθ' ὁ Πλούτωνος κύων οὔθ' οὔπ' ἡ κόπη ψυχοπομπὸς ἂν γέρων ἔσχονα : Demosth. p. 817, 12 ἃ μὲν οὖν Δημοφῶν ἢ Θηραππίδης ἔχουσι τῶν ἐμῶν : ubi v. Bremi Varr. Lectt. p. 25. So ibid. p. 814, 4 πάντα ταῦτα ἐνεχείρισεν Ἀφόβῳ τε τοῦτῳ καὶ Δημοφῶντι, τῷ Δήμωνος νιέϊ, τοῦτοι μὲν ἀδελφιδοὶν ὄντων, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότων : Lucian. Ver. Hist. II. 19 πολλάκις γυνὴ μὲν Ἰάκινθος ἢ ὁ Νάρκισσος ὁμολόγουν. So in Latin ; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint*^b.

THE TEMPORAL RELATIONS OF THE PREDICATE^c.

For the expression of the undefined notion of time, see §. 401—*Aorist*.

§. 394. 1. A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of the peculiarities in the use of the tenses will be the better understood. It may either be merely the general undefined notion of time attached to every verbal notion, or it may be the more definite notion of time, past, present, future, attached to it by the speaker.

^a Ἦμα δὲ ἐστὶ τὸ προσσημαῖνον χρόνον, λέγω δὲ ὅτι προσσημαίνει χρόνον, οἶον

^a Valck. Amm. p. 180 not. Welcker Alem. p. 21. Diss. Pind. ad loc.

^b Monk ad loc. ^c Matth. Eur. Hec. 84. ^d Dissen Kleine Schriften, p. 1. 599.

ἡγία μὲν δομα, τὸ δὲ ἡγιάει ρῆμα. προσσημαίνει γὰρ τὸ νῦν ὑπάρχειν. Arist. de Interp. III.

2. Every definite notion of time is considered by the speaker primarily with reference to the time present to himself—his present belief or conception—as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future; a present notion that something has happened, is happening, or will happen; which relations are expressed by three forms, called tenses: γράφω, *present*; ἔγραφα, *past*; γράψω, *future*. And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses*.

3. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action; that is, whether it be ended before this other action is going on, finished, or intended; whether both are, or were, or will be going on at the same time; or whether it is not yet begun, but only conceived as about to happen, when the other shall be going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses*.

4. As then the action itself is spoken of as past, present, or future, and may in each of these relations be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω: the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future; as, γράφω ἐπιστολὴν ἐν ᾗ σὺ παύεις—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

5. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

Obs. 1. The difference between the absolute and relative tenses may be illustrated thus:

Present, Absolute.—*The sun rises in the heavens*; as a thing of every day occurrence, without definite reference to any thing else.

Present, Relative.—*The sun is rising in the heavens ; now* while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the preposition.

Past, Absolute.—*The sun rose ;* as a matter of past daily occurrence—no definite time necessarily implied.

Past, Relative.—*The sun was rising, has risen,* suggests the question, *When ?* which is answered by the proper definition, *When this happened, &c.*

6. The relative tenses are divided into Principal (*Present, Perfect, and Future*) and Historic Tenses (*Imperfect, Pluperfect, Futurum exactum*). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking ; as, *νῦν γράφω—γέγραφα τὴν ἐπιστολὴν, while I speak I am writing, have written.*

7. The Præteritum absolutum (the Aorist or Indefinite tense) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past ; the Aorist, a momentary action in time past ; the Pft. a completed action in time past, but continuing in its effects ; whereas the Aorist has no collateral notion of the effect.

Obs. 2. Some of the differences between the use of the Aorist and the other tenses may be referred to the principle stated above (1.) : In every verb is implied the notion of an act or state, and also that of time—when the act or state is to be brought prominently forward as something in actual existence, and therefore past, the notion of time being kept rather out of view, then the Aorist is used ; when the time is to be brought more prominently out, then one or other of the other tenses is used, as the action is or is not to be represented as enduring in its effects. See also §. 401.

8. Table of the Absolute and Relative Tenses :

	Present.	Past.	Future.
I. Absolute.	γράφω	ἔγραψα.	γράψω.
II. Relative.			
a. Coincidence. Action yet going on. <i>Imperfect.</i>	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. <i>Preterite.</i>	γέγραφα.	ἔγεγραψα.	γεγραφὼς ἔσομαι.
c. Consequence. Action yet to come. <i>Future.</i>	μελλω γράφειν.	ἔμελλον γράφειν.	μελήσω γράφειν.

9. Examples of the Relative Tenses :

I. a. Pres. Impf. (Pres. Prop.)	{ γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ παίζεις. }	Coincident with	} a present action.
b. Pres. Perf.	{ γέγραφα τὴν ἐπ., the letter has been written and is ready while I speak. }	Antecedent to	
c. Pres. Fut.	{ μέλλω γράφειν (γράφω), I intend to write while I am speaking. }	Consequent on	
II. a. Pret. Impft. (Impft. Proper.)	{ ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες. . . }	Coincident with	} a past action.
b. Pret. Perf.	{ ἐγγέγραφε τὴν ἐπ. ὅτε σὺ ἦλθες. . . . }	Antecedent to	
c. Pret. Fut.	{ ἔμελλον γράφειν ὅτε σὺ ἦλθες. }	Consequent on	
III. a. Fut. Impft. Future Proper.	{ γράψω τὴν ἐπ. ἐν ᾧ σὺ παιζεῖς. . . . }	Coincident with	} a future action.
b. Fut. Perf.	{ ἡ ἐπιστολὴ γεγραψέται ὅταν σὺ πα- ραγένη. }	Antecedent to	
c. Fut. Fut.	{ μελλήσω γρ. ὅτε σὺ παραγένησιν. . . }	Consequent on	

Explanation of the terms applied to the Relative tenses.

- I. An action which is still going on is of course not yet completed, and therefore the tense expressing such an action is termed generally Imperfect.
- a. Pres. Impft.—*I am now doing this* ; action not completed now.
- b. Pres. Pft.—*I have done this* ; action at present time past and completed.
- c. Pres. Fut.—*I shall do it* ; I am at the present time in such a position that I shall do it.
- II. a. Pret. Impft.—*I was doing it* ; at some time past the action was going on, but not completed.
- b. Pret. Pft.—*I had done it* ; at some past time the action was completed.
- c. Pret. Fut.—*I was about to do it* ; at some past time I was in such a position that I was about to do it.
- III. a. Fut. Impft.—*I shall do it* ; at some future time, the action will be going on and imperfect.
- b. Fut. Pft.—*I shall have done it* ; at some future time the action will be completed.
- c. Fut. Fut.—*I shall be about to do it* ; at some future time I shall be in such a position that I shall be about to do it.

Obs. 1. The Infinitive and Participle express the time of the action as past, present, or future, (λέγειν, λέγειν, λέγειν,) merely in reference to the verb on which it depends, without defining it by referring it to the time present to the speaker or some other action, relatively to which it is past, present, or future ; nor is the time of the action necessarily the same as that of the verb on which it depends ; so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb, and mostly the secondary forces of the respective tenses (see §. 395. *Obs. 2.*) ; as, βούλομαι λέγειν, ἡβουλόμην λέγειν,

βουλήσεται λέγειν : γελῶν λέγει, γελῶν ἔλεγε, γελῶν λέξει : λέγει γεγραφέναι (γράφαι), ἔλεξε γεγραφέναι (γράφαι), λέξει γεγραφέναι (γράφαι) : γεγραφώς (γράφας) λέγει, γεγραφώς (γράφας) ἔλεξε, γεγραφώς (γράφας) λέξει : ἐλπίζει εὐ πράξειν, ἤλπιζεν εὐ πράξειν, ἐλπίζει εὐ πράξειν : παρασκευάζεται ὡς λείων, παρασκευάσεται ὡς λείων.

Obs. 2. For the use of the Aorist and Present Infinitives, see §. 405.

Obs. 3. It must be remarked likewise that the Present Inf. performs as well the functions of the Impft., as the Pft. those of the Plpft.

Present Indefinite—Historic Present.

§. 395. 1. The present most usually signifies an incomplete action yet in course of performance, going on coincidentally with the time present to the speaker, i. e. the act of speaking ; as, οὗτος λέγει, *he is saying now*. But the notion of the present is extended so as to comprehend indefinite spaces of time, as we say “the present age ;” and in this way the present is used indefinitely, as referring to no particular moment when the action takes place ; as, φασί, *aiunt*. This indefinite present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs, or of any thing which frequently or repeatedly or regularly happens ; as, ὁ ἥλιος λάμπει : ὁ ἀνθρωπὸς ἐστὶ θνητός : Il. π, 364 ὡς δ’ ὅτ’ ἀπ’ Οὐλύμπου νέφος ἔρχεται : Plat. Phæd. 58 A πλοῖον εἰς Δῆλον οἱ Ἀθηναῖοι πέμπουσιν.

2. Another use of the present is historic ; when, to give animation to the narration, past events are spoken of as present, and thus brought more vividly before the mind. So Eur. Phœn. 31 μαστοῖς ὑφέϊτο καὶ πόσιν πείθει τεκεῖν. This takes place even in dependent sentences, especially in adjectival sentences introduced by a relative pronoun ; as,

Hdt. V. 91 μετεπέμποντο Ἴππιαν ἐκ Σιγείου, ἐς δὲ καταφεύγουσι οἱ Πεισιστρατίδαι : Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀπὸ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα : Eur. Hec. 1134 ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν : Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις ἀπὸν, ὅτ’ ἦλθες δεῦρο.

Obs. 1. On the interchange of the Historic Pres. with the Impft. and Aor. see §. 398. 2., 401. 6.

Obs. 2. Hence the present Infin. is very often used in the *oratio obliqua* for the Aorist ; as Hdt. VI. 137 Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελασγούς· ὑπὸ τῷ Ὑμησφῷ, ἐνθεύτην ὀρμεωμένους, ἀδικέειν τάδε· φοιτῶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ’ ὕδωρ—οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κε—οἰέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος—βιάσθαι σφεας κ. τ. λ. : Xen. M. S. II. 6, 31 πίπυσμαι καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Ζεϊρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν

ἐπὶδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλείσθαι : Plat. Symp. p. 175 C μετὰ ταῦτα ἔφη σφᾶς μὲν δαιπνεῖν (*caenasse*), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (*introisse*) : Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθήσθαι· οὐκ, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν—ὄραν δὲ κ. τ. λ. : but see below, §. 405.

§. 396. 1. Several verbs have in their Pres. the sense of the Pft., as implying the past action whence the present state arises ; as, οἶχομαι, *I am gone=have departed* ; so always, ἦκω, *veni, adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audivi* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γινώσκω, μανθάνω. Or, the sense of the Aorist, as expressing simply an action, without distinct reference to any definite time ; as, τίκτειν, *parentem esse=procreasse* (Aor.)

Od. ο, 403 ἤσός τις Συρίη κυλίσσεται, εἴ που ἀκούεις (*hear and have heard*) : Il. ε, 472 πῇ δὴ τοι μένος οἶχεται, ὃ πρὶν ἔχεσκες (*is gone=has departed*) : cf. ο, 223 : Od. π, 24 οὐ σ' ἔρ' ἔγωγε ὄψεσθαι ἐφάμην (*putabam*), ἐπεὶ ᾤχετο (*profectus fuerat*) πρὶ Πύλονδε : Xen. Cyr. VI. 1, 45 μὴ λυπού, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους : Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ᾤχετο (as Aor.) ἐφ' ὅπερ ἐτάθη. So ἀποίχεσθαι : Hdt. IX. 58 Μαρδόκιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποίχομένους : Id. III. 72 φᾶς ἄρτι τε ἦκειν (*adesse, venisse*) ἐκ Περσέων : Eur. Hec. princ. ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπῶν : Demosth. p. 28, 1 τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα (ὄρω), ubi v. Schæfer : Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα ; Soph. Trach. 68 καὶ ποῦ κλύεις νιν, τέκνον, ἰδρύσθαι χθονός ; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε εἰς Σπάρτην ἀγγέλους : Eur. Med. 85 ἄρτι γινώσκεις τόδε ; Id. Bacch. 1297 ἄρτι μανθάνω. Trag. and also other poets ; θνήσκειν, *portuunt esse, τίκτειν, τεκνοῦν*, (Eur. Herc. Fur. 7) *γεννᾶν τινα, procreare et parentem esse* ; and so other verbs which express the being in some state which arises from a preceding act, have, in relation to that act, a past sense, as νικάω, ἡττώμαι &c., but all these usages arise rather from the sense of the verb than the force of the tense.

Obs. 1. The Pres. of οἶχομαι seems in Homer always to have the sense of the Pft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense ; as, Il. ε, 495 πᾶλλον δ' ὄξεια δοῦρα κατὰ στρατὸν ᾤχετο, (*simply was going*), πάντη, ὁτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

Obs. 2. The Impft. of οἶχομαι can be used either as a Plpft., *had gone* : Xen. Anab. IV. V. 24 ὃ δὲ ἀνὴρ αὐτῆς ᾤχετο θηράσων, or as an Aorist, Thuc. I. 90 Θεμιστοκλῆς ταῦτα διδάξας ᾤχετο. The Impft. of ἦκω is used as the Aorist, *went, or came*, Thuc. VI. 30 ὃ δὲ χλος κατὰ θέαν ἦκεν.

2. The Present, with some such word as πάλαι, sometimes acquires a force between the Aorist and Pft., bringing a past action prominently forward, and denoting its continuance ; as, Æsch. Ag. 363 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (for τείναντα) τόξον. So πάλαι τοῦτο σκοπῶ, *I looked for this a long time and am still doing so* : Arist. Eq. 236 ὅτι ἐπὶ τῷ δῆμῳ ξυνόμνυτον πάλαι.

ταῦτα : Xen. Hell. II. 1, 29 ἡ Πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα. (G. T. St. John xiii. 11 ᾗθει γὰρ τὸν παραδιδόντα αὐτόν.) So often the Pr. Part. after verbs of motion : Eur. Suppl. 131 τοὺτους θαρόντας ἦλθον ἐξαιτῶν πόλιν : Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίου ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκίας νῦν σώζει ; καὶ τίς ἂν ταῦτα πιστεύσειεν ;

3. Hence arises the analogous use of the Impft. (or Aorist in sense of Impft.), where the Impft. with ἄν is more usual, in the sense of Fut. with ἐμελλεν, to express an action which is or was viewed as not completed, but as being, or having been, to be completed : ἄν, if it is used, refers definitely to certain conditions or circumstances under which the action would have been completed.

Hdt. VII. 220 μέντοι δὲ αὐτοῦ μέγα κλέος ἐλείπετο, *he thought if he stayed that great glory would be in store for him* ; so ἐβουλόμην, *I would*, that is, *if I might* : (so G. T. Acts xxv. 22 :) Æsch. Ag. 350 πολλῶν γὰρ ἐσθλῶν τὴν ὄνσιν εἰλόμην : Eur. Iph. T. 26 ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαινα (Iphigenia)—ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν—Ἄρτεμις (= εἰ μὴ ἐξέκλεψεν) : Id. Med. 1182 ἦδη—ταχύς βαδιστὴς τερμόνων ἀνθήπτετο, *assecutus erat* ; at *assecutus non est* : Id. Bacch. 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις^a ; so in English, *I had done so*, unless &c. Sometimes the omission of ἄν gives irony to the verb : Arist. Nub. 1338 ἐδιδασάμην μέντοι σε^b. So in notions of duty, propriety, possibility &c. the Impft. expresses that *it ought to have been so and so, but was not*, see §. 858. 2. 3. : χρῆν, *oportebat* ; ἔδει, *necesse erat* ; καλῶς εἶχε, *ἐξῆν*, *ᾤφειλε*, &c.

4. The Impft. is sometimes used for the Present, when the thought which the sentence expresses is not taken merely as an indefinite proposition, true at the present moment, but is referred in the speaker's mind to some time past ; as,

II. π, 29 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται, ἔλκε' ἀκείμενοι^c· σὺ δ' ἀμήχανος ἔπλεν, Ἀχιλλεῦ ! cf. the preceding verse : Plat. Crit. p. 47 D διασφθερούμεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο : for ὃ τῷ μὲν δικ. βέλτιον γίγνεσθαι τῷ δὲ ἀδ. ἀπώλλυσθαι ἐλέγετο ἐκάστοτε ὑφ' ἡμῶν περὶ τῶν τοιούτων διαλεγόμενων : vide Stallbaum. So especially the Impft. ἦν is used for ἐστί, referring to some past thought ; as, II. ε, 331 Κύπριν ἐπόχετο—γινώσκων, ὅτ' ἀναλκις ἦν θεός : Soph. CE. C. 117 τίς ἄρ' ἦν : Plat. Rep. p. 406 E ἄρ', ἦν δ' ἐγὼ, ὅτι ἦν τι αὐτῷ ἔργον. (Stallbaum ὅτι ἐστὶν αὐτῷ, ὡς ἄρτι ἐλέγομεν, ἔργον τι :) Ibid. p. 436 C εἰσόμεθα, ὅτι οὐ ταῦτόν ἦν, ἀλλὰ πλείω, i. e. ὅτι οὐ ταῦτόν ἐστιν, ὥσπερ ᾤόμεθα : cf. ibid. p. 609 B. Id. Phædr. p. 230 A ἀτὰρ, ὃ ἐταῖρε, μεταξὺ τῶν λόγων, ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς, ubi v. Stallbaum. So of admitted definitions or propositions, and the phrase in Aristotle for a metaphysical definition^c, τὸ τί ἦν εἶναι^d, *the being that which it is defined to be*.

^a Elm. ad loc. Herm. Electr. 902, 1101. Elm. Med. 416. Iobek Ajac. 634. Elendit ad v. ἄν.

^b Herm. Nub. 1344.

^c Trend. de An. page 192, τὸ τί ἦν εἶναι, si universe explicatur definitio, determinatio est (ὁρισμὸς ὅρος, Top. I. 4 ; Met. Z. 4,

p. 133 Br.), ita quidem ut quidquam vel materiam spectat vel alia demum interposita notione (κατὰ συμβεβηκός) accidit, excludatur. Unde fit ut et ejus sit cuius natura per se sola cogitatur, et materia detracta ad formam pertineat.

^d Waitz. Org. vol. ii. p. 400 : Quomodo

Obs. 4. Thus ἐμέλλετε is used sometimes to express that something which has just taken place was previously in the speaker's mind as a contemplated and expected result : Arist. Ach. 347 ἐμέλλετ' ἄρ' ἀπαρτες ἀνασείειν βοῆς, *I thought you would*; cf. Vesp. 460; with a negative, Eur. Med. 1354; σὺ δ' οὐκ ἐμέλλες, κ. τ. λ., *you did not expect* : see §. 408. *Obs. 2.*

5. Connected with this is the use of ἦν (usually οὐκ ἦν) with ἄρα to express an opinion or expectation which has turned out to be wrong^a. The Impft. refers to the moment when the mistake was made, when the thing really was of the nature it has now turned out to be, though it seemed to be of a contrary nature : and ἄρα is ironical, marking the mistake, §. 788.

Od. π, 420 Ἀτίνω, ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἀριστον βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα : Soph. Phil. 975 δδ' ἦν ἄρα ὁ ξυλλαβῶν με : Eur. Med. 703 ἐγγνωστὰ μὲν τὰρ' ἦν σε λυπεῖσθαι, γύναι : Hdt. IV. 64 δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρὸν, ἦν ἄρα σχῆδον πάντων τῶν δερμάτων λαμπρότατον : Herod. here probably means to express that this notion was wrong. Plat. Gorg. 516 D οὐκ ἄρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, i. e. οὐκ ἄρ' ἀγαθὸς ἐστίν.

6. Iterative Impft.—when the action to which the Impft. refers is conceived to happen frequently, the action of the Imperfect also is viewed in the same way, hence its iterative force, Il. α, 218 μάλα τ' ἔκλυον αὐτοῦ.—See §. 402. 2.

Perfect.

§. 399. 1. The Perfect expresses a complete action, whether it be not completed till the very moment of speaking, as γέγραφα, *I have (just) written*; or has been completed a long time before, as ἦ πόλις ἔκτισται, *it has been built*.

2. To express actions as simply past the Aorist (as a past tense) is generally used, representing the action as broken off from the present, and existing for and by itself in past time, while the Pft. is employed when a completed action is in unbroken connection with the present, or is so viewed or represented. Hence the Perfect is used more frequently in the vivid narrations of the poets, especially the

explicandum sit tempus imperfectum in formula τὸ τί ἦν εἶναι hæc exempla ostendunt; 1415. α. 13 ἐν δὲ τοῖς λόγοις καὶ ἐπεσι δεῖγμά ἐστι τοῦ λόγου, ἵνα προειδῶσι περὶ οὗ ἦν ὁ λόγος καὶ μὴ κρέμνηται ἡ διάνοια; 1363. α. 9 οὗ γὰρ πάντες ἐφίενται τοῦτ' ἀγαθὸν ἦν; 424. α. 31 τοῦτο δ' ἦν ἡ ἀσθησις, (sic enim constitutus est sensus et definitur, et quum recte definitus sit hæc semper est ejus natura); this I believe is the correct interpretation. Trendelenburg, p. 193, gives two other ways of accounting

for the tense: "Quoniam τὸ τί ἦν εἶναι notionem significat quæ quasi creativa menti observans antea est quam res ipsa, factum putamus ut Aristoteles Imperfectum eligeret," (this seems to me to be rather a Platonistic view than an Aristotelic,) "alia etiam accedit imperfecti causa; nulla enim definitio τὸ τί ἦν εἶναι consequitur nisi ex iis quæ priora sunt repetita."

^a For more examples see Heind. Phædo, p. 75. §. 35. Bernh. 374.

Dramatists, than in the mere matter of fact style of prose, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really existing before us in the narrative, speaking of them as a person would have spoken of them at the time; and very frequently in the Orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

Obs. 1. The Perfect also is, though less frequently, used in other prose writers to bring a past action vividly before the eyes as if it had just happened, and thus emphasize it: Plat. Theæt. 144 B ἀκήκοα μὲν τοῦτομα, μνημονεύω δ' οὐ, as if he had just heard it, and only forgotten it for the moment; cf. 197 A. We find it also interchanged with an Aorist for the same reason: Id. Prot. 328 B ἐπειδὴν γὰρ τις παρ' ἐμοῦ μαθῇ, ἐὰν μὲν βούληται, ἀποδεδωκεν ὁ ἐγὼ πράττομαι ἀργύριον (as if it were a matter of every day occurrence, and had just happened) ἐὰν δὲ μὴ—δου ἂν φῇ ἄξια εἶναι τὰ μαθήματα τοσούτον κατέθηκε (as if it had happened some time back): so G. T. Rev. v. 7 ἦλθε καὶ εἰληφε τὸ βιβλίον (as if it had just happened.)

Obs. 2. The present represents a present action, broken off from time past; the aorist a past action broken off from time present^a; the perfect action linking the present to the past; so *θνήσκει*, *he is now dying*; *ἔθανε*, *he died some time ago*; *τίθνηκεν*, *he died, and is dead*.

Obs. 3. For the use of the Aorist where we might expect the Pft. see §. 404.

3. The Pft. is also used when the action is to be represented not only as completed, but as present in its effects and consequences; as, *γέγραφα τὴν ἐπιστολήν*, *I have written the letter, and there it is, ready*: *ἔκτισται ἡ πόλις*, *the city has been built, and there it stands*:

Xen. Cyr. I. 3, 11 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἐαυτὸν πεποιήκεν: Ibid. IV. 2, 26 οὐδὲν ἐστὶ κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας: Demosth. 134, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἠφανίσασιν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διωκῆκασιν, καὶ τὰρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλῶ μείζω πεποιήκασιν, τῆς δ' ἐμῆς οὐσίας—ὅλον τὸ κεφάλαιον ἀνῆρτήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft.: Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι: Xen. Cyr. VI. 2, 9 εἰλεγον, ὅτι Κροῖσος μὲν—ῥηρμένως εἶη—, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρῆναι— ἦδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς— πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαιμόνα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγυρὰν παραγγέλλειν. (G. T. John xvi. 11 ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου κέκριται, not simply *has been*, but *has been and is*.)

Obs. 4. Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, *λελείφθω*, *reliquum esto*; *πεπειράσθω*, *let it be tried*; *νῦν δὲ τοῦτο*

^a Ellicott Eph. ii. 8. "In a word, the Perfect connects, the Aorist disconnects the past and present."

τεταλμῆσθαι εἰπεῖν : Xen. M. S. IV. 2, 19 ὁμοις δὲ εἰρήσθαι μοι, ἀδικότερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος : Plat. Rep. p. 561 sq. τετάχθαι ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ. So the inf. in the *oratio obliqua* : Xen. Hell. V. 4, 7 ἐξόντες δὲ εἶπον, τὴν θύραν κεκλείσθαι, *be closed, and remain closed.*

Obs. 5. This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of a permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, ὄλωλα, τέθηκα, *I am dead*—the action of dying is completed. So κέκτημαι, *I have acquired*=*I do possess*; οἶδα, *I know*=*scio*; ἑγγνωκα, ποιοί, *I have seen*=*I know*; μέμνημαι, *I have called to mind*=*I remember*; κέκλημαι, *I have been called*=*I am named*; τεθαύμακα (Xen. M. S. I. 4, 2 εἰπέ μοι—ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at*=*I am in wonder at*; ἐντεθύμηναι, βεβούλευμαι, *I have finished deliberating*=*am now determined*; ἔρρωμαι, *I have strengthened myself*=*valeo, am in health*; ἔστηκα, *I have placed myself*=*I stand*; πέφυκα, *I have been born*=*I am, so γέγονα*: ἐγρήγορα, *I have been awakened*=*I am awake*; δέδοικα, πεφόβημαι, properly, *I have been placed in fear*=*I am afraid*; βέβηκα, *I have walked*=*I now go on* (Hdt. VII. 164 παραδείξιμενος τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*); πέποιθα, *I have persuaded myself*=*I trust*; μέμηλε, *it has gone to my heart*=*it is a care to me* (μέλει, *it goes to my heart*); πέφηνα, *I have shewn myself*=*I appear*; τέθηλα, *I am in bloom* (θάλλω, *I blossom*); κέκηδα, *I am taken care of* (κηδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάω) the Pres. is but little used: κέκραγα, ἔλεκα, κέκλαγχα, τέτριγα, βέβρυχα (βρυχάομαι), μέμυκα (μυκάομαι), μέμηκα (μυκάομαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, ἔοικα, εἴωθα, δέδοικα, δέδια, σέσηρα, τέθηπα, ΜΕΜΑΑ, μέμονα, *I am minded*; γέγωνα, *I call*; ἄνωγα, *I order*; προβέβουλα, ἀμφιδέδωκα, ἀμφιδέδρομα, these all express an action in present existence. So G. T., πεπίστευκα, ἤλπικα, ἠγάπηκα, &c. expressing the state implied in, arising from, acts of *faith, hope, love*, &c.

Obs. 6. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α. 37 κλύθι μεν, Ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας, Κάλαν τε ζαθήην, Τενέδοιό τε ἱφί ἀνάσσεις.

Obs. 7. The notion of the completion and continuance of the action is very clearly expressed in the Perfect participle, and especially when it is used predicatively with the persons of εἰμί, as there the participle is almost an adjectival expression for the state arising from the completion and continuance of the verbal notion.

4. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο. 128 μαινώμενε, φρένας ἤλῃ, διέφθορας! Soph. Phil. 75 εἰ με τόξων ἐγκρατὴς αλσθήσεται, ὄλωλα, like *perii, interii, actum est de me*: Livy XXI. 43 si eundem habuistis animum, vicimus: Thuc. VIII. 74 ἴνα, ἣν μὴ ὑπακούσωσι, τεθνήκωσι, *they will be*

straightway dead: Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφνκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν. So G. T., as Rom. xiv. 23 ὁ διακρινόμενος ἐὰν φαγῇ, διακρίνεται.

Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἐταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμοι ἀπεπεφύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμοι ἀπεπεφύγεσαν.

2. What was said in the last section (1. 2.) on the use of the Pft., holds good with the Plpft.; it is used only (a) when the actual completion of the verbal notion at the moment to which it refers, and its connection therewith is to be expressly signified or implied: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμοι ἀπέφυγον, when the Greek came up the enemy *was gone*—ἀποπεφύγεσαν, *the enemy had just gone*: (b) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλῶκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the Pft. has a present sense, the Plpft. is used as an Impft.; as, ᾔδειν, *sciebam*—ἐκεκτῆμην, &c.

3. The Plpft. is also interchanged with the Aorist to emphasize the action; as, Xen. An. V. 10, 8 τὴν ἀγορὰν ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τείχων ὄπλα ἐφαίνετο, *they prepared the forum, and the gates had been shut, and armed men were showing themselves on the wall*; the change of tense gives both variety and vividness to the narration.

Aorist.

§. 401. 1. α. The primary sense of the Aorist seems to have been the occurrence of the verbal notion expressed by the root, without any more reference to time than is necessary to the conception of a verb, and thus it is properly neither past, present, nor future; but as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes the proper

expression for past actions, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, without giving any more exact notion of time: hence the Aorist is *momentary*; but it might have been any moment, and therefore it is *indefinite*. Hence what may be called the proper Aoristic force is two-fold: α. Of the simple verbal notion as actually in operation. β. Of the verbal notion in some past time, but not any definite time.

α. The use of the Aorist merely to express the actual existence of the verbal notion, is most clearly seen in the Infinitive, see §. 405; but we find it also in its other forms: thus the Aorist is used almost as a present, the context placing the action in time present, the Aorist marking that it has no especial connection therewith: thus εἰλόμην^a, *I choose* (denoting a single, particular act of choice): αἰρέομαι, *I choose now*, at this moment. Thus also Aorists, such as ἐπήρεσα, express the presence of the verbal notion as a strong but passing thought or feeling, differing from the present only as not serving so distinctly to measure time. But as this use of the Aorist Indicative is, comparatively speaking, so rare as to be almost idiomatic, it had better be referred to the peculiar usages of the Aorist, §. 403.

β. The Aorist expresses an action as simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another past action, nor any notion of continuance; as, ἔγραψα τὴν ἐπιστολὴν (no time defined): ἐκτίσθη ἡ πόλις, *the city has been built*, but at no definite time.

2. Hence further the Aorist is used when any action is to be represented as single or momentary, i. e. as not lasting beyond the time necessary for the occurrence of the single act; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aorist are used. If the narration consists merely in a relation of the facts, without any prominence being given to the time beyond its being past, the Aorist is used (*the narrative tense*); if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*): ὁ Κῦρος πολλὰ ἔθνη ἐνίκησεν: Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάρειθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶνον ἔμμεγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τρα-

^a Klausen. Choeeph. 325. Aoristus de tempore exacto quod uno tantum momento distat a præsenti. Bernhardt, p. 381.

πέζας νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ θατεύοντο. Of course this must depend very much on *animus loquentis*.

Obs. 1. It is not of course necessary that the action denoted by the Impft. should actually have been continued, or that by the Aorist momentary; the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as single and momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect: *Il. ψ, 228 ἦμος δ' Ἐωσφόρος εἶσι φόως ἑρέων ἐπὶ γαίαν, τῆμος πυρκαϊὴ ἑμαραίνετο, πῦσσατο δὲ φλόξ*: *Il. ρ, 596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς*. (Cf. *Il. α, 430 sqq.* where the Impft. is used to express the principal event; and 453. 478. *Od. α, 106. 112.*) *Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρέποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο*: *Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κύρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κύρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο*.

5. So also the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action, or for the sake of emphasis (see §. 399. *Obs. 1.*): *Hdt. VIII. 8, 2 ἀλλ' ὁ μὲν τετελεσμένηκε, καὶ οὐκ ἐξεγένετό (contigit) οἱ τιμωρήσασθαι*: *Isocr. p. 163 Α ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς*.

6. A still greater effect is produced by the interchange of the Aorist and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: *Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν*: *Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ ὄπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν*: *Xen. Cyr. I. 3, 11 πολλὰκις γάρ με πρὸς τὸν πάμπαν ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκωλύει*: *Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείκνυσαν καὶ νύξ ἐγένετο, οἱ μὲν ταχέεντες ὄχοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος*: *Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγινώ-*

σκεῖ τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηδραπύδισε; Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε^a.

Obs. 2. So the Infinitives of these tenses are interchanged in the *oratio obliqua*: Plat. Rep. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἄρχοντι· δμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, βαγῆναι τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾧ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἔππον χαλκοῦν κ. τ. λ.: Id. Symp. 176 A ἔφη—σπονδάς τε σφᾶς ποιήσασθαι καὶ ἄσαντας τὸν θεὸν καὶ τὰλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πότον^b. (See §. 405.)

Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist may extend over the whole space of past time, without reference to any single definite moment, it is used to express an action which took place repeatedly in past time (iterative Aorist, see below 2.), or in the statement of some general fact or habitual practice, which operated at different indefinite moments of past time. The verbal notion, being stated without reference to definite time, is viewed as general, and of universal application; while the present views it as of general application indeed, but as particularly true at the present time. The instances, whence this general fact is derived, are thought of instead of the general fact which is deduced from them, as if it were lying before us; which latter is expressed by the Present; so that the Present signifies a general proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general fact, as implied by the indefinite recurrence of past instances. In English we use the Present as the expression of this habitual occurrence: ὁ ἄνθρωπος θνητός ἐστι: Il. v, 300 τῷ δὲ (Ἀρτῇ) Φόβος, φίλος νιός, ἄμα κρατερὸς καὶ ἀταρβής, ἔσπετο, ὅστ' ἐφόβησε (*exterrere sulet*, Engl. *who frightens*) ταλάφρονά περ πολεμιστήν. So Il. i, 320 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακός, ἠδὲ καὶ ἐσθλός· κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ, ὃ τε πολλὰ ἐοργώς: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (*nimia*) οὐδένα καιρὸν (*parum opportune*) δύναται θνατοῖς· μείζους δ' ἅτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἐνδον ἀχθῇται ξυνών, ἔξω μολὼν ἔκπασσε καρδίαν ἀσπης: Xen. Cyr. I. 2, 2 αἱ μὲν γὰρ πλείστα πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν,—καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. 181 A ἡ πίνειν, ἡ ᾄδειν, ἡ διαλέγεσθαι οὐκ ἐστὶ τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδὲν, ἀλλ' ἐν τῇ πράξει, ὡς ἂνπραχθῇ, τοιοῦτον ἀπέβη, *tule evenire solet* (Engl. *it turns out*): Ibid. 188 B ὁ μετὰ τῆς ὕβρεως Ἔρως—διέφθειρέ τε πολλὰ καὶ ἠδίκησεν: Id. Mem. 525 κοινὸν τὸν Ἀιδὸν ἔσχον οἱ πάντες βροτοί. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non arvis acervus et auri Ægroto domini deduxit corpore febres, Non animo curas*. The Present and Aorist are even used in the same clause: Il. π, 689 ὅστε καὶ ἀλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην. So G. T. Eph. v. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ ψυχὴν ἐμίσησεν: James i. 24 κατενόησεν ἑαυτόν.

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. 1.),

^a Heind. Plat. Phæd. 84 D.

^b Stallb. Plat. Symp. 172 D.

and therefore the frequency implies a more definite repetition than the Aorist, which views these repetitions collectively—more as an habitual practice : Demosth. 834, 65 καὶ ὑμεῖς μὲν (sc. δικασταί) οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανότων ὅταν τινὸς καταψηφίσῃσθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἡ γυναῖκας, ἡ παιδί· αὐτῶν ἐλέησαντες μέρος τι κακείοις ὑπελείπετε· *non omnem rem familiarem eripere sed partem aliquam illis relinquere solebatis*. Here the Aorist ἀφείλεσθε is used because the action is spoken of as the habitual practice of the agents; while in the Impft. ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place. So Æsch. Ag. 245 ἐμελθεν is followed by ἐτίμα because it is wished to mark that the latter notion happened in a definite coincidence with the former.

Obs. 1. In translating into Greek, the iterative English Present may be represented either by the Aorist, or Present, or Perfect : φοβεῖ, *he frightens us now*,—throughout time viewed as a whole (Indefinite Present, §. 395. 1.); ἐφόβησε, *he frightens us*,—has done so repeatedly in time past; πεφόβηκε, *he has been frightening us and is doing so*.

Obs. 2. Where the notion of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θέλειν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them : Hdt. VII. 9, 3 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλεῖ γίνεσθαι : Ibid. 10, 5 φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι : Ibid. 157 τῷ δὲ εὐ βουλευθέντι πρῆγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. We find φιλεῖν is interchanged with the Pres. and Aor. : Hdt. III. 82 ἐν δὲ ὀλιγαρχίᾳ—ἔχθεα ἴδια ἰσχυρὰ φιλεῖ ἐγγίνεσθαι· αὐτοὶ γὰρ ἕκαστος βουλούμενος κορυφαῖος εἶναι—ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, *as a general rule : ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη, have many times : ἐς μοναρχίην· καὶ ἐν τούτῳ διέδεξε (apparet), ὅσῳ ἐστὶ τοῦτο ἄριστον*.

3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived as happening at any particular time, a mere indefinite supposition of its having happened without any notion of time is properly expressed by the Aorist : Il. γ. 33–36 ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινόροσος ἀπέστη οὐρεος ἐν βήσσει, ὑπὸ τε τρόμοις ἔλλαβε γυνία, ἄψ' ἑ' ἀνεχώρησεν, ὠχρὸς τε μιν εἶλε παρείας· ὡς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων (sc. Πάρις) : Il. π. 482 ἦριπε δ', ὡς ὅτε τις δρὺς ἦριπεν : Theocr. XIII. 61 sqq. ὡς δ' ὅπोक' ἡὔγηνειος—λίς ἑσακούσας νεβρῶ φθεγξαμένης—ἐξ εὐνᾶς ἔσπευσεν ἐτοιμοτάταν ἐπὶ δαῖτα· Ἑρακλῆς τοιοῦτος—παῖδα ποθὼν δεδόνато κ.τ.λ. So G. T. James i. 11 ἀνέτειλε ὁ ἥλιος. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Il. ε. 138 ὥστε λέοντα ἀν' ῥά τε ποιμὴν ἀργῷ ἐπ' εἰροπόκοις αἰεσσὶ χραύσῃ μὲν ἑ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσσει, τοῦ μὲν τε σθένος ὄφρην, ἔπειτα δὲ ἑ' οὐ προσαμύνει.—See §. 868. 4.

Obs. 3. The future is also used in comparisons by the poets.

Obs. 4. The iterative Aor. and Impft. have in Ionic an especial form in σκον : Il. β. 198 ὃν δ' αὖ δῆμου ἑ' ἄνδρα ἴδοι, βοῶντά ἑ' ἐφέυροι, τὸν σκῆπτρῳ ἐλάσσασκε, ὁμοκλήσασκέ τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνηος φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ἑδυρέσκετο· ποιέουσα δὲ δαὶ τωὐτὸ τοῦτο τὸν Δαρείον ἔπεισε οἰκτεῖραί μιν. So also of the same action

taking place at the same time, but in a different place: Il. β, 271 ὁδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον: Hdt. III. 117 ἀρδισκε—*in different places at the same time.* Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft.: Il. γ, 388 φιλέσκειν: ε, 708 ναίεσκειν: especially ἔσκε.

Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τί οὖν with the Aorist.

§. 403. 1. The tragedians especially, but also other writers, use the Aorist in its primary force, to express the mere existence of a thought or feeling, without any reference to time past, present, or future: Il. ρ, 173 εἴν δέ σε ὠνοσάμην πάγχυ φρένας οἷον ἔειπες: Ibid. 486 ἵπῳ τῷδ' ἐνόησα: the notion of definite time being kept out of view, the verbal notion is brought all the more prominently forward (see §. 394. 7.): Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, *I advise you this*: Æsch. Ag. 350 εἰλόμην: Id. Choeph. 623 ἐπεμνησάμειθα: Eur. Med. 707 (Medea) Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐᾶ δ' ἰάσων; οἰδὲ ταῦτ' ἐπήνεσα, *I do not arraigne of this*: Ibid. 224 οὐδ' ἀσπὸν ἦνεο^α ὅστις αὐθάδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο, *I praise not*: Ibid. 272 σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην, Μήδειαν, εἶπον τῆσδε γῆς ἕξω περᾶν φυγάδα: Ibid. 791 ἤμῳξ δ' οἷον ἔργον ἔστ' ἐργαστίον τοῦντεῦθεν ἡμῖν, *I mourn over—alas for*: Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανίῳ. (Hecuba) ἀπέπτυσσα. So Soph. Œd. Col. 757 θελήσας, *greatly wishing*: Id. Aj. 36 ἔγνω: Eur. Med. 64 μετέγνω: Soph. Electr. 668 ἐδεξάμην: Id. Trach. 499 παρέβαν, *I pass by*: Arist. Ach. 266 ἔκτω σ' ἔτι προσείπον, *I greet you*: Id. Nub. 174 ἦσθην, *I am pleased*: Id. Equit. 695 ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις: Id. Aves 540 ἐδάκρυσα, *I weep for*.

Obs. 1. We might often translate these Aorists into familiar English by phrases in which there is no notion of time alone: so ἐπήνεσα, *well done*; ἦσθην, *hurrah for*; προσείπον, *good morning to you after six years*; ὠνοσάμην, *shame upon*; and this will serve to illustrate the force of the Aorist here.

2. The Aorist is also used, like the Pft. (§. 394. 2.), to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future: Il. δ, 160–162 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν' ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκέεσσιν, *have done it, I consider it as done*: Il. ρ, 99 ὅππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι, ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθῃ: Il. ε, 412 sqq. εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὦλετο μὲν μοι νόστος, ἅτὰρ κλέος ἄφθιτον ἔσται· εἰ δέ κεν οἰκαδ' ἵκοιμ' φίλῃν ἐς πατρίδα γαίαν, ὦλετό μοι κλέος ἐσθλὸν, ἐπὶ δὴρὸν δέ μοι αἶων ἔσσεται: Hdt. VII. 10 οὐκὼν ἀμφοτέρῃ σφι ἐχώρησε, *it succeeds not in both points*, so much must be considered as certain as if it had already happened: Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην: Eur. Med. 78 ἀπωλόμειθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ: Plat. Rep. p. 462 D ὅταν που ἡμῶν δάκτυλός του πληγῇ πᾶσα ἡ κοινωνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ἦσθετό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη: ubi v. Stallbaum. So ταχὺ εἶπεν, *statim dixeri*, Plat. Rep. p. 406 D ἰβίq. Stallb.: Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ

οὗτος (Phil.), ἰσχίον, ἡ πρώτη πρόφασις (*praetextus*) καὶ μικρὸν πταίσμα ἄνωγα ἀνεχαίτισσε καὶ διέλυσεν : Ibid. p. 24, 21 οὕτω καὶ τῶν τυράντων, ὥς μὲν ἐν ἔξῳ πολέμοισιν, ἀφανῆ τὰ κατὰ τοῖς πολλοῖς ἔστιν, ἐπειδὴν δὲ ὁμοῖος πόλεμος συνέπλεκε, πάντα ἐποίησεν ἐκδήλα. So the Inf. Aor. of an absolute assertion : Od. β, 171 καὶ γὰρ ἐκείνη φημι τελεστηθῆναι ἄνωγα, ὥς οἱ ἐμυθέομαι.

Obs. 2. Sometimes, especially in G. T., the Aorist is only apparently used for the future, since it speaks of something which has already taken place. So John xv. 6 εἰ μὴ τις μείνῃ ἐν ἐμοί, ἐξέλθῃ ἔξω, he is (evidently) *already cast out*.

Obs. 3. Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendae*. The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb ; but the action which was only intended is spoken of as if it had really happened : Soph. Aj. 1126 sqq. (Teucer) ξὶν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εἰτεχεῖν, κτείναντά με ; (Teucer) κτείναντα ; δεῖνόν γ' εἶπας, εἰ καὶ ἔως θανάων. (Menelaus) θεὸς γὰρ ἐκώσκει με, τῆδε δ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates : so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδεδείσασα, σὺν ψυχῇ ἀπέβαλον, τέκνον ! ἔκτενέ σ' ἀκούσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὅσι' (non merito, immerito) ἔθνησκας.

3. Analogously to this the Aor. is joined with *τί οὖν*, (*quis igitur*) to express a command in the shape of a question : Xen. Cyr. II. 1, 4 τί οὖν, ἔφη ὁ Κίρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι ; *why have you not ?* instead of, *do so directly*. "*Hec interrogatio alacritatem quandam animi et acritatem sciendi exprimit.*" Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὁ Γαδάτα, οὐχὶ τὰ μὲν τείχη φιλακῇ ἐχρᾶ ἐποίησας ; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραῦλας, οὐχὶ σύ γε αὐτίκα μάλᾳ εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας ; λαθὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς : -Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο ; *is quam celerrime respondeat* : Id. Gorg. p. 503 B εἰ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἐστιν ; *age mihi protinus indica* : Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγήσω μοι ; *quis tu mihi narres* :^a

The Aorist instead of the Imperfect, Perfect, and Pluperfect.

§. 404. The Aorist is sometimes apparently used for one of these relative tenses ; when the fact of the action having occurred is to be brought forward, and neither its natural time, nor its connection with present time, nor its continuance in its effects need be distinctly marked—and this in dependent and independent sentences ; as, Il. v, 50 ἀλλὰ μὲν γὰρ ἐγὼγ' οὐ δεῖδια χεῖρας ἀάπτους Τρώων, οἱ μέγα τείχος ὑπερκατέβησαν ὀρέων (for Pft.) : Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν ;—ὁπποῖός δ' ἐπὶ νηὶς ἀφίκεο ; τῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην ; (for Pft.) : Ibid. 194 νῦν δ' ἦλθον : Eur. Phœn. 4 sqq. Ἥλιε—ὥς δυστυχῇ Θήζῃσιν τῇ τόθ' ἡμέρᾳ αἰτῶν' ἐφήκας, Κάδμος ἦν' ἦλθε γῆν τήνδ', ἐκλιπὼν φοίνισσαν χεῖρα : ὁσ παῖδα γῆμας Κύπριδος Ἀρμονίαν ποτὶ Πολύδωρον ἐξέφυσε (for Plpft.) : Xen. M. S. I. 6, 14 τοὺς θησαυροὺς τῶν παλαι σοφῶν, οὓς ἐκείνοι κατέλιπον ἐν βασιλείᾳ γράψαντες, διέρχομαι (for Pft.) : Demosth. p. 859, 49 ἐκεῖνῃ τῇ ἡμέρᾳ καταμύρτετο, ὅτε εἰς τὰς τοῦτων χεῖρας ἦλθεν (for Plpft.) : Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἐβοήθησε (for Pft.).

^a Stallb. Sympos. 173 B.

Obs. We are not always to suppose, even where another tense might be from the context expected, that the Aorist is used, properly speaking, for it; it is used in reference to some view in the speaker's or writer's mind, or sometimes in the mind of some one he is writing or speaking to. So in G. T. Matt. xxvii. 37 ἐπέθηκαν: according to the order of events, it might have been the Plpft., but the Evangelist chose to narrate, a simple fact of the history, and not in its reference to the other events.

Imperative, Subjunctive, Optative, Infinitive, Participle of the Aorist.

§. 405. I. It arises from the nature of a command that the relations of time cannot be so clearly marked in the Imperative as in the other forms; so that the Aorist here is used not as a past tense, but in its primary force of expressing the act, set free from any definite relations of time; and the use of the Aorist or Present Imperative depends on the will of the speaker. The Aorist gives a strong emphatic command with reference to a single act; the Present adds to it the notion of permanence, as in general precepts, advice, rules, &c. The Aorist is more emphatic with regard to the particular command, the Present in respect to the continuance of the rule, &c. The usage especially in the Poets is very arbitrary: Eur. Phœn. 1720 τῶδε βᾶθί μοι, τῶδε πόδα τίθει: Id. Hipp. 473 ἀλλ', ὦ φίλε παῖ, λήγε (αἰσῶς) μὲν κακῶν φρενῶν, λήξον ὑβρίζουσ'. So G. T. Rom. xv. 11 αἰνεῖτε (general duty) καὶ ἐπαινεῖσατε (particular exhortation). So Demosth. p. 838, 10 λαβὲ δὴ μαρτυρίας καὶ ἀνάγνωθι—then λαβὲ τὰς ἄλλας καὶ ἀναγίνωσκε—λαβὲ ἐτίραν καὶ ἀνάγνωθι. So G. T. 1 Cor. xv. 34 ἐκνήψατε δικαίως (emphatic command on a single point) καὶ μὴ ἁμαρτάνετε (general).

Obs. 1. It may be from this distinction between the Aorist and Pres. Imper. that the latter is always used in negative commands. A prohibition implies more continuance.—See §. 420. 3.

2. The Aorist Conjunctive and Optative are mostly used in their Aoristic force, to denote the simple act of the verb without any definite time, according to the respective powers of those moods; but the Aorist Conjunctive in dependent sentences seems to supply the wanting Future Conjunctive (see §. 814. *Obs.* 3.), and sometimes answers to the Lat. *Fut. exactum*: Hdt. II. 173 τὰ τόξα οἱ κεκτημένοι, ἐπεὶν μὲν δέωνται χρᾶσθαι, ἐκταρύνουσι, ἐπεὶν δὲ χρήσωνται, (they shall have finished using them) ἐκλύουσι.

Obs. 2. As in the use of the Conjunctive and Optative no more stress need generally be laid upon the time than is expressed by the moods themselves, the Aoristic form is more commonly used in these moods than the Present. Where they are contrasted the Present refers rather to present time, the Aorist to future.—(See above, 2.)

3. That the notion of time is less distinctly marked in the Part. and Infinitive as well as the Imperative, is seen from these having no distinct form for the Imperfect or Pluperfect. Hence the Aoristic force of the occurrence of the verbal notion without time, is more decided in the Infinitive than elsewhere. So that unless the time present or future, or the connection of the action with present time is to be distinctly marked, the Aorist is used. If these notions are to be brought forward, the Present, Future, or Perfect, are used respectively—thus ἐβούλετο γράφειν would mean, “he wished to write at the very time referred to”—ἐβούλετο γράψαι, simply, “he wished to write.”

Obs. 3. As the Infinitive has of itself a substantival, and the Participle

an adjectival character, we may illustrate the difference between these forms of the Aorist and Present by saying, that the Aorist Infinitive comes nearer to the substantive (*τί δεῖ φυγεῖν* = *τί δεῖ φυγῆς*), and the Aorist Participle to that of the adjective or personal substantive : *ὁ φυγών* = *φυγῆς*, in as much as there is therein less of the verbal accident of time.

4. Thus the Aorist Infinitive is used to express merely a simple verbal notion, without the accident of time whether past, present, or future. So *ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλόν ἐστι*, *to die* (=death) *for one's country* : Xen. Cyr. V. 1, 2 *τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν*, *enjoined to him the care of* : Ibid. 3 *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν, ἕως ἂν αὐτὸς λάβῃ*, *to guard until* : Demosth. p. 94, 19 *χρή, οὐχ ἦν Διοπίδης πειράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλύσαι πειράσθαι* (*to attempt its overthrow*) : Id. p. 44, 16 *τριήρεις πενήκοντα παρασκευάσασθαι φημι δεῖν*.

Obs. 4. The Aorist Infinitive is of course used in sentences which denote a past event ; but the past time is signified rather by the principal verb, on which the Inf. depends, than by the Aorist : and the Present or Aorist is used as it is or is not intended to bring forward the notion of time. So of something future considered merely as an event^a : Plat. Phæd. 67 B *πολλὴ ἐλπίς ἀφικομένῳ οἱ ἐγὼ πορεύομαι, κτήσασθαι τοῦτο*.

Obs. 5. So when the Infinitive occurs in expressions of necessity, propriety, &c., the Aorist is used (as it is in the Imperative) when a simple emphatic statement is required, (as *δεῖ φυγεῖν*), the Indefinite Present when it is desired to give the notion of permanence ; so in general statements, precepts, &c., which are to be represented as having a permanent character, as *δεῖ φεύγειν κακίαν*.

5. The Aorist is used in the Participle in its past force, when it is wished to represent the action of the participle as antecedent to that of the principal verb ; as, *ποιήσας ἀπέβη*, *having done this he departed* ; but it is also used in its primary sense to express the simple verbal notion, almost in a present sense ; as, Plat. Phæd. 60 C *εὖ γ' ἐποίησας ἀναμνήσας με*. And the Aorist and Present are used in the same sentence : Thuc. V. 22 *πρὸς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο νομίζοντες* (*thinking this at the time and acting upon it*) : and shortly after *νομίσαντες*, expressing their abstract opinion without reference to that or any other time.

6. So the Aorist Participle is used when the writer speaks of some future event merely in general terms, without reference to its occurring at any particular time : Soph. Œd. Col. 93 *κίρῃ μὲν οἰκήσαντα τοῖς δεδωγμένοις ἄτην δὲ τοῖς πέμψασιν*, not “*to those who shall send me away*,” as of some definite time and place ; but speaking generally, *those who send me away*.

7. Verbs of *intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c.* whose object may be conceived of as future, take the Inf. of either the Pres., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place ; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 *οἶμαι—πάντας ὑμᾶς ὁμολογήσαι* : Demosth. p. 842, 21 (ῥ

^a Stallb. ad Plat. Euth. 288 c.

μήτηρ) τὸν μὲν οἶσται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done; the Fut. that the portioning the daughter will take place when the cause is won): Plat. Crit. p. 52 B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι: Hdt. IX. 106 πίστι τε καταλάβότες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι: Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγνητὰς ἢ μὴν πορεύεσθαι (compare Plat. Legg. p. 937 B): Id. Anab. II. 3, 27 ὁμῶσαι ἢ μὲν πορεύεσθαι: Id. Hellen. II. 4, 30 ὁμόσωντες ὅρκους ἢ μὴν μὴ μνησικακήσιν. So Il. γ, 120 ἐκέλευεν—οἰσεμέναι: Demosth. p. 860, 54 ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσιν: compare p. 852, 27., 853, 28. Od. γ, 320 ἔλποντο—ἐλθέμεν: Od. β, 280 ἔλπωρή τοι ἔπειτα τελευτήσῃαι τὰδε ἔργα: Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιήσαι: Lysias p. 617, 8 ὑπόλοιπος ἐλπίς ἦν ὑπὸ τοῦ πάμπαν ἐκτραφήναι: Isocr. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος: Demosth. p. 850, 19 βούλομαι διεξελθεῖν: Ibid. p. 851, 22 βούλομαι εἰπεῖν: Ibid. p. 852, 25 βούλομαι ἐξελέγξαι: Ibid. p. 850, 21 ἤθελον παραδοῦναι: Il. β, 39 θήσιν γάρ τ' ἐμελλον ἐπ' ἄλγεα—Τρῳάϊ: Od. τ, 95 τὸν ξεῖνον ἐμελλον ἀμφὶ πόσει εἶρεσθαι: Il. ψ, 773 ἐμελλον ἐπατάσθαι. Even μέλλω ἐβλήσιν Plat. Rep. p. 347 A: Hdt. III. 72 οἱ μὲν γέ ψεύδονται τότε, ἐπείν τι μέλλωσι—κερδήσεσθαι: and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὃν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα: Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυπτήσι: Demosth. p. 31, 9 ἀναβάλλεται πονήσιν τὰ δέοντα: Hdt. VI. 61 ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Ibid. 5 ἔπεισε Λεσβίους δοῦναί οἱ νῆας^a.

Obs. 6. Where the Aorist Participle has an idiomatic sense (as καμόντες), or where the Aorist is not in use, the present participles are found where we should expect the Aorist. We must remember that the present Participle performs also the functions of the Imperfect.

Obs. 7. In the difficult passage of Thuc. IV. 9 ἐπισπάσασθαι αὐτοὺς ἡγήτο προθυμήσεσθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσεσθαι: if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσεσθαι.

Future.—See also §. 413.

§. 406. 1. The simple Future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently be, as γράψω: it is used both as an absolute and relative tense; when used as the former, it signifies a simple future action; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time: ἐν ᾧ σὺν παιεῖ, ἐγὼ γράψω: Il. δ, 164 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' Ὀδῶλ' Ἴλιος ἰρή.

2. The absolute Future, like the Aorist and absolute Present, is used in general thoughts or statements, as expressing indefinite repetition; that an action may happen at several future moments,

^a Lobeck. Phryn. 745 sqq. Stallb. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phaed. 67 B. Wunderlich ad Aesch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Med. 1209.

but as not having yet happened, as only possible and supposable: Il. ε, 747 λάξετο δ' ἔγχος βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσιν τε κοτέσσεται δβριμοπάτρη: Od. δ, 208 ρεία δ' ἀρίγυντος γόνος ἀνέρος, ᾧτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδῆς ἀνὴρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἵππον ὑπάξεται ἀμφιλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντοπόρος, ἀπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον· Ἄϊδα μόνον φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασαι (as present). So in poetry the future is used in comparisons, as circumstances, which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time: Il. δ, 131 ἡ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς ἔεργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὑπνῳ.

3. The second and third persons of the Future often express necessity or propriety—shall—must: Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται: Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἰ γε πενήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, *if it is necessary that they shall fast, &c.*: Plat. Rep. p. 372 C D καὶ ὁ Γλαῦκων ὑπολαβὼν· Ἄνευ ὄψου ἔφη, ὥς ξοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμην, ὅτι καὶ ὄψον ἔξουσιν· ἄλλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν—ἐφήσονται· καὶ τραγήματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγοὺς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήρῃ μετὰ ὑγιείας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκγόνοις παραδώσουσι. And in questions the first person has a deliberative force: τί ποιήσομεν, *what shall we do?*

Obs. 1. The second person of the future is used as a command: Eur. Med. 1320 λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψεύσεις πότε; St. Matt. vi. 5 οὐκ ἔση: especially in a question with οὐ (see §. 748. and 413.), or simply for the Imperative: Il. κ, 88 γνῶσθαι Ἀτρεΐδην Ἀγαμέμνονα.

4. The Present is sometimes elegantly expressed by the Future, (as the Future is by the Opt. with ἀν,) when the action is not represented as really taking place, but only as possible under certain conditions: so the poetic form βουλήσομαι, *volo*, sc. *si licet*: Soph. CE. T. 1076 τοῦμόν δ' ἐγὼ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι: Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἦν μοι πόρος τις μηχαναί τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν. So Plato, ἐθελήσω, *προθυμήσομαι*: Phæd. p. 78 Α ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρ-

ἐσσι, *hæc igitur sic erunt*, more elegant than *sunt*; so after relatives to mark the probable or looked for effect of the principal verb: Il. η, 172 βουλὴν Ἀργείοις ὑποθησόμεθ' ἥτις ὀνήσει.

5. The Future, especially in the Part., is used in the force of μέλλειν, *to be likely, or to intend to do any thing*. So Il. γ, 137 μαχήσονται (μέλλουσι μάχεσθαι) περὶ σείῳ: Thuc. V. 90 πείσοντα ὠφελήθηναι, *should be profited by having the chance of*=μέλλοντα πείθειν. So in Sophocles and Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say?*, when the speaker expects to hear something worse than what is already said: Med. 1310 οἶμοι τί λέξεις; ὥς μ' ἀπόλεσας, γύναι^a. So in general statements to express general, indefinite frequency: Plat. Rep. 603 E ἀνὴρ ἐπιεικὴς ἀπολέσας τι ῥᾶστα οἴσει=μέλλει οἴσειν, *is likely to bear*. So G. T. 1 Cor. xv. 35 ἐρεῖ τις=τις μᾶλλει ἐρεῖν. So Heb. xi. 32.

Obs. 2. The Future has no Conjunctive, as being in itself an expression of future probability, and hence it is frequently interchanged with the Conjunctive, see §. 415; but the Aor. Conjunctive, with which it would agree in form did it exist, seems sometimes to have a future force, see §. 814. *Obs. 3.*

6. The Future Opt. is not used in independent sentences, or to express something now future, but is placed after a past verb to signify some intention, or wish, or result which was future at some time past^b, see §. 202. *Obs. 1.* So in the oratio obliqua the Fut. Opt. is used, where the Fut. Indic. would have been used in the oratio recta: Arist. Plut. 88 ἡπέλησ' ὅτι—βαδίζομεν: Soph. Ant. 414 εἴ τις τοῦδ' ἀφειδήσοι πόνου, see §. 885. 3.: Soph. CE. T. 1274 αὐδῶν τοσαῦθ' ὀθοῦνέκ' οὐκ ὀψοιντό νιν: Thuc. V. 7 ἀναλογοζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν γενήσοιτο^c. Cf. Id. VI. 30 where κτήσοιντο and ὀψοιντο refer to the feelings of the Athenian soldiers at the time. Or sometimes in a relative clause, expressing an attribute or aim of the principal clause, it hence=μέλλοι with infin., and nearly answers to the Latin future in *rus*: Plat. Rep. p. 416 C ἥτις παύσοι. Or sometimes in a conditional clause belonging to past time: Æsch. Pers. 369, see §. 855. *Obs. 3.*

Obs. 3. In translating into Greek, where the original speaker would have used ἐστί, the proper form for the oratio obliqua is εἴη—when ἔσται, then ἔσοιτο.

^a Elm. Med. 1277. Pflugk Eur. Hec. 55.

^b Dawes Misc. Crit. 103.

^c In Soph. Antig. 505, if the reading be correct, it is used without any reference to

past time: λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. But perhaps the reading is ἐγκλείσει or ἐγκλείσαι.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum is used only in independent sentences and expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν: Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάχεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 22 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κекτήσομαι, μεμνήσομαι, τεθνήξω^a.

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass., as in δέω, πιπράσκω, παύω, κόπτω; and it is not found in Homer except in this sense. The dramatists also are fond of using it for the simple Future passive; (hence it has been wrongly laid down that in Attic Greek the first Future passive is not used;) or is used together with it in the same sense; as in βάλλω, λέγω, &c. So in G. T., κεκράζονται, Luke xix. 40.

Obs. 2. The notion of the simple momentary occurrence of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπὶ, ἐπειδὴν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὅς ἄν, &c.; as, ἐὰν τοῦτο γίνηται, si hoc factum fuerit; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed either by the Aorist, leaving out of sight the notion of futurity, or supplying it from the context: ἐὰν ταῦτα λέξης, ἡμαρτες, you will have erred; or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψης, πορεύσομαι, cum epistolam scripseris, profectus fuero.

2. Sometimes the Fut. III. is used merely to express more vividly the certain or immediate occurrence of some future action (as the Pft. for the Future); as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινα τούτων τῶν ἀνθρώπων ὧν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέειν δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θολμάτιον διεσχίσθαι, διεσχισμένον ἔσται: cf. Il. a, 212 τετελεσμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, all shall be done.

^a Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράφειν—γράψαι) represents the action in the moment of its beginning to be developed, as either (a) in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend now to write*; μέλλω γράψαι, *I intend to write*; (time undefined, action brought forward;) but the Aorist is not commonly found: Π. ω, 46 μέλλει μὲν πού τις καὶ φθίτερον ἄλλον δάσσαι, *to kill*; δύναι, *to kill now*; or (b) to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write*; or (c) to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write*: but this last is often expressed by γράψω.

Obs. 1. Μέλλω is an auxiliary verb denoting *futurity, intention, probability*; ἐθέλω is also used in the same way, Hdt. IX. 89.

Obs. 2. In Homer ἔμελλον, generally with Fut. Infin., rarely with Pres. or Aor., is used to denote "*destiny*," that such and such events were destined to occur; it is a sort of past future, as Od. η, 270 ἔμελλον ἔτι ξυνέσσειναι δῖνι; or *probability* that a person's character or position was such, that such or such a result might be expected, as Od. λ, 553 Αἴαν, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσσειναι. So Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείναι βοήν, *I thought you would*. (See Impft. §. 398. *Obs.*)

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute), Primary: An action now going on—undefined by the time of any other action.

- | | |
|--------------------|--|
| §. 395. 1 | Secondary: a. Frequency—general statements. |
| §. 395. 2. 401. 6. | b. Historic Present. |
| §. 396. | c. For Pft. or Aor. |
| §. 397. | d. For Future—indefinite—or to mark certainty. |
| §. 398. 2. | e. An attempt to do something. |

II. Aorist (Absolute), Primary: a. The simple verbal action.
b. A past action, undefined by time.

- | | |
|---------------|---|
| §. 401. 2, 4. | Secondary: a. A momentary action in narrations. |
| §. 402. 1, 2. | b. Repeated action. |
| §. 402. 1, 2. | c. Habitual practice. |
| §. 402. 3. | d. Comparison or Simile. |

§. 403. 1.	Secondary : a. Emphatic thoughts or feelings.
§. 403. 2.	..... f. Instantaneous Future.
§. 403. <i>Obs.</i> 3.	..... g. Attempt, as if already taken place.
§. 403. 3.	..... h. Command in shape of question.
§. 404.	..... i. Seemingly for Pft. and Plpft.

III. Imperfect, Primary : Action in course of completion in time past, coincidently with another past action.

§. 398. 2.	Secondary : a. Imperfect action—attempt.
§. 398. 3.	..... b. Conditional.
§. 398. 4.	..... c. For Present.
§. 398. 5.	..... d. An action which seemed different from what it really is.
§. 401. 1.	..... e. Continuance.
§. 402. 2.	..... f. Frequency.

IV. Perfect, Primary : An action completed at the present time.

§. 399. 3.	Secondary : a. An action continuing in its effects.
§. 399. 3. <i>Obs.</i> 4.	..... b. Strong exhortation (in Imperative).
§. 399. 3. <i>Obs.</i> 5.	..... c. Pres. Pft.
§. 399. 3. <i>Obs.</i> 6.	..... d. Frequency, as Present.
§. 399. 4.	..... e. Future, as Present.

V. Plpft., Primary : An action completed at some past time.

§. 400. 1.	Secondary : a. Past action continuing in its effects in time past.
§. 400. 2.	..... b. Impft. of Pres. Pft.

VI. Future, Primary : An action about to go on coincidently with some future action.

§. 406. 2.	Secondary : a. Probable repetition in future time.
§. 406. 2.	..... b. Comparison.
§. 406. 3.	..... c. Necessity.
§. 406. 4.	..... d. For Pres—Possibility for fact.
§. 406. 5.	..... e. Intention.

VII. Fut. Exactum (III.). Primary : Action which will be past in time future.

§. 407. 1.	Secondary : a. Continuance in time future.
§. 407. 2.	..... b. For simple Future.

MOODS.

Meaning of the term Mood.—Division of Moods^a.

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented either as a physical fact existing independently of the mind of the speaker, or as a mental act, conceived in the mind; hence our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past as a physical fact; *indirect*, arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, τὸ ῥόδον θάλλει—οἱ πολέμοι ἀπέφυγον.

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future; as, ἵσμεν, *let us now go*; τί ποιῶμεν; *what shall we do?* ἐπαγγέλλω, ἐπαγγεῶ, ἐπήγγελα ἵνα εἶδῃς.

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition; as, οὐκ εἶχον ὅποι τραπομένην, *I did not know where I could go*; ἐπήγγελλον, ἐπηγγέλλειν, ἐπήγγειλα ἵν' εἰδείης.

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present; as, γράφετω, *scribito*.

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

^a Herm. de Part. § 76. 599. Dissen Kleine Schriften, p. 23.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present* or *future supposition, founded on present existing circumstances* ; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it; something of which it may with very nearly certainty be expected that it will take place; something more than a supposition—a very high degree of *probability*; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility*: *εἰ τοῦτο λέγεις, if you say this*—but I have no expectation you will—*ἀμαρτάνοις ἄν, you would be wrong*; but I have no expectation of your being wrong: *ἐὰν τοῦτο λέγῃς, I expect that you will say so*; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of; as really existing—as contingent—as necessary. It is usually laid down^a that these notions are expressed by the Indicative, Subjunctive, and Imperative, respectively: but this does not seem to be altogether true; for though the Indicative may generally express a reality, and the Subjunctive a contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι, μέλλειν, χρῆναι, δεῖν, ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή, μὴν, ἴσως, ἄν* &c., and these expressions are joined with all the moods; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἄν εἴη, ἀναγκαῖον ἔστω, δύναμαι, δυνάμην ἄν ποιεῖν, ἐὰν δύναμαι ποιεῖν*. The Indicative may express what is yet only a contingency; as, *τὸ ῥόδον ἀνθήσει*—while the Optative is often a mild way of expressing a certainty; as, *λέγοιμ' ἄν, dixerim*, for *λέγω*. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Obs. It must be observed that the notions of cause, possibility, necessity,

^a Herm. de Emend. Gr. Gr. p. 204.

and probability, though mental acts, are occasionally expressed by the Indicative mood, regard being had rather to the physical facts, which they represent. On the other hand, physical facts may be regarded subjectively, as implying certain mental acts, and then they are expressed by the Subjunctive. This will explain many apparently anomalous uses of the Moods.

Indicative.

§. 412. The Predicate in the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, τὸ ῥόδον ἀνθεῖ — ἤνυθησεν — ἀνθήσει: εἰ τοῦτο λέγεις ἀμαρτάνεις: here λέγεις does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἔσθηκε καὶ οὐκ ἔθελει εἰσιῖναι: Xen. Cyr. II. 2, 1 αἰὲ μὲν οὖν ἐπεμέλειτο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται. So also when a supposed case is represented as if it had actually happened: καὶ δὴ τεθνήσκει, *suppose them dead*; ἀδικεῖ τις ἐκὼν, *supposing one voluntarily commits wrong*.—(See §. 860. 8.) So G. T. 1 Cor. xv. 13 ἐπεὶ τις. So Luke xi. 5, if the interrogative τίς be read τις, comes under this idiom.

Indicative Future.—See also §. 406.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: II. κ, 88 ὦ Νέστορ—, γνῶσθαι Ἀτρεΐδην: Id. 235 Τυδείδῃ—, τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται: Od. β, 270 Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσει, οὐδ' ἀνοήμων: cf. Xen. Cyr. I. 6, 33. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε: Plat. Rep. p. 432 C ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐὰν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις^a: Id. Protag. p. 338 A ὥς οὖν ποιήσετε, καὶ πείθεσθαι μοι: Eur. Hipp. 402 οὐδεὶς ἀντρεῖ βουλευμάτων.

^a Stallb. ἀνέλεος.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony; as, οὐ παύσῃ λέγων; *non desines dicere?* for *desine dicere*: Eur. *Androm.* 1062 οὐχ ὅσον τάχος χωρήσεται τις Πυθικὴν πρὸς ἔσταν—; Plat. *Symp.* init. οὐ περιμενεῖς; (*will you not wait?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφη, ὅπως μὴ—δεσπότην εὕρητε^b; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter; as, Arist. *Ran.* 524 οὐ μὴ φλυαρήσεις, for μὴ φλυαρεῖ; Id. *Nub.* 505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, for μὴ λάλει, ἀλλ' ἀκολουθεῖ: Soph. *Aj.* 75 οὐ σὶγ' ἀνέξει, μὴδὲ δειλίαν ἀρεῖς; Plat. *Symp.* p. 175 A οὐκ οὐ καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive; as, Eur. *Andr.* 1212 οὐ σπαράξομαι κόμαν; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χειρὸς δλοόν, for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both in the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative); the Optative standing to the historic, as the Conjunctive does to the principal tenses; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft.; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act; as, λέγε τί εἶπω: but this supposition or expression thereof is sometimes not expressly stated; as, τί εἶπω; *quid dicam?* and so in form is independent. The cases in which this occurs are given in the following Section.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent: in independent clauses it is used for the Indicative Future, as a sort of Imperative

^a Stallb. ad loc.

^b Bremi ad loc.

(Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. β, 459 καὶ ποτέ τις εἴησιν, *it may be expected that one would, will say*; (in verse 462 we find the Fut., ὥς ποτέ τις ἐρέει:) Il. η, 197 οὐ γὰρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται: Il. α, 262 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *as things are at present, I may not expect to see* (οὐδὲ δῶμομαι, *I shall certainly not see*): Od. ξ, 201 οὐκ ἔστ' οὗτος ἀνὴρ διεπὸς βροτός, οὐδὲ γένηται^a, *nor can he ever be=he will never be*: Od. π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not possible to conceive that he will be*: Plat. Legg. p. 942 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *nor need we fear that*; but see §. 748.

Obs. 2. On the Homeric use of Conj. with ἄν, κέ, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. sometimes expresses a strong desire or wish, "*let me*," the first plural *exhortation, admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go*: Od. χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ: Il. χ, 450 ἴδωμ', ὅτιν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις· μὴ τρέσης μιάσματος τοῦμου μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—So in a sort of *oratio obliqua*, ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So St. Matt. vii. 4 ἄφες ἐκβαλῶ, *let me pull out*. So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded by these words, as we find it also in Homer; as,

Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διύξομαι: Hdt. VII. 103 φέρε, ἴω: Plat. Phæd. p. 63 B φέρε δὴ, ἢ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογίασα-

^a Nitzsch ad loc.

σέω: Id. Soph. p. 239 B *ἔα σκεψάμεθα*. Sometimes also joined with the Imperative: as, Il. ζ. 340 *ἄλλ' ἄγε νῦν ἐπιμένοντο, ἀρήϊα τεύχεα δώω*: Il. ψ. 71 *θέσπερ με ἔττι τεύχεσσι, τίλλας ἄλλωσ' ἀπὸ πέφισα*. And it is sometimes as Imper. in first person without *ἄγε*: Eur. Hipp. 1354 *σχεῖς, ἀνεργαὶς σῶμ' ἀναπαύσῃς, let me rest my weary body^a*. So with *μή* implying advice: Il. α. 26 *μή σε γέρον κάλῃσιν ἐγὼ παρὰ νηυσὶ παχέω, let me not catch you*.

Obs. 1. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt.: Il. ι. 119 *ἄλλ' ἄγε^b. ἱκέως κέρ μεν ἀποτραπήμεν ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἔσται Ἀχιλλεὺς παρσενίῃ. δοίῃ δὲ κράτος μέγα*: Od. χ. 77 *ἔλθομεν δ' ἀπὸ δόττι, δοῖ δ' ὅσαυτα γένηται*, though the third sing. Conj. is sometimes used as a strong prohibition: Hdt. VIII. 10 *μή γένηται*: and permissively, Il. γ. 257 *τοὶ δὲ νείωται*: as a wish, Soph. Phil. 1095 *εἴθ'—ἐλευσὶ με*, and regularly in the second person with *ἄγε* as a prohibition, see §. 420.

2. It also expresses assent to something which cannot really be wished for; as, Arist. Equites 700 *εἰ μὴ σ' ἐκτίω κἄρ' ἐκροφίσας αἰνὸς ἐνδιαπαιγῶ*.

§. 417. The Conj. in all its persons (though more usually in the first) is used in a question or other sentence, implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is right or best for him to do (Angl. *must*). (Conjunctivus deliberativus.) So *ἄγε τις*; *must one say?* Plat. Phil. 15 D *τοῦδε τις ἀξίεται*: Demosth. τὶ καὶ νεώτεροι: Ibid. ταῦθ' αἰεὶ νεώτερον: *must these believe these things?*

Il. α. 150 *τίς τις τὸν νεώτερον ἔπειτα πείσεται Ἀχιλλεύς*: Od. ε. 465 *ὃ μοι ἔγωγε, τί πάλῃ: τί με καὶ ἀποστή γένηται*: *what must I do now?* Esch. Eum. 701. Σὺ τί βέλῃ: γένηται: (*ἔστω τί γένη*): Eur. Hec. 1057 *τί βῶ: τί στή: τί αἶμα*: Id. Ion 738 *εἴπωμεν ἢ στείλωμεν*: Id. Med. 1275 *παρῆλθε δοκοῖς*: Hdt. 1. 171 *αἶμα, τί λούω: καὶ φέρεσθαι ἄρτιος γένη*: So Soph. OE. C. 170 *τί τις δουρὶδες εἴδῃ*: *what let such one go to?* Plat. Legg. p. 835 A *ἀμύλῃ γυνώ—εὐσεβήσονται οὐκ, εἴτε κακοῦδες εἴτε αἱ καὶ κακοῦται ἐγὼ—ἡμετέροισιν, τίς τίς ἔσῃ—αὐτὸν δε*: Eur. H. F. 1417 *τίς οὖν ἔσ' αἰγὴ*: Arist. Av. 1021 *ἢ τί πείσεται*. *what must ye believe?* In the *oratio obliqua*, (see §. 377.): *τίς αὖτε, νεώτερον εἴπωμεν, ἢ στείλωμεν*: Il. π. 430 *ἀγὰρ δὲ μοι καλὸν μνηστὴρ—ἢ καὶ—θεῖα ἢ κῆρ—ἀπαύειν*: Xen. Cyr. VIII. 4. 16 *τί δὲ ἀπαύειν—οἷα καὶ ἢ Χρυσηὶς τῆς τοῦ δῶ*. Sometimes the expression of *silence* is ironical: Arist. Lys. 330 *Σὺ γε δ' ἀπαύειν σιωπῇ: καὶ I be silent for you^c*. So frequently after *βούλει, βουλεύεσθαι*: Plat. Georg. p. 454 C *βούλει νῦν, ἔαν εἴη θέλωσιν νεώτερος*: Id. Phaed. p. 87 E *εἴτε τί βούλει προσέθῃς ἢ ἀπώθῃς*. so after *θέλω*, Soph. Electr. So *θέλωσιν μνηστὴρ αἰεὶ*: so Luke

ἄν. 1. So G. T. Matt. vi. 25 *ἀν' ἀποκρίνῃ—τί φέρεται*: Mark xii. 14 *τίς ἐσὶ βίβλος*: Luke xxiii. 31 *ὅτι τὸ φέρεται τί γένηται*.

ἄν. 2. For Conjunctive Aorist, see §. 405

^a Em. Med. 121. Herod. 330.

^b Herod. Part. 10. 11.



Optative in its secondary sense.

§. 418. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility*; hence the Opt. is used to express

a. A supposition without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμῖν ἐδωδή, ἥδ' ἐ μέθυ γλύκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιον, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρή-
σαιμι, λέγων ἡμὰ κῆδεα θυμοῦ, i. e. *sit sane nobis satis cibi, aliique in opere occu-
pati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam*: Plat. Phæd. p. 85 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διώχοιτο, *animo extincto tum sane corpus imbecillitatem suam ostendat et—intercidat*: Id. Rep. p. 362 D οὐκ οὐκ—ἀδελφὸς ἀνδρὶ παρεῖη, “*frater udesto viro.*” Stallb. See also §. 426. 1.

b. A wish. (In negative wishes, with μή, never οὐ.)

Od. α, 265 τοίος ἔων μνηστήρσιν δμολήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοῖσθαι πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιο πατὴρ εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἄν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. Obs. 1.): Od. γ, 205 εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθείεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ, 107 ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὥς ὅλοιτο παγκαῶς! So Æsch. Ag. 319 ὥς λέγοις πάλιν.

Obs. 1. When the speaker feels that his wish cannot be realised, the Impf. or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret!* εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset!* So, ὦφελος γράψαι! *would that you had written!* and also, ὥς, εἴθε (αἴθε) ὦφελον γράψαι! *would that I had written!* See §. 856. Obs. 2.

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A command is expressed in a civil way as a wish:

Od. ο, 24 ἀλλὰ σὺ γ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμῶων ἦτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστα μοι ἔνδον ἐταῖροι εἰεν: Il. ω, 144 κῆρυξ τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδείῃ τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum is used only in independent sentences and expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν: Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολλάζειν προστετάξεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 22 τὰ δέοντα ἐσόμεθα ἐγκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κекτήσομαι, μεμνήσομαι, τεθνήξω^a.

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass., as in δέω, πιπράσκω, παύω, κόπτω; and it is not found in Homer except in this sense. The dramatists also are fond of using it for the simple Future passive; (hence it has been wrongly laid down that in Attic Greek the first Future passive is not used;) or is used together with it in the same sense; as in βάλλω, λέγω, &c. So in G. T., κεκράζονται, Luke xix. 40.

Obs. 2. The notion of the simple momentary occurrence of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὅς ἄν, &c.; as, ἐὰν τοῦτο γένηται, *si hoc factum fuerit*; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed either by the Aorist, leaving out of sight the notion of futurity, or supplying it from the context: ἐὰν ταῦτα λέξης, ἡμαρτες, *you will have erred*; or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψης, πορεύσομαι, *cum epistolam scripseris, profectus fuero*.

2. Sometimes the Fut. III. is used merely to express more vividly the certain or immediate occurrence of some future action (as the Pft. for the Future); as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγένοι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θοιμάτιον διεσχίσθαι, διεσχισμένον ἔσται: cf. Il. α, 212 τετελεσμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, *all shall be done*.

^a Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράψαι—γράψαι) represents the action in the moment of its beginning to be developed, as either (a) in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend now to write*; μέλλω γράψαι, *I intend to write*; (time undefined, action brought forward;) but the Aorist is not commonly found: Il. ω, 46 μέλλει μὲν πού τις καὶ φῶτερον ἄλλον δάσσειν, *to kill*; δάσσειν, *to kill now*; or (b) to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write*; or (c) to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write*: but this last is often expressed by γράψω.

Obs. 1. Μέλλω is an auxiliary verb denoting *futurity, intention, probability*; θέλω is also used in the same way, Hdt. IX. 89.

Obs. 2. In Homer ἔμελλον, generally with Fut. Infin., rarely with Pres. or Aor., is used to denote "*destiny*," that such and such events were destined to occur; it is a sort of past future, as Od. η, 270 ἔμελλον ἔτι ξυνέσεσθαι δίζυι; or *probability* that a person's character or position was such, that such or such a result might be expected, as Od. λ, 553 Αἴαν, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι. So Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασεύειν βοήν, *I thought you would*. (See Impft. §. 398. *Obs.*)

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute), Primary: An action now going on—undefined by the time of any other action.

- | | |
|--------------------|--|
| §. 395. 1 | Secondary: a. Frequency—general statements. |
| §. 395. 2. 401. 6. | b. Historic Present. |
| §. 396. | c. For Pft. or Aor. |
| §. 397. | d. For Future—indefinite—or to mark certainty. |
| §. 398. 2. | e. An attempt to do something. |

II. Aorist (Absolute), Primary: a. The simple verbal action.
b. A past action, undefined by time.

- | | |
|---------------|---|
| §. 401. 2, 4. | Secondary: a. A momentary action in narrations. |
| §. 402. 1, 2. | b. Repeated action. |
| §. 402. 1, 2. | c. Habitual practice. |
| §. 402. 3. | d. Comparison or Simile. |

- §. 403. 1. Secondary : *e.* Emphatic thoughts or feelings.
 §. 403. 2. *f.* Instantaneous Future.
 §. 403. *Obs.* 3. *g.* Attempt, as if already taken place.
 §. 403. 3. *h.* Command in shape of question.
 §. 404. *i.* Seemingly for Pft. and Plpft.

III. Imperfect, Primary : Action in course of completion in time past, coincidently with another past action.

- §. 398. 2. Secondary : *a.* Imperfect action—attempt.
 §. 398. 3. *b.* Conditional.
 §. 398. 4. *c.* For Present.
 §. 398. 5. *d.* An action which seemed different from what it really is.
 §. 401. 4. *e.* Continuance.
 §. 402. 2. *f.* Frequency.

IV. Perfect, Primary : An action completed at the present time.

- §. 399. 3. Secondary : *a.* An action continuing in its effects.
 §. 399. 3. *Obs.* 4. *b.* Strong exhortation (in Imperative).
 §. 399. 3. *Obs.* 5. *c.* Pres. Pft.
 §. 399. 3. *Obs.* 6. *d.* Frequency, as Present.
 §. 399. 4. *e.* Future, as Present.

V. Plpft., Primary : An action completed at some past time.

- §. 400. 2. Secondary : *a.* Past action continuing in its effects in time past.
 §. 400. 2. *b.* Impft. of Pres. Pft.

VI. Future, Primary : An action about to go on coincidently with with some future action.

- §. 406. 2. Secondary : *a.* Probable repetition in future time.
 §. 406. 2. *b.* Comparison.
 §. 406. 3. *c.* Necessity.
 §. 406. 4. *d.* For Pres.—Possibility for fact.
 §. 406. 5. *e.* Intention.

VII. Fut. Exactum (III.), Primary : Action which will be past in time future.

- §. 407. 1. Secondary : *a.* Continuance in time future.
 §. 407. 2. *b.* For simple Future.

MOODS.

Meaning of the term Mood.—Division of Moods^a.

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented either as a physical fact existing independently of the mind of the speaker, or as a mental act, conceived in the mind; hence our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past as a physical fact; *indirect*, arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, τὸ ῥόδον θάλλει—οἱ πολέμοι ἀπέφυγον.

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future; as, ἵσμεν, *let us now go*; τί ποιῶμεν; *what shall we do?* ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελλα ἵνα εἶδῃς.

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition; as, οὐκ εἶχον ὅποι τραπομένην, *I did not know where I could go*; ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγελλα ἵν' εἶδῃς.

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present; as, γραφέτω, *scribito*.

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

^a Herm. de Part. § 76. 599. Dissen Kleine Schriften, p. 23.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present* or *future supposition, founded on present existing circumstances*; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it; something of which it may with very nearly certainty be expected that it will take place; something more than a supposition—a very high degree of *probability*; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility*: *εἰ τοῦτο λέγοις*, *if you say this*—but I have no expectation you will—*ἀμαρτάνοις ἄν*, *you would be wrong*; but I have no expectation of your being wrong: *ἐὰν τοῦτο λέγῃς*, *I expect that you will say so*; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of; as really existing—as contingent—as necessary. It is usually laid down^a that these notions are expressed by the Indicative, Subjunctive, and Imperative, respectively: but this does not seem to be altogether true; for though the Indicative may generally express a reality, and the Subjunctive a contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι*, *μέλλειν*, *χρῆναι*, *δεῖν*, *ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή*, *μήν*, *ἴσως*, *ἄν* &c., and these expressions are joined with all the moods; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν*, *ἀναγκαῖόν ἄν εἴη*, *ἀναγκαῖόν ἔστω*, *δύναμαι*, *δυναίμην ἄν ποιεῖν*, *ἐὰν δύναμαι ποιεῖν*. The Indicative may express what is yet only a contingency; as, *τὸ ῥόδον ἀνθήσει*—while the Optative is often a mild way of expressing a certainty; as, *λέγομι' ἄν*, *dixerim*, for *λέγω*. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Obs. It must be observed that the notions of cause, possibility, necessity,

^a Herm. de Emend. Gr. Gr. p. 204.

and probability, though mental acts, are occasionally expressed by the Indicative mood, regard being had rather to the physical facts, which they represent. On the other hand, physical facts may be regarded subjectively, as implying certain mental acts, and then they are expressed by the Subjunctive. This will explain many apparently anomalous uses of the Moods.

Indicative.

§. 412. The Predicate in the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, τὸ ῥόδον ἀνθεῖ—ἤνυθησεν—ἀνθήσει: εἰ τοῦτο λέγεις ἀμαρτάνεις: here λέγεις does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γεϊτόνων προθύρῳ ἕστηκε καὶ οὐκ ἐθέλει εἰσιῖναι: Xen. Cyr. II. 2, 1 ἀλλ' ἐμὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται. So also when a supposed case is represented as if it had actually happened: καὶ δὴ τεθῶσι, suppose them dead; ἀδικεῖ τις ἐκόν, supposing one voluntarily commits wrong.—(See §. 860. 8.) So G. T. 1 Cor. xv. 13 ἐρεῖ τις. So Luke xi. 5, if the interrogative τις be read τις, comes under this idiom.

Indicative Future.—See also §. 406.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. κ, 88 ὦ Νέστορ—, γνώσσαι Ἀτρεΐδην: Id. 235 Τυδεΐδῃ—, τὸν μὲν δὴ ἔταρόν γ' αἰρήσεις: Od. β, 270 Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεις, οὐδ' ἀνοήμων: cf. Xen. Cyr. I. 6, 33. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε: Plat. Rep. p. 432 C δὲ οὖν καὶ προθύμου κατιδεῖν, ἐὰν πως πρότερος ἐμοῦ ᾔδῃς, καὶ μοι φράσεις^a: Id. Protag. p. 338 A ὥς οὖν ποιήσετε, καὶ πείθεσθέ μοι: Eur. Hipp. 402 οὐδεὶς ἀντρεῖ βουλευμάσιν.

^a Stallb. adloc.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony; as, οὐ παύσῃ λέγων; *non desines dicere?* for *desine dicere*: Eur. *Androm.* 1062 οὐχ ὅσον τάχος χωρήσεται τις Πυθικὴν πρὸς ἔσταν—; Plat. *Symp. init.* οὐ περιμενεῖς; (*will you not wait?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε^b; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter; as, Arist. *Ran.* 524 οὐ μὴ φλυαρήσεις, for μὴ φλυάρει; Id. *Nub.* 505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, for μὴ λάλει, ἀλλ' ἀκολουθεῖ: Soph. *Aj.* 75 οὐ σίγ' ἀνέξει, μὴδὲ δειλὴν ἀρεῖς; Plat. *Symp.* p. 175 Α οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive; as, Eur. *Andr.* 1212 οὐ σπαράξομαι κόμαν; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χειρὸς δλοῦν, for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both in the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative); the Optative standing to the historic, as the Conjunctive does to the principal tenses; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft.; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act; as, λέγε τί εἶπω: but this supposition or expression thereof is sometimes not expressly stated; as, τί εἶπω; *quid dicam?* and so in form is independent. The cases in which this occurs are given in the following Section.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent: in independent clauses it is used for the Indicative Future, as a sort of Imperative

^a Stallb. ad loc.

^b Bremi ad loc.

(*Conj. adhortativus*), or to express deliberation (*Conjunctivus deliberativus*).

2. This *Conjunctive* expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the *Future*, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the *Future* in reality depends on a supposition as well as the *Conj.* This use of the *Conjunctive* in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: *Il.* β, 459 καὶ ποτέ τις εἴπῃσι, *it may be expected that one would, will say*; (in verse 462 we find the *Fut.*, ὥς ποτέ τις ἐρέει:) *Il.* η, 197 οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα δίηται: *Il.* α, 262 οὐ γὰρ πῶ τοιούς ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *as things are at present, I may not expect to see (οὐδὲ ὄψομαι, I shall certainly not see)*: *Od.* ξ, 201 οὐκ ἔστ' οὗτος ἀνὴρ διεργὸς βροτός, οὐδὲ γένηται^a, *nor can he ever be=he will never be*: *Od.* π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not possible to conceive that he will be*: *Plat. Legg.* p. 942 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον.

Obs. 1. So in Attic the *Conj.* is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: *Plat. Rep.* p. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *nor need we fear that*; but see §. 748.

Obs. 2. On the Homeric use of *Conj.* with ἄν, κέ, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular *Conj.* sometimes expresses a strong desire or wish, "*let me*," the first plural *exhortation, admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the *Opt.* is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go*: *Od.* χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ: *Il.* χ, 450 ἴδωμ', ὅτιν' ἔργα τέτυκται: *Eur. Heracl.* 558 σαφῶς κελεύεις μὴ τρέσης μίσματος τοιμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—So in a sort of *oratio obliqua*, ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So *St. Matt.* vii. 4 ἄφες ἐκβαλῶ, *let me pull out*. So mostly in the *Post-Homeric dialect*, especially in the first person singular, generally preceded by these words, as we find it also in *Homer*; as,

Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διῶξομαι: *Hdt.* VII. 103 φέρε, ἴω: *Plat. Phæd.* p. 63 B φέρε δὴ, ἢ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογία—

^a Nitzsch ad loc.

σθαι: Id. Soph. p. 239 B ἔα σκεψόμεθα. Sometimes also joined with the Imperative; as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρήϊα τεύχεα δύνω: Il. ψ, 71 θάπτε με ὅττι τάχιστα, πύλας Ἀἰδαο περήσω. And it is sometimes as Imper. in first person without φέρε, ἄγε: Eur. Hipp. 1354 σχεῖς, ἀνερηκὲς σῶμ' ἀναπαύσω, *let me rest my weary body*^a. So with μή implying advice: Il. α, 26 μή σε γέρον κοιλῆσιν ἐγὼ παρὰ νηυσὶ κιχέω, *let me not catch you*.

Obs. 1. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt.: Il. υ, 119 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτραπώμεν ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἡμεῖων Ἀχιλλῆϊ παρσταίῃ, δολή δὲ κράτος μέγα: Od. χ, 77 ἔλθωμεν δ' ἀνὰ δῶντι, βοῇ δ' ὅκιστα γένοιτο, though the third sing. Conj. is sometimes used as a strong prohibition: Hdt. VIII. 10 μὴ γένηται: and permissively, Il. γ, 257 τοὶ δὲ νέωνται: as a wish, Soph. Phil. 1095 εἴθ'—ἔλωσί με, and regularly in the second person with μή as a prohibition, see §. 420.

2. It also expresses assent to something which cannot really be wished for; as, Arist. Equites 700 εἰ μὴ σ' ἐκπίω κἀτ' ἐκροφίσας αὐτὸς ἐπιδιαρραγῶ.

§. 417. The Conj. in all its persons (though more usually in the first) is used in a question or other sentence, implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is right or best for him to do (Angl. *must*). (Conjunctivus deliberativus.) So φῆ τις; *must one say?* Plat. Phil. 15 D πόθεν τις ἄρξεται; Demosth. τί καὶ ποιήσῃ; Ibid. ταῦθ' οὔτοι πεισθῶσιν; *must these believe those things?*

Il. α, 150 πῶς τις τοὶ πρόφρων ἔπεισιν πείθεται Ἀχαιῶν; Od. ε, 465 ὦ μοι ἐγὼ, τί πάθω; τί νυ μοι μήκιστα γένηται; *what must I do now?* Æsch. Eum. 791, 821 τί ρέξω; γένωμαι; (for τί γεν.): Eur. Hec. 1057 πᾶ βῶ; πᾶ στῶ; πᾶ κέλω; Id. Ion 758 εἴπωμεν ἢ σιγῶμεν; Id. Med. 1275 παρέλθω δομοῦς; Ibid. 1271 οἴμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας; So Soph. Œ. C. 170 ποῖ τις φροντίδος ἔλθῃ; *whither shall one go to?* Plat. Legg. p. 835 A ἀμιλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὐτὰ διὰ πέμπτων ἐτῶν—διανεμηθῶσι, *whether they—will be*: Eur. H. F. 1417 πῶς οὖν ἔτ' εἴπῃς; Arist. Aves 164 ὃ τι πιθήσθε, *what must ye believe?* In the *oratio obliqua*, (see §. 887.): οὐκ οἶδα, ποτέρων εἴπωμεν, ἢ σιγῶμεν: Il. π, 436 διχθὰ δέ μοι κραδίη μέμονε—, ἢ μιν—θείω, ἢ ἤδη—δαμάσσω: Xen. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ χρυσάντα τοῦτω δῶ. Sometimes the expression of doubt is ironical: Arist. Lys. 530 Σοὶ γε ὦ κατάρτε σιωπῶ; *must I be silent for you?* So frequently after βούλει, βούλεσθε: Plat. Gorg. p. 454 C βούλει οὖν, δύο εἶδη θῶμεν πειθοῦς; Id. Phæd. p. 95 E εἴτε τι βούλει προσθῆς ἢ ἀφελῆς: so after θέλεις, Soph. Electr. 80 θέλεις μένωμεν αὐτοῦ; so Luke ix. 54.

Obs. 2. So G. T. Matt. vi. 25 μὴ μεριμᾶτε—τί φάγητε: Mark xii. 14 δῶμεν ἢ μὴ δῶμεν: Luke xxiii. 31 ἐν τῷ ξηρῷ τί γένηται;

Obs. 3. For Conjunctive Aorist, see §. 405.

^a Elm. Med. 1242. Heracl. 559.

^b Herm. Part. ἄν 11. 4.

Optative in its secondary sense.

§. 418. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility*; hence the Opt. is used to express

a. A supposition without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδή, ἥδ' ἐ μέθυ γλύκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιεν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐναντὸν πάντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit sane nobis satis cibi, alique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam*: Plat. Phæd. p. 85 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἦδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σάπιν διόλχοιτο, *animo extincto tum sane corpus imbecillitatem suam ostendat et—intercidat*: Id. Rep. p. 362 D οὐκοῦν—ἀδελφὸς ἀνδρὶ παρείη, “*frater udesto viro.*” Stallb. See also §. 426. I.

b. A wish. (In negative wishes, with μή, never οὐ.)

Od. α, 265 τοῖος ἔων μνηστήρσιν ὀμλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοῖσθαι πικρὰ γαμοὶ τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλφῃ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἄσπουδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιτο πατὴρ εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἂν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. Obs. 1.): Od. γ, 205 εἰ γάρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν παραθείεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γάρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην—, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρεῖ Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ, 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὥς ὅλοιο παγκακῶς! So Æsch. Ag. 319 ὥς λέγοις πάλιν.

Obs. 1. When the speaker feels that his wish cannot be realised, the Impf. or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret!* εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset!* So, ὦφελος γράψαι! *would that you had written!* and also, ὥς, εἴθε (αἴθε) ὦφελον γράψαι! *would that I had written!* See §. 856. Obs. 2.

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A command is expressed in a civil way as a wish:

Od. ο, 24 ἀλλὰ σὺν' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμῶων ἦτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστα μοι ἔνδον ἐπαῖροι εἰεν: Il. ω, 144 κήρυξ τίς οἱ ἔπιτοτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδείῃ τέχην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὀρεῖ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσσοφος μὲν ἡγοῖτο.

d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expressed expectation of the realisation thereof:

Il. ο, 45 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην—τῇ ἴμεν (*velim illi persuadere*): ψ, 151 κομίσαιμι φέρεσθαι: Soph. C. C. 42 τὰς πάνθ' ὄρωσας Εὐμείνιδας ὁ γ' ἔνθαδ' ὧν εἴποι λεώς νιν: Æschin. p. 85, 2 ἐγὼ δὴ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὐτ' ἐπὶ ταῖς ἐμῆς αἰσχύνομαι, οὔτε τοὺς εἰρημέρους ἐν ὑμῖν λόγους ἐμῶν ἀρρήτους εἶναι βουλοίμην: Theocrit. VIII. 20 ταύταν (σύριγγα) κατθέην (*I would be willing*): τὰ δὲ τῷ πατρὶ οὐ καταθήσω. So Pind. Ol. III. 40 κεινὸς εἶην, *I would be content to be held as vain*. Cf. Ol. IX. 80. So Æneid X. 33 *neque illos juveris auxilio*, nor do I wish that you should, &c. So G. T. Philem. 20 ἐγὼ σου ὀναίμην. Preceded by a conditional sentence: Eur. Phœn. 1207 εἰ δ' ἀμείνουν' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγὼ, *I should be content to be happy*. With a negative: Hdt. VII. 11 μὴ γὰρ εἶην ἐκ Δαρείου—, μὴ τιμωρησάμενος Ἀθηναίους, *I would be willing not to be sprung from Darius*, &c.

e. In direct questions the Opt. is but rarely found. a. In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition expressed by the question, there is the notion of a wish or desire implied in such constructions: Il. δ, 93 sq. ἦ ῥά νυ μοί τι πίθοιο, Λυκάωνος υἱὲ δαΐφρον; *will you listen to me?* Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῶδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.): Il. η, 43 ἦ ῥά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμὶ ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἴ πίθοιο, ἄλλους μὲν κάθισον). b. If the question is composed of two clauses, the first contains the wish or condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν, as Il. η, 43 above; so Il. ξ, 191 ἦ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἥέ κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; In such constructions it has a deliberative force (see g.). c. In Attic Greek (mostly however in poetry), the Opt. is used in questions to signify a supposed case, to be answered in the negative: Æsch. Choeph. 505 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could say?*—no one: Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι; *who could restrain?*—no one: Aristoph. Plut. 438 ἀναξ' Ἀπολλων καὶ θεοί, ποῖ τις φύγοι^a; *where could a person fly?*—nowhere: cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβετε εἶναι; *hæc vos veriora existimatueros quis putet?* See §. 426. Obs. 1.

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative

^a But see Dawes Misc. Crit. 375.

to deny it absolutely without the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρ(βρομο)λέοντες διαλλάτταντο ἦθος, see §. 426. *Obs.* 1.

g. After an Historic tense, the Optative is sometimes found in the deliberative force of the Conjunctive (§. 417): Od. ρ, 236 ὁ δὲ μέρμιρξευ Ὀδυσσεὺς ἦε—θυμὸν ἔλοιτο, ἦ πρὸς γῆν ἐλάσειε.

Obs. 3. For Fut. Opt. see §. 406. 2.

Remarks on the Indic. Opt. and Conj. in dependent sentences.

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at several different moments may be conceived of not as definite perceived facts, but only as something supposed: Od. τ, 515 αὐτὰρ ἐπὶ νύξ ἔλθῃ, ἔλθῃ τε κοῖτος ἅπαντας, κείμεν ἐνὶ λέκτρῳ, as often as night comes; see §. 842. 1.: Il. κ, 14 αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας, as often as he saw. See §. 843. 2.

2. In comparisons either the Ind. or Conj. is used, as the thing is conceived of as really existing, or only imagined: Il. μ, 167 οἱ δ' ὥστε σφῆκες μέσον αἰόλοι, ἦ μέλισσαι οἰκία ποιήσονται—, οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, ὥς οἶγ' οὐκ ἐθέλουσι πυλῶν—χάσσεσθαι, πρὶν γ' ἢ κατακτάμεν, ἦε ἀλῶναι: Il. ξ, 16 ὥς δ' ὅτε πορφύρῃ πέλαγος— ὥς ὁ γέρον ὠρμαινε.

Obs. The Opt. is not used in comparisons properly so called, because the supposition implied therein is present: but see §. 426. 1.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. ὅτι and ὥς, or in final sentences, see Construction of ὅτι and ὥς, §. 801. sqq.

Imperative.

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.

Obs. 1. The Imperative, like the Conj., is used of time present or future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III. dual in each being that of the principal tenses ον, but in the Imper. augmented into ων. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire: hence the construction is sometimes changed from the Imper. to the Opt.; as, Od. β, 230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω—ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἰσὺλα ῥέξοι. The Imperative rather expresses a command or permission, the Conjunctive an admonition, the Optative a wish. The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place, see Eur. Med. 601; so in the third person to express an emphatic wish: Æsch. Ag. 378 ἔστω δ'

ἀρήμαντον. Matt. vi. 9 ἀγασθήτω. It is also used in a concessive sense; as, Hom. Il. θ. 429 τῶν ἄλλων μὲν ἀποφθίσθω ἄλλος δὲ βιάτω : (so G. T. 1 Cor. vii. 15 εἰ δ' ἄπιστος χωρίζεται χωρίζεσθω : Matt. xiii. 9 ὁ ἄτα ἔχων ἀκούειν ἀκούειν :) so Hdt. I. 147 ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, let it be supposed that—: see Eur. Med. 313, where it is interchanged with Optative.

Obs. 2. The concessive sense of the Imperative is clearly seen in some passages of G. T., where two Imperatives are joined together by καὶ; the first represents a conditional clause, Eph. iv. 26 ὀργίσεσθε καὶ μὴ ἁμαρτάνετε = if you are angry. The second Imperative is sometimes supplied by Future, as Matt. vii. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν : so Plat. Theæt. 149 Β ἐννόησον—ὥς ἔχει καὶ ῥῶον μαθήσει.

Obs. 3. The Imper. never depends on any other verb. The Inf. is used in this case, as κελεύω σοι γράφειν : for Imper. after ὥστε, see §. 421.

Obs. 4. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person; as, σὺ μὲν ἀπελθε, σὺ δὲ μένε.

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor.; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions : the Present expresses the command in its continuance, the Aorist the command simply as a fact without any continuance, the Perfect that the action is now completed, and remaining in its effects; as, γράφει τὴν ἐπιστολήν : δός μοι τὸ βιβλίον : τέθναθι, that is, κείσο τεθνηκώς, §. 405. 1.

3. In the negative or prohibitory forms with μή, μηδέ, μήτε, μηδεῖς &c. the Greeks use for the wanting first person Imper. the Conjunctive (see §. 416.) most frequently in the plural, (but Soph. Œd. Col. 174 μὴ δῆτ' ἀδικηθῶ.) In the second and third persons, the Imperative Present only is used as a general rule, not the Imper. Aor., see below, *Obs. 5* : but if the Aorist is used, it is in the Conjunctive : μὴ μοι ἀντίλεγε, or μὴ μοι ἀντιλέξης (but not μὴ μοι ἀντίλεξον) : Il. α. 363 ἐξαύδα μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω; Od. π. 168 ἦδη νῦν σὺ παῖδι ἔπος φάω, μὴδ' ἐπικεῦθε : Od. ο. 263 εἰπέ μοι εἰρομένῳ νημερτέα, μὴδ' ἐπικεύσης : Il. δ. 234 Ἀργεῖοι, μήπιω τι μεθίετε θούριδος ἀλκῆς : Æsch. Eum. 800 ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπῖαν τεύξετε : Soph. Œd. C. 735 δὴν μὴτ' ὀκνεῖτε, μὴτ' ἀφῆτ' ἔπος κακόν : Demosth. p. 494, 17 μὴ τοῖνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὥς φαύλων ἐκείνους ἀφαιροῦ, δι' ἃ δ' αὖ καταλείπειν φήσεις, τοῦσδε δ' μόνον λαβόντες ἔχουσι, τοῦτ' ἀφέλῃ : Id. p. 582, 15 μὴ κατὰ τοὺς νόμους δικάσητε, ὦ ἄνδρες δικασταί : μὴ βοηθήσητε τῷ πεπονθότι δεινὰ : μὴ εὐορκεῖτε ἡμῖν δότε τὴν χάριν ταύτην.

Obs. 4. The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden must never take place,

which is implied more or less in a direct prohibition, so that the Aorist would be generally out of place (see *Obs.* 5.). The Conj. rather expresses a strong desire that it may not, accompanied by a belief that it will not, take place, wherein is no notion of continuance; and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

Obs. 5. The II. Person Aor. Imper. with μή is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition, as applying rather to the matter immediately in hand, and not so much implying the notion of continuance: as, *Il.* δ. 410 τῷ μὴ μοι πατέρας ποθ' ἡμοίῃ ἔνθεο θυμῷ: *Od.* ω. 248 σὺ δὲ μὴ χόλον ἔνθεο θυμῷ. So even Aristoph. *Thesm.* 877 μὴ ψεύσον. We oftener find the III. Person Aor. Imp. with μή, not only in poetry, but also in Attic prose: *Od.* π. 301 μήτις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἑόντος: *Æsch.* *Theb.* 1036 μὴ δοκησάτω τινί, *ne quisquam hoc mente concipiat*: *Soph.* *Aj.* 1334 μηδ' ἡ βία σε μηδαμῶς νικησάτω: *Xen.* *Cyr.* VII. 5, 73 καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν: *Ibid.* VIII. 7, 26 μηδεὶς ἰδέτω: *Dem.* ὦν οὗτός σε ἐξηπάτησε μὴ δότας δίκην: *Æschin.* 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: *Id.* 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γιγνόμενον τὸ πρᾶγμα νομίσασθ' ὁρᾶν.

§. 421. 1. The Attic formula οἷσθ' οὖν ὁ δρᾶσον^a, &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition from δρᾶσον, οἷσθ' ὁ, like *Plaut.* *Rudent.* III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after ὥστε in a seemingly dependent construction; as, φρόνει ὥστε μὴ λίαν στένε, for στένειν. The Fut. is also used in the place of the Imper. in the former formula, *Eur. Cycl.* 131 οἷσθ' οὖν ὁ δράσεις ὡς ἀπαίρωμεν χθονός; and the III. Person Imper. is also used in the same formula: *Eur. Iph. Taur.* 1203 οἷσθ' οὖν ἃ μοι γενέσθω; And the III. Person is used not only in these dependent questions, but also in other dependent sentences; as, *Hdt.* I. 89 νῦν ὦν ποιήσον ὧδε, εἴ τοι ἀρέσκοι, τὰ ἐγὼ λέγω: κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων—ὡς σφεα (sc. χρήματα) ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διί. Here the relative sentence οἱ λεγόντων, though in form a dependent, is in sense a principal clause=καὶ οὗτοι λεγόντων: *Thuc.* IV. 92 extr. πιστεύσαντας δὲ τῷ θεῷ (sc. ἡμᾶς δεῖ)—ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὦν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμνημονεύοντες ἐπιόντες, κτάσθωσαν, i. e. oportet nos deo fretos—adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere, *Bauer* p. 645: *Plat. Legg.* p. 800 E τὸ δὲ τοσοῦτον ὑμᾶς αὐτοὺς ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων ταῖς φθᾶῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use “shall” and “must.” Instead of the imperative we sometimes find the elliptic form ὅπως, ὅπως μὴ with fut. (See §. 812. 2.)

Obs. 2. The imperative is often introduced, both in poetry and prose, by the almost adverbial imperatives, ἄγε, ἄγετε, φέρε (not Homer), ἴθι, after the imperative: so in Homer in the phrase βάσκει ἴθι: so also, *Il.* ξ. 271 ἄγρει νῦν μοι ὁμοσσον: *Od.* ι. 347 τῇ πίε οἶνον. cf. 416.

Use of the Moods as Conditionals.

§. 422. 1. The predicate may also be conceived of in the mind as

^a Elmsley *Soph. CE. R.* 543.

depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

Obs. The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle *ἄν* (Epic. *κε*, *κεν*) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

Theories on the Etymology of *ἄν*.

§. 423. *a.* "Αν, ἀνά, *secundum*; *κε*, *κά*, an old form of *κατά* as found in *καδόδε*, &c.^a

b. "Αν, connected with Latin *an*; *κε* with Latin *quam*^b.

Obs. In later Greek and in the New Testament the form is found, *ἐάν* for *ἄν*, so *ὅς ἐάν*, *ὅπου ἐάν*.

Nature and use of the Particle *ἄν*^c.

§. 424. 1. The proper force of the particle *ἄν* is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind^d), on which the action of the verb to which it is attached depends; so that if the condition to which *ἄν* refers takes place, the action which depends on that condition will probably take place also^e; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis*, by the mind of the speaker.

2. "Αν therefore has a twofold force: the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of *ἄν*)—*probably*; or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of *ἄν*)—*perhaps*.

^a Donaldson's New Cratylus 244.

^b Kühner Gr. Gr. 453. 2. Hartung de Part. Græc. vol. ii. 225.

^c Hermann de Part. ἄν. Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218.

Reisig. Comment. de vi et usu Part. ἄν. Ellendt. Lex. Soph. ad voc.

^d Ellendt ad voc. V.

^e Herm. de Part. ἄν p. 165. Herm. Ajac. 1061.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

Obs. The condition expressed or implied by *ἄν* is either indefinite—if it were possible, if it be your pleasure &c. &c.; or definite, contained in the context, either as a conditional protasis, or as a participle, or paraphrased so as to become an independent sentence, as Il. γ, 220.

Indicative.

a. With the Historic tenses of Ind. representing something as an absolute fact, it does not render the action thereof more likely, for the performance of a condition cannot make a fact more probable; but the addition of *ἄν* expresses that it is represented to have taken place only on a certain condition; as, *ἡμάρταες, you were wrong: ἄν—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case*; hence its derived sense, *ἡμάρταες ἄν, you would have been wrong*, i. e. on such or such conditions. Hence the Imperfect with *ἄν* may express any action which *might, could, would* have taken place, but which did not take place.

Obs. 1. The conditions to which *ἄν* refer are either supplied by the mind, or expressed by a participle, or by an actual protasis.

Obs. 2. On the Impft., or Aorist, without *ἄν* in this sense, see §. 398. 3. and §. 858.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as having taken place, but also as continuing in time past, the addition of *ἄν* signifies, *under such and such circumstances as often as they recurred: ἡμάρταες ἄν, you were wrong under such and such circumstances as often as they recurred*; and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise: so *ἡμάρταες ἄν, you were frequently wrong*^a.

Obs. 3. This use of *ἄν* with the Impft. to express frequency, is a proof that the condition expressed by *ἄν* is not, as laid down by most writers, always supposed not to take place; for if this were so, *ἄν* with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. *ἄν* is never used with the Pres. or Pft. Ind.^b, for that action which is represented as actually existing in the presence of the

^a Brunck Soph. Phil. 290.

^b Monk. Alc. 48. Dawes Misc. Crit. 106. Herm. p. 14.

speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where *ἄν* is found with these tenses, either the reading is bad, *ἄν* being confused with *ἄρα*, *αὖ*, *ἐν*—*κέ* with *καί*; or *ἄν* is to be joined to some other verbal notion in the sentence (very often the Infin.); or the elided *κ'* is *καί*, and not *κέ*: so for instance:—

Od. β, 86 *ἐθέλεις δὲ κε μῶμον ἀνάψαι*, Cod. Harlei. *ἐθέλεις* (see Nitzsch ad loc.): Il. ξ, 484 *τῷ καί κε τις εὖχεται ἀνὴρ γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρι λιπέσθαι* (Cod. Clark. omits *κέ* with Eustath.): Il. ω, 553 *ὄφρα κεν ἔκτωρ κείται*, (*κείται* is conj., see §. 300. 3:) Od. ω, 88 sq. *κέν* seems to have been originally *καί*: Od. γ, 255 *ἦτοι μὲν τόδε κ' αὐτὸς οἶεαι* (*κ* is *καί*): see Nitzsch: Plat. Phæd. p. 102 init. *σὺ δ', εἰ περ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὥς ἐγὼ λέγω ποιοῖς* (*ποιοῖς ἄν*): Eur. Med. 930 *οὐκ οἶδ' ἄν εἰ πείσαιμι*, for *εἰ πείσαιμι ἄν*: Xen. Hell. VI. 1, 4 *οἶμαι ἄν—οὐκ εἶναι ἔθνος κ. τ. λ.*: immediately afterwards, *οὐκ ἄν μοι δοκῶ—φιλίαν ποιήσασθαι νομίζω γὰρ ἔτι ῥῶν—παραλαβεῖν ἄν* (in these and similar passages *ἄν* belongs to the infin.).

δ. Sometimes, though but rarely, with the Ind. Fut.^a This tense expresses a present belief that something will presently be; this *may* be supposed to depend on some condition; and if this is to be expressly marked, *ἄν* is joined to the Future. In Epic the weaker form *κέ* is frequently thus used, especially in a protasis, which itself depends on some condition in the mind; in Attic Greek it is very rare; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek^b:

Od. ρ, 540 *εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν*. The conditional sentence however is generally wanting: Od. α, 268 *ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται· ἢ κεν νοστήσας ἀποτίσεται, ἢ κ' οὐκί*: Il. ο, 211 *ἀλλ' ἦτοι νῦν μὲν κε νεμεσηθεὶς ὑποεῖξω*: Od. γ, 80 *εἴρῃσι δαπάνῃσι εἰμὲν· ἐγὼ δέ κε τοι καταλέξω* (*if you will hear it*): Il. δ, 176 *καί κε τις ᾧδ' ἔρει Τρώων* (so Pind. Nem. VII. 68 *μαθὼν δέ τις ἄν ἔρει*): Il. ξ, 267 *ἀλλ' ἔθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπυιέμεναι, δαδο, εἰ τίθῃ λιθυρίτ*: Il. χ, 66 *αὐτὸν δ' ἄν πύματόν με κύνας πρώτῃσι θύρῃσι ἀμυσσάτωι ἐρέουσιν*: Eur. Heracl. 769 (in Chorus) *ἤσσονές ποτ' ἄν—φανοῦνται*. (So in dependent questions: compare Od. ο, 524. Il. ρ, 144.) Hdt. III. 104 *ὅπως ἄν—ἔσσονται ἐν τῇ ἀρπάγῃ*: Xen. Cyr. VI. 1, 45 *ἐβριστήν οὖν νομίζω αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἀνδρα οἶος σὺ εἰ ἀπαλλαγῇσεται* (so Guelph. Paris.—Schneider c. vulg. *ἀπαλλαγείη*): Ibid. VII. 5, 21 *ὅταν δὲ καὶ αἰσθωνταὶ ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον ἢ νῦν ἀρχαῖοι ἔσσονται ὑπὸ τεύϊ ἐκπεπληγῆσθαι* (with no variation of Mss.). In Thuc. II. 80 *μεθ' ὧς ἄν Ἀσκανανίαν σχόντες καὶ τῆς Ζακύνθου καὶ τῆς Κεφαλληνίας κρατήσουσι*, the *ἄν* below *ὑς* to *σχόντες*: Plat. Phæd. p. 61 C *σχεδὸν οὖν ἐξ ὧν ἐγὼ ᾔστημαι, οὐδ' ὅπως αὐτὸν ἄν σοι ἐκὼν εἶναι πείσεται* (some Mss. omit *ἄν*): Id. Rep. p. 615 D *ἔφη σὺν*

^a Elm. Heracl. 769 not. Heind. Phæd. §. 13. Schæf. ad Greg. Cyr. 96. Herm. CE. R. 1055.

^b Stallb. Rep. 615 D.

τὸν ἐρωτώμενον εἰπεῖν· Οὐχ ἦκει, φάναι, οὐδ' ἂν ἤξει δεῦρο (very few ἤξοι): *non venit, nec, si recte iudico, veniet*: Æschin. 29, 30 οὕτω γὰρ ἂν (omitted by Bekker) μάλιστα μεμηήσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ or ποιήσω). Very often in questions, for here the Fut. expresses doubt: Eur. Bacch. 639 τί ποτ' ἂν (ἀρ, Dind.) ἐκ τούτων ἔρει; Arist. Nub. 465 ἀρά γε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι; Æschin. Ctes. §. 155 τί ποτ' ἂν ἔρει; cf. 827. 854. 2. *Obs.* 3.

It is to be observed that the ἂν always precedes the Future; whence it might be explained by supposing that the writer meant to use the optative, but changed it to the future.

ε. With the Imperative naturally it is not used^a, as the notion of immediate command excludes that of a condition. Where ἂν is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein:—

Xen. Anab. I. 8, 8 ἀλλὰ ἰόντων ἂν, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμῶς ἢ ἡμεῖς περὶ ἐκείνους, where ἂν probably arose from the various reading *λέωσαν*^b. In later writers, such as Theoc. XXIII. 35 ἀλλὰ τῷ, παῖ, κἄν (καὶ Gaisf.) τοῦτο πανύστατον ἀδύ τι ῥέξον, κἄν=καὶ ἔαν and supplies the suppressed clause (see §. 430.), ἔαν τοῦτο πανύστατον ῥέξῃς, to which κἄν is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415.), ἂν is sometimes in Homer^c joined with it, to mark expressly that the future event depends on a condition; as,

Π. α, 137 εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, in that case: Π. α, 205 ἧς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν δλέσση, he would in certain circumstances: Π. γ, 54 οὐκ ἂν τοι χραισμη κίθαρις: compare λ, 384. Π. ξ, 235 πείθην· ἐγὼ δέ κε τοι ἰδέω χάριν ἡματα πάντα.

η. So also with the Conjunctivus deliberativus ἂν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied:—

Od. β, 332 τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς τῇλε φίλων ἀπόληται, ἀλώμενος ὥσπερ Ὀδυσσεύς; Π. ν, 742 ἐνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασάμεθα βουλὴν, ἥ κεν ἐνὶ νήεσσι—πέσωμεν, αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα παρ νηῶν ἔλθωμεν ἀπήμονες: Od. δ, 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δῇ σὴν πατρίδα γαῖαν ἱκηαι. Frequently we must supply a verb of trying or deliberating: Π. σ, 307 ἀλλὰ μάλ' ἄντην στήσομαι, ἥ κε φέρῃσι μέγα κλέος ἥ κε φεροίμην: Plat. Legg. p. 655 C τί ποτ' ἂν οὖν λέγωμεν: Id. Phædr. p. 231 D ὥστε πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσωνται; i. e. πῶς, ἔαν εὖ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσωνται ἂν; Id. Protag. p. 319 B σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ: Xen. Anab. II. 4, 20 οὐχ ἔξουσιν ἐκείνοι δοιοὶ ἂν φύγωσιν.

Obs. 4. From εἰ ἂν is formed ἐάν: Xen. M. S. IV. 4, 12 σκέψαι, ἐάν τόδε σοι μάλλον ἀρέσκη.

Obs. 5. For the meanings of ἂν in the several dependent clauses, see under those clauses respectively.

^a For some seeming instances in Soph., see Ellendt ad voc. VI. Herm. Part. ἂν 170.

^b Schneider ad loc.
^c For some seeming instances in Soph., see Ellendt ad voc. IV. 1.

Ἄν with Optative.

§. 425. 1. Ἄν limits the indefinite possibility expressed by the Optative by making it depend on certain conditions, as λέγοις ἄν, *you might possibly say under such circumstances*, without its being in any way implied that the circumstances will or will not take place. So in conditional sentences (see §. 856. b.): Il. β, 80 εἰ μὲν τις τὸν δνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδός κεν φαίμεν, supposing he had, *we should*: Thuc. III. 59 φῖτιν' ἄν ξυμπέσοι, *might* happen: Eur. Med. 818 σὺ δ' ἄν γένοιό γ' ἀθλιωτάτη γυνή; where the Chorus have no notion whether the condition will or will not take place; Hdt. IX. 71 ταῦτα μὲν καὶ φθόνη ἄν εἴποιεν, *this they might* say: Id. I. 2 εἴησαν δ' ἄν οὗτοι Κρήτες, *they might* possibly be Cretans: Id. VII. 184 ἥδη ὧν ἄνδρες ἄν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι: Id. V. 9 γένοιτο δ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *any thing might* happen.

2. But besides this, as there may be *in animo loquentis* some notion whether the conditions take place or not, ἄν with the Optative has a further twofold force. λέγοις *you might say—on this condition*;

1st, if this condition is conceived of *in animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place; hence its use for the Future and Imperative: λέγοις *you might say—ἄν, if you please, &c.*; but you do please, therefore, I think you will say: or,

2nd, the condition is conceived of *in animo loquentis* as not taking place, and then the action of the Optative is rendered less likely: λέγοις *you might say—ἄν, in such circumstances*; but as I do not think these circumstances will take place (or have taken place), there is one case at least where I know the action will not take place.

a. When the condition is conceived of as fulfilled, the Opt. with ἄν expresses a modest assertion of some action or fact^a, present or future, making it less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled:

Xen. Cyr. I. 2, 11 καὶ θηρώντες μὲν οὐκ ἄν ἀριστήσαιεν: Ibid. 13 ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσι ἐτη διατελέσωσιν, εἴησαν μὲν ἄν οὗτοι πλείον τι γεγονότες ἢ πενήκοντα ἐτη ἀπὸ γενεᾶς: Il. δ, 539 ἐνθα κεν οὐκέτι ἔργον ἀνὴρ δοῦσαιτο: Hdt. III. 82 ἀνδρὸς γὰρ ἐνὸς τοῦ ἀριστοῦ οὐδὲν ἄμεινον ἄν φανείη: G. T. Acts xxvi. 29 εὐχαιμήν ἄν, *sc. if I could hope this*. So very often in conclusions: Plat. Gorg. p. 502 D Δημηγορία ἄρα τίς ἐστίν ἡ ποιητική: (Call.) Φαίνεται: (Socr.) Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἄν εἴη, *would be*. There is often something ironical in this expression.

^a Elm. Heracl. 972. Ellendt Lex. Soph. ad voc. VIII.

b. So for the Imperative; the action of the Opt. being made to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command :

Soph. Elect. 1491 χάροις ἄν, *if you please*. So Il. β, 250, Ulysses addresses Thersites with a certain irony : Θερσίτ'—Ἰσχεο—! οὐ γὰρ ἐγὼ σέο φημι χερείωτερον βροτῶν ἄλλον ἔμμεναι— τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἐγορεύεις, καὶ σφιν ὀνειδέε τε προφέρεις, νόστον τε φυλάσσοις! *do not if you please*. With οὐ as a question : Il. ε, 456 οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών; so, pronounced in a sharp tone, as an earnest exhortation : Il. ω, 263 οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε ἵνα πρήσσωμεν ὁδοῖο. So without a negative : Æsch. Eum. 94 εὐδοίτ' ἄν, *will you sleep*. So with the first person as a civil wish : Ibid. 420 μάθοιμ' ἄν, *I would learn if you please, I should be glad to learn*. So Hdt. VI. 130 χαρίζοιμ' ἄν (=εἰ οἶόν τε εἴη).

c. When the condition is conceived of as not fulfilled, (see *Imperfect*, §. 424. c.) the Opt. merely signifies a possibility which would have happened had the condition happened, but which did not happen in consequence of the condition not happening : Il. ε, 311 καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰλείας εἰ μὴ ἄρ' ὄξυ νόησε : Il. γ, 410 νεμεσσητόν δέ κεν εἴη.

3. The most common uses therefore of this particle may be thus arranged :

a. Past tenses : ἡμάρτανες ἄν, *you would err, or have erred*; condition not fulfilled.

ἡμάρτανες ἄν, *you frequently erred*; condition fulfilled.

b. Optative : ἁμαρτάνοις ἄν, *you would err*; no notion of condition being or not being fulfilled.

ἁμαρτάνοις ἄν, *you would err, or would have erred*; condition not fulfilled.

ἁμαρτάνοις ἄν, *you will, I think, err*; condition fulfilled.

ἁμαρτάνοις ἄν, as Imper.

On ἄν in Dependent sentences, see under that head, §. 803 sqq.

Remarks.

§. 426. 1. The Opt. without ἄν is not generally used in independent sentences, except in the senses given above (§. 418.); but when the notion of the Opt. is perfectly indefinite, represented as independent of all conditions, or circumstances whatsoever, the Opt. without ἄν is sometimes used^a in independent sentences, instead of the Opt. with ἄν. The supposed

^a Ellendt ad voc. IX.

possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not found in Prose^a; for the matter-of-fact way of looking at things, natural to prose writers, could not separate a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so: Od. γ. 231 βεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῶσαι, *God can save* (no notion of his doing so); σῶσαι ἂν, *might save if he would, or will save*: Il. κ. 246 τούτου ἐσπομένοιο καὶ ἐκ πυρὸς αἰδομένοιο ἄμφω νοστήσαμεν, as a merely supposed case: Eur. Hippol. 1186 θᾶσσον ἢ λέγοι τις—, *εἰστήσαμεν, quicker than one could speak* (no notion of any one really speaking): Moschus I. 6 ἔστι δ' ὁ παῖς περίσῃμος· ἐν εἰκοσι πᾶσι μάθοις νιν, *you might or would know him* (no notion of your really doing so); μάθοις ἂν, *when you saw him*: Æsch. Ag. 1163 νεογνὸς ἀνθρώπων μάθοι. Hence in fanciful similes, as distinguished from actual comparisons: Theocr. VIII. 89 οὕτως ἐπὶ ματέρα νεβρὸς ἄλοιτο (no notion of its taking place): Ibid. 91 οὕτω καὶ νύμφα γαμειθεῖσ' ἀκάχοιτο.

2. So in quite indefinite notions; as, Æsch. Choeph. 593 αἰγίδων φράσαι κόντον: which is so indefinite, that the indefinite τίς is to be supplied as the natural subject. So in poetry: εἴποι τις, *dixerit quispiam*; ἴδοι τις, *videas*. See Obs. 2.

Obs. 1. In this and other analogous constructions much depends on the wish of the writer. If it is wished to give a fanciful turn to the thought, ἂν is omitted—if not, it is used.

Obs. 2. With negatives the Opt. without ἂν seems to be a stronger negation—an *impossibility*, or something which is to be viewed as such—a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen: Pind. Ol. X. 19 τὸ γὰρ ἐμφυῖς οὐτ' αἶθων ἀλώπηξ οὐτ' ἐρίβρομοι λέοντες διαλλάξαντο ἦθος, *cannot* (absolutely, ἂν on no condition): Eur. Hipp. 468 οὐδὲ στέγη—καλῶς ἀκριβέσειαν: Id. Iph. Aul. 1210 οὐδεὶς πρὸς τὰδ' ἀντείποι (ἀντίειπη, Dind.) βροτῶν: Mosch. Id. III. 114 τῷ δ' ἐγὼ οὐ φθονέοιμι. τὸ γὰρ μέλος οὐ καλὸν ᾄδει: Æsch. Choeph. 854 οὗτοι φρένα κλέψαιαν ἁμπατωμένην^b. So also with interrog. which have a negative force^c; as, Plat. Rep. 352 C τί δ' ἀκούσαις ἄλλω ἢ ᾧσι=οὐκ ἀκούσαις: Od. δ. 644. Soph. Ant. 604 τίς—κατάσχοι; *quis vincat?* ἂν, *quis vincere poterit*^d?

Obs. 3. Ἄν is also frequently omitted when a conditional adverb stands with the Opt., such as τάχα, εἰκότως, ἴσως, which express in some degree the conditional force of ἂν: Æsch. Ag. 1048 ἀπειθοίης δ' ἴσως^e: Id. Suppl. 727 ἴσως—μόλοι: Soph. CE. R. 936 ἀσχάλλοις δ' ἴσως: Eur. Med. 888. So Theocrit. XXII. 74 οὐκ ἄλλω γε μαχεσσαίμεθ' ἐπ' ἀέθλω, where ἐπ' ἄλλω seem to be equivalent to ἂν.

^a Except in one or two passages of Xenophon, (one of which (Cyr. VI. 1, 17.), though there are no MSS. variations, the Editors have not scrupled to alter; in the other, Anab. V. 6, 4, Schneider retains γένοίτο,) and in some of the lesser orators.

^b Monk Hipp. 482. Klaus. ad loc.

^c But see Dawes Misc. Crit. 375.

^d Herm. Ant. 601.

^e Klaus. Ag. 973. See Herm. Part. ἂν, p. 164, where he says, "Quod id futurum putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the ἂν in the former part of the sentence continue its force to ἀπειθοίης.

3. The Opt. with *ἄν* differs from the Fut. Ind., in that the latter represents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. (See also next paragraph.) The Fut. and Opt. are sometimes interchanged to express this difference of sense: Π. ι, 416 αἰὼν ἔσεται, οὐδέ κε μ' ἄκα τέλος θανάτοιο κιχείη: Hdt. IV. 97 ἔφομαί τοι καὶ οὐκ ἂν λευθεῖην: Thuc. III. 13 οὔτε γὰρ ἀποστήσεται ἄλλος, τὰ τε ἡμέτερα προσγενήσεται, πάθοιμ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες: Demosth. p. 356, 40 οὐ τοίνυν μόνον ἐκ τούτων ἂν γνώητε, ἐτι δεινὸν οὐδ' ἐτιωὶν πέπονθε,—ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκέψασθε^a.

Obs. 4. Many of the instances of the Potential (Opt. without *ἄν*) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above^b (§. 418.); and in some passages wrong readings may have arisen from an error in transcription^c.

Obs. 5. On the omission of *ἄν* in the second of two similar sentences, see §. 432. Obs. 2., and on the omission of *ἄν* in dependent clauses, see under the several heads.

*An, with Optative, in Negative and Interrogative Sentences, &c.

§. 427. 1. *An with the Optative in negative sentences seems to have a twofold force. If the condition expressed by *ἄν* is definite, it is signified that under such circumstances the verbal act of the Opt. will not take place; and it is frequently used as a modest way of saying so.

2. When the condition is indefinite,—on any account, on any terms, &c., then it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. Obs. 2.,) the force of the negation, referring it to the indefinite condition implied, rather than to the abstract impossibility: οὐκ ἂν λέγοιμι, *I would not say on any condition, on any account, for the world, at all*. So with the Conj.: Π. γ, 54 οὐκ ἂν τοι χραίσμη κίθαρις, *cannot at all*. It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ἂν οὐκ ἀνολβος ἔσται, πανώλεθρος δ' οὐ ποτ' ἂν γένοιτο, *he cannot possibly be*.

3. So also in Interrog. sentences:

Π. ω, 367 εἰ τις σε ἴδοιτο—, τίς ἂν δῆ τοι νόος εἴη: Π. τ, 90 ἀλλὰ τί κεν ῥέξαιμι; *what in the world could I do?* Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῶμεν; Demosth. p. 43, 10 λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδὼν ἀπὲρ Ἀθηναίους καταπολεμῶν.

So also the Indicative with *ἄν*: Soph. Aj. 120 τίς ἂν εὐρέθῃ; *who could have been found?*

^a Bremi ad loc.

^b Herm. Part. ἄν. p. 162.

^c Vid. Index Brunck Soph. ad loc. ἄν. R. P. Phœn. 412.

Compare this to Burns. "Whether does he fly?"

the the Bureau (Army Dist.): Armed Plant 438 whither should he

THE -S IS DUBIOUS: EMER. OREST. 302 *whether in the world?*

and the dwarf. Suppl. A. p. 3. *whicher must he fly?*

4. So also with the type in the formulas of wishing with *reō*, *reō*, *do* to express the urgency or the impossibility of the wish:

Σοφία Α. 35; 2 Λεὶ. πῶς ἐν τῷ αἰμαλώτερον—ἀλλοῦς τίλος ὀνόματι
 αἰμαῖς: how in the world=venia that by some means: Eur. Med. 97 ἰὸ μοι
 Λεὶ. πῶς ἐν ὀνόματι: μοι ἔστι ποικίλ' ἡ περὶ τῶν ἰ. e. utinam pergam / Id.
 Alc. 365 πῶς ἐν ὀνόματι: Plat. Euripid. p. 275 C πῶς ἐν αἰλῶς σοι διηγῶ-
 σάμενος: Esch. Ag. 121. οὐκ οἶς ἐν (venia that some) ἐν τάχει μὴ περιό-
 λουσι καὶ θεωροῦσιν πάλιν τῷ αἰ. φανερὸν ἐν ἡμῶν μὲν ἀνέλεον ἔσται.
 Without τὸς or some such word it modifies the wish by making it depend
 in the will of the person addressed: Hdt. VII. 38 Pythias says to Xerxes,
 χρεῖσταις ἐν τ. τοῖ βουλομένοις ταῖσι.

Q. Now, the 10. would that never was in the world: the 10. would that some
the 10. would that never was in the world: the 10. would that at some time.

*As with Conjunction words

§ 425. *As* is joined with modal, locat. temporal, sometimes final Conjunctions or Relatives, followed by the Opt. and Conj.

[illegible]

i With the Opt. the force of ε is thrown on the verb; the sense of which it modifies, as in independent sentences. Plat. Euth. 293 A τίς ἐστίν ὁ ἀποκρίνεται ἡ ἀποκρίσται; τίς ἀποκρίσται τὸν ἀποκρίναντα; Xen. Mem. II : 13 ἀποκρίσει δ' ἔτι τοι μάλιστα αὐτὴ ἀποκρίματα καὶ πόρρωθεν ἢ μετὰ ταῦτα ἂν οὐκ ἔστιν ἄλλο τι πάλαι· with βαλάντιον it would be stronger than κλάσαντες if true be.

* ~~Domestic~~ Mar. Crit. 3-2

¹ Ellipsoid mit max. IV z. r. h. e. d. e.

• South. Pharm. & B.

Obs. 1. When the force of *ἄν* is to be thrown on the conjunctive word, the Conjunctive should be used^a; when on the verb, the Opt.

Obs. 2. As a general rule, the Conjunctive is not used with these temporal, local, modal adverbs or relatives without *ἄν*; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that it does not require *ἄν*, the Opt. is used. This rule is more generally violated in poetry than in prose^b. (See §. 842.)

(See also under Dependent sentences, §. 828.)

Obs. 3. With the Ind. also the force of the *ἄν* is sometimes thrown on the relative or interrog. word: Soph. Phil. 572 πρὸς ποῖον ἄν τόνδ’ αὐτὸς οὐδυσσεὺς ἔπλει; sc. πρὸς ποῖον ἄν ὄντα τόνδε—ἔπλει^c: Arist. Aves 290 πῶς ἄν οὐκ ἀπέβαλε, how in the world then has he not thrown away.

‘An with Infinitive and Participle.

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part., *ἄν* is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*^d. Hence the Inf. and Part. in Greek have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.^e The particular tense and mood for which it stands is of course decided by the context.

a. Infinitive used for the Opt. with *ἄν*; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν ἄν: Hdt. VI. 129 ἀποστυγίων γαμβρόν ἄν ἔτι γενέσθαι—Cleisthenes said, γαμβρὸς οὐκ ἄν μοι γένοιο: Thuc. II. 80 extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως ἄν σφίσι τὰλλα προσχωρήσειν: Id. V. 82 νομίζων μέγιστον ἄν σφᾶς ὠφελήσειν: Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε ἄν τῶν πέριξ ῥαδίως ἄρξειν; Dem. 467 fin. οἷς ἄν ὁ νόμος βλάψει ὑμᾶς φαίνεται: so with an infinitive followed by a finite verb with *ἄν*, signifying the possibility of the infinitival notion; Thuc. V. 105 πολλὰ ἄν τις ἔχων εἰπεῖν (= ἂν εἴποι, which he might say if he pleased) ξυνηλὼν μάλιστ’ ἄν δηλώσειεν^f.

b. For the Ind. of Hist. tenses and the Aorist with *ἄν*, as εἴ τι εἶχεν, ἔφη, δοῦναι ἄν.

c. For the Opt. of Impft. Plpft. and Aorist with *ἄν*, as εἴ τι ἔχοι, ἔφη, δοῦναι ἄν: Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εὐ οἶδ’, ὅτι δημηγορεῖν ἄν με φαίης.

2. But where in the construction with the *Verbum Finitum* *ἄν* would not be used, neither will it be with the Inf., as εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν=εἴ τι ἔχει, δώσει; and where it may be omitted with the former, it may also with the latter.

3. The Inf. with *ἄν* is rendered in Latin as follows:

γράφειν ἄν=scripturum esse,

γεγραφέναι ἄν=scripturum fuisse,

γράψαι ἄν=a. scripturum fuisse, or b. as Present, scripturum esse,

γράψω ἄν=scripturum fore.

^a Dawes Misc. Crit. 127.

^b Elm. Heracl. 959. Herm. 113 R. P. Med. 222. Elm. 215.

^c Herm. Phil. 568.

^d Herm. Aj. 1061.

^e Stallb. Phileb. 61.

^f In the passage, 2 Cor. x. 9, ἵνα μὴ δόξω ὡς ἄν ἐκφοβεῖν ὑμᾶς, it seems best to take ὡς ἄν in its adverbial sense. See below, §. 430.

4. The same principle holds good in the Part. with *ἄν*, which frequently has a future sense ^a, and=*μελλών* with Infin.: Soph. OE. C. 761 *ἀπὸ παντὸς ἄν φέρων λόγον δικαίον μηχανήμα, ὡς would, &c.*: Hdt. VII. 15 *εὐρίσκω δὲ ἄν γιγνόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, reperio, sic hæc futura esse, si sumas vestes meas*: Thuc. VI. 38 *οὔτε ὄντα, οὔτε ἄν γενόμενα λογοποιούσιν*, i. e. *ἂ οὔτε ἔστιν, οὔτ' ἄν γένοιτο*: Isocrat. Archid. p. 129 *Ἀ ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὅτι οὖν ἄν ποιήσοντας*: Plat. Legg. p. 781 *Ἀ πολὺ ἄμεινον ἄν ἔχοντα, εἰ νόμων ἔτυχεν*, i. e. *ἂ πολὺ ἄμ. ἄν εἶχεν*: Id. Crit. p. 48 C *ἀλῖκῃς τῶν ῥάδιος ἀποκτυνόντων καὶ ἀναβωσκομένων γ' ἄν, εἰ οἰοί τι ἦσαν*: Eur. Hipp. 519 *πάντ' ἄν φοβηθεῖς ἴσθι*: Demosth. p. 859, 49 *οὔτος δ' οὐκ ἔχων ἄν εἰπεῖν ὅπου τι τοῦτων ἀπέδωκεν*: which Schæfer explains, *εἰ καὶ πάντα ποιῶν, οὐκ ἄν ἔχοι*: cf. p. 117, 25: Id. p. 129 init. *πάλαι τις ἡδέως ἄν ἴσως ἐρωτήσων κἀθηται*, i. e. *κἀθηταί τις δε ἡδέως ἄν ἴσως ἐρωτήσαι*, scil. *εἰ δύνατο, vel simile quid*: Arist. Pol. 334 C *τὰ μὲν οὖν πλείστα τῶν ἐπιτημηθέντων ἄν, which might be found fault with*. So also in the Casus absoluti: Xen. Anab. V. 2, 8 *ἴσκειτο, πότερον εἴη κρείττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβεβάξαι, ὥς ἄλλόττος ἄν τοῦ χωρίου=νομίζων, ὅτι τὸ χωρίον ἀλοῖη ἄν*. Also to express repetition: Xen. Anab. IV. 7, 16 *μαχαίρῃ—ἔσφαττον, ἃν κρατεῖν δύναντο: καὶ ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο*, that is, *when it pleased them*: Hdt. IV. 42 *θεύσαντες ἄν*.

Obs. 1. In G. T. *ἄν* is not used with a participle.

Obs. 2. *ἄν* is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified with *ἄν*; as, Xen. Cyr. I. 3, 11 *στάς ἄν, if I stood—ἔπειτα λέγοιμ' ἄν*. So with two participles expressing conditional action, Thuc. V. 105 *εἰδότες καὶ ὑμᾶς ἄν—ἐν τῇ αὐτῇ ἡμῖν γεινομένους (if you were) δρῶντας ἄν (that you would do) αὐτό*. And sometimes *ἄν* is joined to a Participle which stands for a conditional sentence into which it may be resolved; as, Soph. OE. R. 446 *συθείς τ' ἄν οὐκ ἄν ἀλγύναις πλῖον*: Hdt. VII. 139 *δρῶντες ἄν ἐχρήσαντο ἄν*.

Obs. 3. The Inf. and Part. of the Pres. or Aorist with *ἄν* have a semi-future sense, inasmuch as a conditional action is at the present time uncertain; but are distinguished from the Inf. and Part. Fut. without *ἄν*, as the latter express the future as something certain to happen; as, *οἰδάμε πάντ' ἄν φοβηθέντα, that you would*, and *πάντα φοβηθησόμενον, that you will*.

Obs. 4. It will be seen from the above instances that the participle may stand either as the protasis or the apodosis of a conditional sentence.

Ἄν without a Verb.

§. 430. 1. *Ἄν* is sometimes found without a verb ^b, when this can be easily supplied from the context, (generally from some former part of the sentence,) or by the mind: Eur. Med. 1153 *οὐ μὴ δυσμενὴς ἔσει φίλοις,—φίλους νομίζουσ', ὅσπερ ἄν (sc. νομίσῃ) πόσις σέθεν*: Soph. Phil. 493 *ὃν δὴ παλαι' ἄν ἐξέτου (sc. εἴη)*: Arist. Aves, 317 *οὐκ οἶδ' ὅπως ἄν*: Thuc. IV. 118 *ὅσα ἄν sc. ᾗ*: Plat. Rep. p. 386 D *δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, ὡςπερ ἄν (sc. ἐποιήσάμεθα) εἰ προσέταξέ τις γράμματα συμκρὰ πορρωθεν ἀναγνῶναι μὴ πάντ' ὀξὺ βλέπουσιν*. So especially the forms in Plato: *πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὥς ἄν*, and particularly, *ὅσπερ ἄν εἰ, as if*, in which *ἄν* either belongs to the sentence introduced by *εἰ*, and generally is

^a Elm. Med. 764. Dawes Misc. Crit. 128.

^b Herm. Phil. 491. Ellendt ad

voc. VIII.

^c Ellendt ad voc. IX. Schæf. Greg. Cor. 44.

repeated therein (§. 432. a.), or it represents a suppressed verb, either *εἴη* or some other verb supplied from the context; the first *ἄν* prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479 Α φοβούμενος ὥσπερ ἄν εἰ παῖς, i. e. ὥσπερ ἄν φόβοιτο, εἰ παῖς εἴη: Demosth. p. 853 §. 30 ἐγὼ γὰρ—τὴν δίκην ἔλαχον τοῦτο τῆς ἐπιτροπῆς, οὐχ ἐν τίμημα συνθεῖς, ὥσπερ ἄν (sc. συνθείη) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). Lys. 92, 39 ἡ δὲ τὸ μὲν πρῶτον οὐκ ἤβειλεν ὥς ἄν ἀσμένῃ με ἐπαρκεῖν. The same is true of *κἄν* εἰ, where *ἄν* also belongs to a suppressed apodosis, and from frequent use this form assumed the adverbial force of, *at least*.

2. *ἄν* is sometimes joined to an adjective, to which the participle of *εἶναι* may be supplied: Eur. Alc. 179 σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, σῶφρων μὲν οὐκ ἄν μᾶλλον, εὐτυχὴς δ' ἴσως, for σῶφρων οὐκ ἄν μᾶλλον οὔσα, i. e. ἡ οὐκ ἄν μᾶλλον σῶφρων εἴη: Plat. Rep. p. 577 Β βούλει οὖν προσποιησάμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἄν κρίναι, sc. γενομένων, i. e. ἐκείνων, οἱ δυνατοὶ ἄν γίνοντο.

3. It is also attached to other words besides verbs, especially τάχα et simil.: Cæ. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναιδος τάχ' ἄν ὄργη βιασθῇ, where *ἄν* seems to add doubt to the expression (*haud, dubie, opinor*).

Obs. G. T. 1 Cor. vii. 5 εἰ μή τι ἄν ἐκ συμφώνου, the *ἄν* belongs to *τί*, "*perhaps*."

Position of *ἄν*.

§. 431. 1. When *ἄν* is joined with a conjunction and the Conjunctive, it either coalesces therewith, as *ὅτ' ἄν* into *ὅταν*; (so *ἐπὶ ἄν*, *ἐπειδὴ ἄν* &c. ;) or follows it immediately, as *πρὶν ἄν*, *ὅς ἄν*. But sometimes particles, such as *δέ*, *τέ*, *μέν*, *γάρ*, are placed between them.

2. In the Ind. and Opt., as the force of *ἄν* is thrown on the predicate, it ought properly to be attached to it; as, *λέγοιμ' ἄν*, *ἔλεγον ἄν*: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατὴρ δὲ καὶ μητὴρ οὐκέτι μὲν ζώντων, ἀδελφεὺς ἄν ἄλλος οὐδενὶ τρόπῳ γένοιτο: Plat. Crit. p. 53 C καὶ οὐκ οἶει δοκῆμον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851, 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to those words which alter the nature of the sentence, as negative adverbs, and interrogatives; as, *οὐκ ἄν*, *οὐδ' ἄν*, *οὔποτ' ἄν*, *οὐδέποτ' ἄν* &c.—*τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὴτ' ἄν*, *πῶς ἄν*, *πῶς γὰρ ἄν*, *ἄρ' ἄν* &c.—also to adverbs, such as place, time, &c. which modify and define the form and nature of the expression; as, *ἐνταῦθα ἄν*, *τότ' ἄν*, *εἰκότως ἄν*, *ἴσως ἄν*, *τάχ' ἄν*, *μάλιστα ἄν*, *ἤμιστ' ἄν*, *μόλις ἄν*, *συχολῇ ἄν*, *ῥαδίως ἄν*, *ῥᾶστ' ἄν*, *τάχιστ' ἄν*, *σφόδρ' ἄν*, *ἡδέως ἄν*, *κἄν* (for *καὶ etiam, vel ἄν*).

Obs. 1. *Κἄν* is not always a crasis for *καὶ ἄν*, but also for *καὶ εἰ ἄν*; see Liddell and Scott ad voc.

3. Where it denotes repetition it is sometimes placed at the beginning of the sentence, whilst its verb is at the end: Hdt. III. 148 δ' ἄν τὸν χρόνον τοῦτον τῇ Κλεομένηϊ ἐν λόγοισι ἔων βασιλεύοντι Σπάρτης προηγέ μιν ἐς τὰ οἰκία. It marks the nature of the sentence.

Obs. 2. Expressions such as *οἶμαι*, *ἔφη*, &c. often stand between *ἄν* and the verb to which they belong: as, Plat. Rep. p. 333 Α πρὸς γε ὑποδημάτων ἄν, οἶμαι, φαίης κτήσω: Ibid. p. 438 Α ἴσως γὰρ ἄν, ἔφη, δοκοῖ τι λέγειν: Id. Symp. p. 202 D τί οὖν ἄν, ἔφην, εἴη δ' ἔρως;

a Stallb. ad loc.

λαβόντας δαίξαι *ἄν* μάλιστα : Thuc. II. 42 δοκεῖν *ἄν* μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλείστ' *ἄν* εἶδη καὶ μετὰ χαρίτων μάλιστα' *ἄν* εὐτραπέλως τὸ σῶμα αὐταρκές παρέχεσθαι : Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' *ἄν* ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, προύσαντες *ἄν* με, πειθόμενοι Ἀνύτῳ, βραδίως *ἄν* ἀποκτείναιτε, εἴτα τῶν λοιπῶν βίον καθέδοντες διατελοῖτ' *ἄν* : Ibid. p. 35 D σαφῶς γὰρ *ἄν*, εἰ πείθοιμι ὑμᾶς—, θεοὺς *ἄν* διδάσκοιμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι : Demosth. p. 841, 15 ὃν οὐκ *ἄν* δῆπου, ψευδῇ μαρτυρίαν εἰ παρεσκευάζοιμιν, ἐνέγραφα *ἄν* : Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομίζετω καθ' ἡμῶν ποτ' *ἄν* ὀμνύει ταῦτ' *ἄν* ἐθέλειν, εἰ μὴ σαφῶς ᾗδει τὰ εὐτοκὰ ὀμνυμένη. Very frequently with οὐτε—οὐτε : Soph. Antig. 69 οὐτ' *ἄν* κελεύσαιμ' οὐτ' *ἄν* εἰ θέλεις ἔτι πράσσειν ἐμοῦ γ' *ἄν* ἡδέως δρῶς μετὰ : Xen. Hier. V. 3 ἄνευ γὰρ τῆς πόλεως οὐτ' *ἄν* σώζεσθαι δύναίτο, οὐτ' *ἄν* εὐδαιμονεῖν : Plat. Apol. p. 31 D πᾶλαι *ἄν* ἀπολῶλη καὶ οὐτ' *ἄν* ὑμᾶς ὠφελήσῃ οὐδὲν οὐτ' *ἄν* ἑμμανόν : ubi v. Stallbaum. Also in poetry : as, Eur. Hipp. 961 τίνες λόγοι τῆσδ' *ἄν* γένοιντ' *ἄν* : Id. Med. 250 τρεῖς *ἄν* παρ' ἀσπίδα στήναι θέλοιμ' *ἄν* μᾶλλον, ἢ τεκεῖν ἀπαξ cf. 616 sq. Troad. 1252. Hec. 359. Sometimes *ἄν* is used three times with a single verb : as, Arist. Ach. 216 ; but here it seems to give a ludicrous turn to the sentence.

Obs. 2. When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, *ἄν* may be properly used only with one ; as, Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πειῶν φάγοι *ἄν*, ὁπότε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι : but when one sentence is the Protasis, the other the Apodosis^a, *ἄν* in the one does not supply the required *ἄν* in the other.

Obs. 3. Sometimes *ἄν* is repeated to repeat the verb with which it has been already joined : Soph. CE. C. 1528 ὥς οὐτ' *ἄν* ἀστῶν τῶνδ' *ἄν* ἐξείποιμί τῃ οὐτ' *ἄν* (ἐξείποιμι) τέκνοισι.

Obs. 4. Κε is very seldom repeated, as in Od. δ, 733 τῷ κε μάλ' ἢ κεν ἔμεινε.

Obs. 5. Sometimes in Homer *ἄν* is joined with κε to give a greater force to the conditional nature of the sentence ; as, Il. ν, 127 sq. ἴσταντο φάλαγγες—, ἄς οὐτ' *ἄν* κεν Ἄρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίῃ.

Obs. 6. The notion of possibility implies futurity ; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible : so that the Opt. with *ἄν* gets its notion of futurity from its proper force of possibility. Hence *ἄν* is hardly ever used with the Opt. Fut., since γίγνοιτ' *ἄν* or γένοιτ' *ἄν* express the notion of futurity in the notion of possibility, while in γενήσοιτ' *ἄν*^b, the notion of futurity would be needlessly repeated ; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action^c.

Obs. 7. Porson laid it down that εἰ *ἄν* was a solecism, and proposed to alter *ἄν* to *ἄρ*, but this seems unnecessary. (§. 860. *Obs.*)

^a Herm. Elm. Med. 310 fin. Herm. Elect. 790.

^b Dawes Misc. Crit. 167.

^c Herm. Ajac. 1061.

CHAPTER II.

Of the Attributive construction.

§. 433. The attributive construction is employed to define a substantive ; to add to it some quality.—(Attribute) And this is done

a. By the adjective or participle (*direct attributive*) ; as, τὸ καλὸν ῥόδον. τὸ θάλλον ῥόδον.

b. By the genitive or dative, §. 456. *Obs.* 3. of a substantive ; as, οἱ τοῦ δένδρου καρποί.

c. By a substantive in apposition ; as, Κροῖσος, ὁ βασιλεὺς.

d. By a participle, with or without the article. (or by an adjective used as a participle by the ellipse of ὢν,) in a sort of apposition to the substantive (*remote attributive*) ; ὁ ἀνὴρ ταῦτα εἶπερ εὐθὺς.

By the equivalents of an adjective, viz.

e. By a preposition and its case with the article ; as, ἡ πρὸς τὴν πόλιν οἰός (sometimes without, see §. 459. 3.).

f. By an adverb with the article ; as, οἱ τῶν ἀνθρώπων (sometimes without, see §. 456. *Obs.*)

g. By certain words or sentences with the article (see §. 439. 3. 457.) ; Xen. Mem. I. 3. 3 παραίεσαι—τὴν κατὰ δύναμιν ἔρδειν : so an abbreviated relative clause, Dem. 609, 1 Ἀνδρσίαν τῆς οὐκ ἐβόλετο ἀλιγαρχίας ἀσελγέστερος γέγονε : Isocr. τῷ ὅσων Εὐθύστοις δυναμένῃ ; see also §. 457 : so an infinitival clause, Plato Phæd. 88 Α ἐν τῷ πρὶν ἡμῶς γενέσθαι χρόνῳ.

Obs. An attribute is either immediate, as τὸ καλὸν ῥόδον, or remote, as ὁ ἀνὴρ εὐθὺς, *the man who came* : ὁ ἀνὴρ ἀγαθός, *the man who is good* : see §. 459.

Remarks.

§. 434. 1. These attributive forms arise, a. From a verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute ; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεὺς=Κροῖσος ὁ βασιλεὺς. b. From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive ; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. c. From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject,

the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), δδός (subject): ὁ μεταξὺ τόπος, sc. κείμενος.

Obs. Sometimes the verbal notion is expressed; as Hdt. οἱ τότε ἰόντες ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

Interchange of the Attributive forms.

(See also §. 442.)

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject; as, οἱ τοῦ δένδρον καρποί: the attributive substantive (apposition) something identical with the subject; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry
 Il. β, 54 Νεστορέη παρὰ νῆϊ: Il. ε, 741 Γοργεῖη κεφαλῇ. So βίη Ἡρακλεΐη, βίης Ἑτεοκλεΐης Il. δ, 386: so probably Soph. Phil. 1131 τὸν Ἡρακλεῖον δθλον may mean, *the laborious Hercules*: Od. γ, 190 Φιλοκτῆτην, Ποιάντιον ἀγλαὸν νιόν, for Ποιάντος: Il. ζ, extr. κρητῆρα ἐλεύθερον, for ἐλευθερίας: Il. π, 831 ἐλεύθερον ἡμαρ, *day of freedom*; 836 ἡμαρ ἀναγκαῖον, *day of fate*: Il. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ. So also often, νόστιμον ἡμαρ, *the day of return*: Pind. Ol. IX. extr. Αἰάντεος βωμός: Æsch. Pers. 8 νόστω τῷ βασιλείῳ; Id. Cho. 1070 ἀνδρὸς βασιλεία πάθη: Soph. CE. T. 267 τῷ Λαβδακείῳ παιδί: Eur. Iph. T. 5 τῆς Τυνδαρείας θυγατρός, for Τυνδάρεω: Theocr. XV. 110 ἁ Βερενικεία θυγάτηρ. Prose: Hdt. VII. 105 τοῖς Μασκαμείοις ἐγγόνοισι: Id. IX. 76 αἰχμαλώτου δουλοσύνης: Arist. Aves 1198 δωροδόκοισιν ἀνθεσιν, for ἀνθεσιν δωροδοκίας. So also with a relative agreeing with the genitive implied: Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χηρείᾳ ἔσσονται, sc. γυναικῶν ὅσαι. There sometimes follows on these forms a genitive in apposition to the genitive implied in the adjective: see §. 447. 4.

Obs. The lyric and dramatic authors frequently use a compound adjective, a. either for the genitive of a simple substantive implied in that adjective; as, Æsch. Ag. 1529 ξιφοδηλήτῳ θανάτῳ, *the death of the sword*: Soph. CE. T. 26 ἀγλαὶ βούνομοι, for βοῶν: Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μήλων: or, β. (which is more usual,) for a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up; as, Pindar. Ol. III. 3 Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς: Æsch. Ag. 262 εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς, for ἀγαθῆς ἀγγελίας: Æsch. P. V. 148 ἀδαμαντοδέτοισι λύμαις, for ἀδαμαντίνων δεσμῶν: Eur. Orest. 1649 μητροκτόνον αἶμα, *matricide*: Soph. Ant. 1022 ἀνδροφθόρον αἶμα, for ἀνδρὸς φθαρτός: Id. Aj. 935 ἀριστόχειρ αἰών: Æsch. Ag. 54 δεμνιοτήρη πόνον: Id. Choeph. 626 γυναικοβούλους μήτιδας: Eur. El. 126 ἀναγε πολὺδακρυν ἡδονάν, for πολλῶν δακρύων: Soph. El. 861 χαλαργοῖς ἐν ἀμύλλαις: Eur. Ion. 204 τρισέματον ἀλκάν. Sometimes a substantive is added which is already implied

in the compound adj. : as, Eur. Phœn. 1370 λευκοπήχεις. (for λεύκων πηχίων,) κτύποι χερσῶν : or one part of the compound adj. belongs directly to the substantive, while the other part stands for another subst. in the genitive ; as, Æsch. Choeph. 21 δξύχειρ κτύπος for δξύς χερῶν κτύπος : and sometimes besides the compound adj. another adj. is joined with the subst. which refers to some part of the notion of the compound adj. ; as, Soph. El. 858. sq. ἐλπίδες κοινοτόκοι εὐπατρίδαι, for ἐλπίδες κοινού τόκου (τοῦ κοινῆ ἐμοὶ τευχθέντος ἀδελφου) εὐπατρίδου. So Eur. Herc. Fur. 1333 sq. ἡμᾶς ἔχεις παιδοκτόνους σοὺς (οἱ τοὺς σοὺς παῖδας ἔκτειναν). Prose : This is too poetic an usage for prose (except Hdt., whose style is very poetical) or comedy : Hdt. VII. 190 συμφορῇ παιδοφόνος.

b. The adjective is used instead of the subst. in apposition : so Richard Cœur de Lion, and the lion-hearted Richard ; as, Pind. Nem. I. 92 (B. 61.) ὀρθόμαντιν Τειρεσίαν, for Τ. ὀρθὸν μάντιν : Æsch. Prom. 301 σιδηρομήτωρ αἶα, for αἶα σιδήρου μήτηρ : Soph. Phil. 1338 Ἐλενος ἀριστόμαντις.

c. The attributive gen. instead of the adj. ; as, ἔκπωμα ξύλου, τράπεζα ἀργυρίου : in the poets this idiom is very much used : Soph. El. 19 μέλαινα τ' ἄστρον ἐκλείπειν εὐφρόνη, for ἀστερόεσσα : Ibid. 757 καὶ νῦν πυρᾷ κίαντες εὐθύς, ἐν βραχεί χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ φέρουσιν ἄνδρες, for ἐσποδομένον : Id. Antig. 114 λευκῆς χιῶνος πτέρυγι στεγανός, for χιονέη : Id. Aj. 1003 ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς, for πικρότολμον : Eur. Phœn. 1529 στολὶς τρυφᾶς, for τρυφερά : Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίος, for ἡσυχος. So G. T. Rom. i. 4 Πνεῦμα ἀγωνισνῆς = ἀγιον Πνεῦμα : Heb. x. 27 πυρὸς ζῆλος, fiery indignation : Heb. i. 3 τῷ ῥήματι τῆς δυνάμεως. We must not confound with this idiom such forms as νίοι ἀπειθείας, τέκνα φωτός &c., which are imaginative expressions, and cannot properly be translated by an adjective and substantive.

d. The attributive genitive instead of the noun in apposition ; especially with the words ἄστυ, πόλις, as Ἀθηνῶν in the historians : Hdt. VII. 156 Καμαρίνης δὲ τὸ ἄστυ κατέσκαψε. So Homer Ἰλίου πτολίεθρον : so in Latin urbs Romæ. G. T. Rom. iv. 11 σημείον ἔλαβε περιτομῆς.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight : Hdt. I. 14 ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίῳ θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα : Id. III. 89 τοῖσι—εἰρητο Βαβυλώνιον σταθμὸν τάλαντον ἀπαγινέειν : Id. VIII. 4 ἐπὶ μισθῷ τριήκοντα τάλαντοις : Xen. Vect. III. 9 δέκα μναὶ εἰσφορά : Ibid. IV. 23 πρόσ-οδος ἐξήκοντα τάλαντα (but III. 10 δυοῖν μναῖν πρόσοδος) : Lys. Epit. p. 192, 27 ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε πεντήκοντα μυριάδας στρατιάν.

Obs. 2. So in St. Matt. ii. 18 φωνὴ ἐν Ῥαμᾷ ἠκούσθη—Ῥαχὴλ κλαίουσα for Ῥαχὴλ κλαιούσης.

Adjective used substantively by the ellipse of its proper Substantive. Substantival use of neuter article.

§. 436. 1. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγατήρ, ἀδελφός, πρᾶγμα, πράγματα, χρήμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, μοῖρα, γνώμη, χεῖρ, χορδή (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive : ὁ πολέμος, the enemy.

a. Adjectives, participles, and pronominal adjectives, are used in this way. Even the participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. Œd. Col. 436 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνεται ὀφελῶν.

a. ἀνὴρ or ἄνδρες: οἱ θνητοί, *mortales*: οἱ σοφοί: Hdt. I. 120 οἱ γεννόμενοι (for γονεῖς): Thuc. V. 32 οἱ ἡβῶντες (for ἔφηβοι): Eur. Alc. 57 οἱ ἔχοντες, *the rich*: Xen. Apol. S. 20 οἱ φυλάσσοντες (φύλακες): Demosth. 857, 44 οἱ δικάζοντες, *the judges*: Id. 53. 44 οἱ λέγοντες, *the speakers*, &c. Poetry: Eur. El. 337 ὃ τ' ἐκείνου τεκῶν: Æsch. Pers. 245 ἰόντων τοῖσι τεκοῦσι: Arist. Eccl. 1136 τῆς ἐμῆς κεκτημένης, *my owner*: so ὁ νόμον τιθεῖς, in the orators *a legislator*: so G. T. Eph. iv. 28 ὁ κλέπτων: Matt. xxvii. 40 ὁ καταλύων τὸν νόμον: Gal. ii. 2 τοῖς δοκοῦσι, *the leaders*.

β. Individual, personal, collective, and material names ^a: [*Those marked † are found in the New Testament.*]

- ἄγκυρα: Dem. 319, 18.
 ἀδελφός, ἀδελφή: Eur. Iph. Aul. 769: Isocr. Panath. 282.
 ἄνεμος: Hdt. II. 20 ἐτησίαι.
 ἄρτος: ζυμίτης, ἄζυμος, &c.
 ἄσπερα: Act. Apost. xxvii. 40 τῇ πνεύσει.
 βοά: Rev. ix. 12.
 γάλα: Theocr. XI. 20.
 ἡγή, (αἶα, χώρα, χθών): ἡ οἰκουμένη: ἡ Μηδική: ἡ φιλία: ἡ βάρβαρος (Demosth.), &c.
 γνώμη: Plat. κύταγε τὴν ἐμήν.
 ἡγνή: Xen. Aristoph.
 δίκη: Hdt. IX. 78.
 δίφρος: Plat. Phæd. 89 B ἐπὶ χαμαιζήλου.
 δόμος, (οἶκος): with attrib. genitive.
 δορά: Hdt. V. 25. VII. 91.
 δραχμή: with numerals, χιλίας, &c.
 ἐσθής: Xen. Cyr. VI. 4, 1 ἦνθει δὲ φοινικίσι.
 ἔτος: Theocr. XXVI. 29.
 ἡμέρα: ἡ αἰρῖον: ἡ ἐπιούσα: τριτήνη: ἀγόραιοι Acts xix. 38.
 ἱερά: Hdt. Κάρνεια: Ὀλύμπια, &c.
 ἱμάτια: St. John xx. 12. λευκοῖς καθεζόμενος.
 καιρός: Thuc. VI. 35 ἐν τῷ παρόντι.
 πάλπος: Thuc.
 κόρη: Theocr. XVIII. 2.
 λαβή: Plat. Soph. 231 C.
 μάξα: Hdt. VIII. 41.
 μερίς: Thuc.
 μήτηρ: Soph. Ant. 512.
 μοῖρα: Hdt. II. 135.
 ναῦς: Thuc. IV. 9.
 νεκρός: Hdt. IX. 85.
 νῆσος: Hdt. IV. 85.
 νόμισμα: Demosth. 1246.
 τῶδός: Hdt. V. 17, &c. ἐξ ἐναντίας—τὴν πρώτην: τὴν ταχίστην, &c.
 τοῖχημα: St. Luke xxii. 12.
 τοῖκιον: Hdt. VI. 97. St. John xvi. 32.
 οἰκία: Hdt. V. 20.
 οἶνος: Theocr. XIV. 15.
 πέλαγος (πόντος): Thuc. I. 98 ἐν τῷ Αἰγίῳ.
 περίοδος: Hdt. IV. 25.
 †πληγή: Hdt. III. 64. Æsch. Ag. 1394. St. Luke xii. 47.
 πυταμός: (χείμαρρος).
 †πύλη: St. John v. 2. προβατική.
 σκευή: Hdt. VII. 62. 72.
 στατήρ: Demosth.
 στρατός, (στράτευμα): πεζῷ, &c.
 ταμείων: Thuc. VI. 8 τῷ κοινῷ.
 τέχνη: χρηματιστική, ἱατρική, &c.
 τιμή: Thuc. I. 27 ἐπὶ τῇ ἴσῃ.
 τῶδωρ: St. Matt. x. 24.
 φυλακή: Polyb. I. 53.
 †χείρ: ἡ δεξιὰ, ἄριστερά, &c.
 χορδή: ἡ ὑπάτη.
 χρήματα: τὰ ἐμά, ὑμέτερα, &c.
 χρόνος: ἐν τῷ τότε, &c. τὸν αἰ.
 χωρίον: Hdt. V. 50. Thuc. V. 65
 ψῆφος: Plat. Lach. 184 D.

^a Fisch. ad Well. iii. 252 sqq.

b. The attributive genitive likewise is used without the substantive on which it depends, this being supplied by the context, or by the usages of language, especially *υἱός* or *θυγάτηρ* : so Ἀλέξανδρος ὁ Φιλίππου (*υἱός*) : Hdt. VII. 20.4 Λεωνίδης ὁ Ἀναξανδρίδου, τοῦ Λέοντος, τοῦ Εὐρυκρατίδου : Thuc. VI. 59 ἡ πατὴρ (θυγάτηρ) τε καὶ ἀνδρὸς (γυνή) ἀδελφῶν (κασσιγνήτη) τ' οὐσα τυράννων καὶ παιδῶν (μήτηρ) : Arist. Eq. 449 Βυρσίης τῆς Ἰππίου : so τὴν ἑμαντοῦ (sc. γῆν)—τὴν ἐπὶ Μέγαροι (δδόν) : so εἰς Αἰδου (οἶκον) ἐλθεῖν—ἐν Αἰδου (οἶκῳ) εἶναι : ἐκκλησίαν ἐποιοῦν ἐν (οἶκῳ) τοῦ Διονύσου, (Dem.)—εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν—εἰς τὴν (οἰκίαν) Κύρου ἐλθεῖν : Arist. Eq. 79 ἐν Κλωπιδῶν (δήμῳ) : G. T. Matt. i. 6 ἐκ τῆς (γυναικὸς) τοῦ Οὐρίου : John xxi. 2 οἱ (υἱοί) τοῦ Ζεβεδαίου.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἀνθραποι)—τὰ οἶκοι (πράγματα),—ἡ αἰριον, ἡ ἐξῆς (ἡμέρα),—τὴν ἄλλως (δδόν).

d. The attributive formed by a personal substantive (or pronoun) preceded by a preposition and the article, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, (*our contemporaries*) signifies, *a.* a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*. So Hom. II. μ, 137–140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περσέων) ἐδίδουσαν αὐτὶς σφισι λόγους· οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάγχυ κελεύοντες ὑπερβαλίσθαι, μηδὲ οἰδεύτων πᾶν πρηγμάτων, ἐπιτίθεσθαι· οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε ἵεναι καὶ τὰ δεδογμένα ποιεῖν, μηδὲ ὑπερβάλλεσθαι, *Otanes and those who voted with him—Darius and those who voted with him* : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, *Thales and his school*. *β.* Sometimes, but less frequently, the followers alone, without the person named. *γ.* The principal person named alone, (*i. e.* his essence, properties which constitute him) without his followers ; but it is not so used till the Attic dial. : Xen. M. S. III. 5, 10 οἱ περὶ Κέρροπα : Plat. Cratyl. 399 E οἱ ἀμφὶ Εὐθύφρονα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλέα. *δ.* With other nouns, the position, occupation, &c. of the persons denoted by the article : so οἱ σὺν τινι, οἱ μετὰ τινος, *the hangers on* ; οἱ ὑπὸ τινι, *the subjects of* ; οἱ ἀπὸ τινος, *assecia*,—οἱ ἐν ᾧσται, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θῆραν, οἱ ἀμφὶ τὸν πόλεμον : so in G. T. Rom. iv. 14 οἱ ἐκ νόμου.

Obs. 1. In G. T. the article with the attributive genitive sometimes signifies the followers &c. of any one ; 1 Cor i. 11 οἱ Χλόης, *of the house of Chloe* : cf. Rom. xvi. 10.

2. Here may be conveniently mentioned the use of the neuter adjective with or without the article. It is not necessary to suppose in every case, or even in most cases, an ellipse of *πρᾶγμα* or *χρῆμα* (§. 381. *Obs. 4.*), as the neuter gender, being a negation of the masculine and feminine, is the proper expression of impersonal notions ; it denotes abstract qualities or states, *i. e.* that are not in connection with any definite subject ; or if it is applied to personal notions, it is to bring forward some prominent quality of the whole body, keeping out of view the individuality of the subjects in which it resides. Thus it is used with or without the article (mostly without) to express,

a. Indefinite expressions of place or time, εἰς μέσον, εἰς ἐν, εἰς ταυτό, —the particular place being kept out of view ; so δεξιόν, ἐξάνυμον ; so τὸ πρῶτον.

b. Indefinite expressions of quantity, τὸ πολὺ—πολύ, ἐπὶ πολὺ, πόσον &c., so ἐν σμικροτάτῳ—τὸ σύμμερον or σύμμερον, without representing it as an attribute of any subject.

c. Indefinite expressions of quality or state, circumstances or material, possession &c. &c., as εἰς καλὸν ἤκει—εἰς δέον ἐλθεῖν—εἰς κοινὸν

ἀλγῶν : Plat. Symp. 186 D ἔστι ἔχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὀγρῷ; ναυτικόν, a navy : so G. T., as Matt. vi. 4 ἐν τῷ κρυπτῷ.

Obs. 2. We must not confuse these neuters with the adverbial accusatives, such as μέγα, which agree with the neuter notion of the verb to which they are joined. See §. 548. e. f.

Obs. 3. When the article is joined to these neuters it particularises the notion in its application to some particular point or thought, and thus gives it emphasis; thus in the verse of St. Matt. given above, ἐν τῷ κρυπτῷ has an emphasis, which κρυπτῷ by itself has not; σύμφερον, what is generally expedient; τὸ σύμφερον, that which is especially expedient.

d. The neuter article is used to individualise the abstract notion expressed by the neuter alone, and thus to give it a quasi personal real existence; thus

1. Abstract notions: τὸ καλόν, τὸ ἀγαθόν or τάγαθόν, the beautiful, the good, often in Plato, especially with αὐτό : ταῦτόν, the same; τὸ ἕτερον : and with ὅν, τὸ ἀνόμιμον ὅν, Plat.—τὸ εὐτυχές, luck; τὸ ἀναίσθητον, want of feeling; Hdt. VI. 14 τὸ κοινόν (the commonwealth) τῶν Σαμίων : τὸ ναυτικόν, seamanship; τὸ πρόθυμον=προθυμία Eur. Med. 178 : so Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον.

Obs. 4. These neuter adjectives may have a dependent genitive : Thuc. I. 68 τὸ πιστὸν τῆς ἀληθείας : so G. T. 1 Pet. i. 7 τὸ δοκίμιον τῆς πίστεως (see examples, §. 442. b.).

2. Thucydides abounds in neuter participles thus used for subst.; as, I. 36 τὸ δειδώς, fear, τὸ θαρσύν, confidence : Id. II. 63 τὸ τιμώμενον τῆς πόλεως, the honour paid to the state : Id. I. 142 ἐν τῷ μὴ μελετῶντι, in their not practising : Id. III. 43 ἐν τοιῷδε ἀξιούντι=ἐν τοιῷδε ἀξιώσει : Id. V. 9 τὸ ἐπὶόν, an attack : Ibid. τοῦ μένοντος=μονῆς : Id. III. 10 τῷ διαλλάσσοντι τῆς γνώμης. This answers to the English idiom, "his being afraid," &c.^a : Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Id. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry : Æsch. Ag. 1359 τοῦ δρώντος : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον) : Id. Cē. C. 1604 τὸ δρῶν (for ἡ δράσις) : Ibid. 1220 τὸ θέλον=θέλημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον^b. So Orest. 210 τῷ λίαν παρειμένῳ : Arist. Vesp. 900 κλέπτων βλέπει.

3. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion; as, τὸ κακόν, evil : τὰ κακά, the evils^c.

4. Collective names of persons : τὸ ἐναντίον, the enemy; τὸ ὑπήκοον, the subjects : τὸ ἄρσεν, the male sex, τὸ θῆλυ. Especially adjectives in ἰκόν : τὸ ληστικόν, the pirates^d, Thuc.; Hdt. VII. 103 τὸ πολιτικόν, the citizens—τὸ ὁπλιτικόν, τὸ οἰκετικόν (τὸ πεζικόν, non-Attic),—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἰππικόν, &c. Thuc. : so Hdt. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν : Id. VII. 157 τὸ τῆς Ἑλλάδος ὑγιαίνειν : so τὸ πολλόν=τὸ πᾶθος, or οἱ πολλοί, τὸ θεῖον, the Divine being=the Gods. Adjectives of this ending are also used in the plur. to express a series or circle of events or things; as, τὰ Τρωικά, the Trojan war; τὰ Ἑλληνικά, the Grecian history; τὰ ναυτικά, naval affairs : Demosth. 21 extr. τὰ συμμαχικά : Rom. i. 20 τὰ ἄδρατα τοῦ Θεοῦ.

5. The neuter article with a dependent genitive is used to express the abstract substantival notion which is suggested by the noun in the genitive, as τὰ τῆς τύχης, the events of fortune; τὰ τῆς πόλεως, the affairs of state, τὰ τοῦ πολέμου, the whole war : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν

^a Arnold Thuc. I. 36.

^b Herm. Trach. 195. Reisig in Aristoph. p. 143.

^c Stallb. Rep. 476 A.

^d Lobeck Pryn. 242.

θεῶν, *ea quæ a diis profisciscuntur* : Plat. Gorg. 458 B τὸ τῶν παρόντων, *present interests* : Demosth. 47, 28 τὸ τῶν χρημάτων, *money matters* : Ibid. 49, 32 τὸ τῶν πνευμάτων, *as it were the being of the wind* : Id. 122, 45 τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά ubi Bremi "*complectitur omnem Græcorum conditionem.*" G. T. 2 Pet. ii. 22 τὸ τῆς ἀληθοῦς παροιμίας : Acts xxiv. 22 τὰ τῆς ὁδοῦ. So in the historians, τὰ νινος ; as, τὰ Ἀθηναίων φρονεῖν, *a parte stare*. Also, τὰ τῆς ὀργῆς Thuc. : τὰ τῆς ἐμπειρίας Id. : τὸ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ νινος, *the custom, business of any one* : τὸ τῶν παιδῶν Plat. : τὸ τῶν ἀλίων Xen.—Trag. : τὰ τοῦδε, τὸ τῶνδε, seemingly for ὁδε, οἶδε.

6. The neuter article with a preposition and case is used in the same way, to signify the *general* position, circumstance, &c. of any person or thing. Τὰ διὰ πλείστον, *things at the greatest distance* ; τὰ τῆς πόλεως : τὰ ἐπ' ἐμέ, τοῦτ' ἐμέ, τοῦτ' ἐπ' ἐμέ, *quantum in me, te est*, τὸ ἐπ' ἐμοί. So τὸ πρὸ τοῦδε, *heretofore* ; τὸ ἐπὶ τούτῳ (τῷδε), *hereon* ; τὰ κατὰ τινα, *the position of any one* ; τὰ κατὰ νινος, *res alicujus* ; τὸ κατὰ τοῦτον, *ad hunc quod attinet* ; τὰ παρὰ νινος, *the orders of any one* ; τὰ περὶ τινα, *the circumstances*.

7. Sometimes in tragedy, and occasionally in prose, τάμα, τὸ ἐμόν, form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified ; as Plat. Theæt. 161 E τὸ ἐμόν, seemingly for ἐμέ : Id. Rep. 533 A τὸ γ' ἐμόν οὐδὲν ἂν προθυμίας ἀπολείποι. So also τὸ σόν. So Hdt. VIII. 140, 3 ὁμέτερον seemingly for ὑμῖς.

Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence ; as, ὁ τοῦ τῶν Περσῶν βασιλέως νιός—Κῦρος, ὁ τῶν Περσῶν βασιλεὺς, ὁ μέγας—Σωκράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνὴρ—Κῦρος, ὁ τῶν Περσῶν μέγιστος βασιλεὺς—ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος,

The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case ; for exceptions see §. 379., 380., 391. ; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal, (adjectival pronouns and numeral adj.) ; as, σοφὸς ἀνὴρ, τὸ ρόδον θάλλον, οὗτος ὁ ἀνὴρ, τρεῖς ἄνδρες.

Obs. The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur, vocatur, quem vocant*, and the English *so called* : Hdt. VI. 61 ἐν τῇ Θεράπῃ καλουμένη, *i. e. in urbe, quæ Therapne vocatur* : Isocr. ad Nicocl. 45 εἴ τις ἐκλέξει καὶ τῶν προσχόντων ποιητῶν τὰς καλουμένας γνώμας, *si quis excerptat præstantium poetarum quæ vocantur sententias* : Plat. Rep. 493 D ἡ Διομηδεῖα λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ ἂν οὗτοι ἐπαινώσιν, *Diomedea quæ dicitur necessitas est illi omnia fucere, quæcunque illi probarunt*^a.

Remarks : Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession are used as adj., and the word ἀνὴρ is added to them when the person is

^a Hoogen. Viger. p. 15.

viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession; as, ἀνὴρ μάντις, *a man who is by profession a prophet*; μάντις, *a man who acts as a prophet*. So ἀνὴρ βασιλεύς, &c. ἄνδρες δικασταί, στρατιῶται. In expressions of contempt ἄνθρωπος is used; as ἄνθρωπος γεωργός: Lysias p. 186, ὁ ἀνθρώπους ὑπογραμματίας: Plat. Gorg. p. 513 C διακόνους μοι λέγεις καὶ ἐπιθυμιῶν παρασκευαστὸς ἀνθρώπους: although it is sometimes used where ἀνὴρ is more usual; as, Xen. Cyr. VIII. 7, 14 πολῖται ἄνθρωποι. So also we find ἀνὴρ joined to national names, without any particular meaning; as, ἄνδρες Ἀθηναῖοι: and also in the sing.; ἀνὴρ Ἀθηναῖος, Ἀβδηρίτης. These personal nouns are joined with other words as adj., but mostly only in poetry, especially Ἕλλην, as masc., and in poets also as fem.; Eur. Iph. T. 342 Ἕλλην γῆ: Ἕλλας only fem.; as, Soph. Phil. 223 Ἕλλας στολή: also frequently in Hdt.; as, IV. 78 Ἑλλάδα γλώσσαν: VII. 22 Σάμη, πόλις Ἑλλάς: Id. Heracl. 131 στολή Ἕλλην. In Trag. we find other subst. used as adjectives: Æsch. Ag. 675 τύχη σωτήρ, as fem. for σώτειρα: Eur. Hipp. 1006 παρθένον ψυχὴν. So also the words of reproach in which abstract notions are applied to persons; as, ἀνὴρ φθόρος, ὁ ὄλεθρος ἐκείνος, &c. (§. 353. 1.)

Proleptic use of attributive Adjectives.

(For predicative uses of adjectives see §. 375. 5. For equivalents to the adjective see §. 433.)

2. An adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective together generally form a pleonastic predicative notion (see §. 375. 5., from which construction it differs in the adjective being already implied in the verb): Il. ξ, 6 εἰσέκε θερμὰ λοετρά θερμῆν: Æsch. Ag. 1258 εὐφημον, ὃ τάλαινα, κοίμησον στόμα (i. e. ὥστε εὐφημον εἶναι): Soph. Trach. 107, C. C. 1200 τῶν σὼν ἀδέρκτων ὀμμάτων τητῶμενος^a. (Cf. Virg. Æn. VII. 498.) Pind. Pyth. 51 μιν φίλον ἴσανεν (i. e. ὥστε φίλον εἶναι): Thuc. IV. 17 τοὺς λόγους μακροτέρους οὐ μηχανοῦμεν: Arist. Eq. 1362 ἄρας μετέωρον: Plat. Rep. 494 D ὑψηλὸν ἐξαίρει αὐτόν.

An Adjective with a Substantive which is in construction with a second Substantive; Enallage of case.

§. 440. When a single substantival notion is expressed by joining a substantive with another subst. in the gen., the attributive adj. (in poetry) frequently does not agree with the gen. to which it properly belongs, but with the other substantive^b; as, Od. ξ, 197 ἐμὰ κήδεα θυμοῦ, *the woes of my heart*: Pind. Ol. VIII. 42 B Πέργαμος ἀμφὶ ταῖς, ἥρως, χερὸς ἐργασίας ἀλίσκεται, *by the work of thy hands*: Id. Pyth. IV. 255 B ὑμετέρας ἀκτίνος ὄλβου, for ὑμετέρου ὄλβου ἀκτίνος (ἀκτὶς ὄλβου = λαμπρὸς ὄλβος): Id. Ol. XI. 5 ψευδῶν ἐνιπὰν ἀλιτόξενον (for ἐνιπὰν ψευδῶν ἀλιτοξένων, *reprehensionem mendacii adversus hospitem*; ψευδῶν ἐνιπή forms as it were one single notion): Id. Pyth. VI. 5 Πυθιόνικος ὕμνων θησαυρός: Æsch. Theb. 709 περιθύμους κατάρας Οἰδιπόδα: Id. Ag. 506 δεκάτῃ φέγγει τῷδ' ἔτους, *this light of the tenth year*. So Ibid. 96 πελάνῃ μυχόθεν (= μυχοῦ) βασιλείῃ, *the cake from*

^a ~~ἐκείνου~~. Protæg. 327 C. Valck. Diatrib. 205. Ellendt Lex. Soph. ad v. ἀδάκρυτος.

^b Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

the royal chamber : Soph. Ant. 793 νέος ἀνδρῶν ἐστραίον : Eur. Or. 225 ὁ βοστρήχων πυλῶδες ἄθλιον κῆρα : Id. Andr. 585 οὐρὸς παῖς παιδὸς (παῖς παιδός = νιός, *grandson*) : Id. H. F. 449 γραῖαι ὄνουν πηγαί (γραιαί (or γραιαί) δάκρυα) : Arist. Aves 1108 διῆς πτερωτὸς φλόγγος, for πτερωτοῦ διῆς : Id. Ran. 248 ἐνδρον ἐν βοθρῷ χόρειαν, for ἐνδρῶν ἐν βοθρῷ : Æsch. Ag. 53 δαμιολήρη πόνον ἐρταλίχων^a : Ibid. 152 νεαῖων τέκτονα σήμερον : Soph. Aj. 176 νίκας ἀκέραιον χάριν : Arist. Pac. 155 χρυσόχλωρον πέταγον φαλίον : Eur. H. F. 1039 ἀπτερος τέκνον ὀδὸς : Id. Troad. 564 καρέτομος ἐρημία νεανίδων : Soph. Trach. 817 ὄγκον ἐνέματος ματρῶν : Eur. Alc. 538 ἔστην πρὸς ἄλλην ἐστίαν : Id. Phœn. 343 γέρων ἔπακτον ἄταν : Æsch. Eum. 325 ματρῶν ἔγνημα φόνου^b.

Obs. 1. The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἔγνημα. The adjective naturally agrees with the latter, as ματρῶν. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκότου-φῶς, for instance, cannot form such a compound.

Obs. 2. It must be observed that the adjective and the substantive, with which it agrees, must, if referred to a person, be referred to the same person. Thus Æsch. Ag. 1474 κράτος ἰσόφυχον ἐκ γυναικῶν, if explained by this construction, would not mean, *your power from women of similar temper*, but, *the power of similarly-minded women*. If ἰσόφυχον refers to γυναικῶν, so must κράτος : the reason is, that if the adjective and substantive referred to different persons, there would not be so strong an affinity between them as to attract the adjective from the substantive, to which it properly belongs.

Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθός καὶ καλὸς ἀνὴρ—καλὰ πένδα, ἀμβρόσια, χρυσεία : or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοί—ἀγαθοὶ ἄνδρες : οὗτος δ' ἀνὴρ—ἀγαθός : τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj. : πολλοί, however, is often used as coordinate ; πολλὰ καὶ καλὰ ἔργα, where we usually say "*many great deeds*," *multa et præclara facinora*.

Substantival Adjective.—Adjectival Substantive.

§. 442. Substantival adjective : The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases :

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry) ; οἱ χρηστοὶ τῶν ἀνθρώπων : Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὖ φρονούντας τῶν ἀνθρώπων : Arist. Vesp. 95 τοὺς τρεῖς τῶν δακτύλων : Demosth. p. 44 τοῖς ἡμίσεσι τῶν ἱππέων : Aristoph. Pax 840 οὗτοι τῶν δωτέρων. The genitives are partitive.

b. The adj. is in the neuter sing., sometimes in the neuter plural : Od.

^a Klausen ad loc.

^b Bernh. 426.

ε, 277 ἐπ' ἀριστερὰ χειρὸς : Soph. Ant. 1265 ἐμὼν ἀνολβα βουλευμάτων : Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς : Id. VI. 113 τὸ τετραμμένον τῶν βαρβέρων : Id. I. 185 τὰ σύντομα τῆς ὁδοῦ : Id. V. 58 τὰ πολλὰ τῶν χωρῶν : Hdt. III. 154 τὸ πρόσω τοῦ μεγάρους. Frequently in Attic, ἐπὶ πολὺ, ἐπὶ μέγα with a Gen. : Thuc. I. 1 ἐπὶ πλείστον ἀνθρώπων : Id. I. 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεις : Ibid. 70 τῆς γνώμης τὰ βέβαια. G.T. Eph. vi. 12 τὰ πνευματικὰ τῆς ποτηρίας. Also τι, *aliquid*, and τί, *quid*? Thuc. IV. 130 ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει : Id. VII. 69 λαμπρότητός τι. (Cf. Soph. Ant. 1229 ἐν τῷ συμφορᾷ διεφθάρης) : Xen. Anab. I. 8, 8 καὶ ἦν ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἔξω μέσου ἡμέρας Id. Cyr. V. 3, 53 : IV. 4, 1 : Id. Anab. I. 9, 26 ἔρτων ἡμίσεια : Plat. Legg. p. 806 C ἡμῖσι βίου (but generally ἡμῖσις is in the same gender as the substantive) : Id. Apol. p. 41 C ἀμήχανον ἀν εἴη εὐδαιμονίας, *an inexpressible piece of luck* : Id. Rep. p. 405 B τὸ πολλὸν τοῦ βίου : Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βιώτου πολύπονον). So many phrases with πᾶν ; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφαινεῖσθαι : Thuc. VII. 55 ἐν παντὶ ἀθυμίας : Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι : Demosth. p. 29, 3 εἰς πᾶν προελήλυθε μοχθηρίας. So πολλὸν τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen. : Soph. Œ. R. 771 τοσοῦτον ἐλπίδων : Hdt. I. 84 τοῦτο τῆς ἀκροπόλεως : Id. VII. 38 ἐς τοδα ἡλικίης : Thuc. I. 49 ξυνέπεισον ἐς τοῦτο ἀνάγκης : Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν : Id. VII. 36 ὥπερ τῆς τέχνης : Xen. R. Eq. IV. 1 ἐν τοιούτῳ τῆς οἰκίας : Id. Anab. I. 7, 5 ἐν τοιούτῳ τοῦ κυνδύου : Isocr. de Pac. p. 165 C εἰς τοῦτο γὰρ τινες ἀνοίας ἐληλύθασιν ; Plat. Gorg. p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ : Demosth. p. 51 princ. εἰς τοῦθ' ὕβρεως ἐληλυθεν : p. 33, 47 εἰς τοῦθ' ἦκει τὰ πράγματα αἰσχύνῃς : Id. p. 20, 8 καιροῦ —πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj. : Soph. Œ. C. 923 φωτῶν ἀθλίων ἰκτηρία, for φῶτας ἀθλίους ἰκτηρίους : Eur. Phœn. 1500 ἀβρὰ παρηίδος : Xen. Cyr. VIII. 3, 41 ἦκει δὲ τις ἡ τῶν προβάτων λευκωμένῳ φέρον ἡ τῶν βοῶν κατακεκρημνισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

c. The subst. is in the sing., and the adjective of quantity, which should be in the neut., agrees with the gender of the subst. ; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολλὸν τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἡμῖσις is very often so used. So also πολλὸς, πλείων, πλείστος, and other superlatives ; ὁ ἡμῖσις τοῦ χρόνου : Æsch. Ag. 1300 ὁ ὑστατος τοῦ χρόνου : Id. Eum. 422 ἡμῖσις λόγου (λόγος Dind.) : Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς : Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἡμῖσιον : Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν : Id. III. 105 τὸν μὲν πλέω τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται : Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρίταξε : Xen. Cyr. III. 2, 2 πολλὴ τῆς χώρας : Isocr. Evag. p. 197 τὸν πλείστον τοῦ χρόνου.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be ; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη αἰὲς τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν : Plat. Symp. p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρίη τῶν ἡμερέων. So Soph. Œ. R. 1230 τῶν δὲ πημονῶν μάλιστα λυποῖσ' αἱ φανῶσ' αὐθαίρετοι for πημόναι αἱ : Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

e. Adjectival substantive. (See also §. 435. c.) A favourite construc-

^a Stallb. ad loc.

tion of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him; and this may be an expression of *reverence*, as Δίος κράτος; or *affection*, as Ἰσμήνης κἀρα; or *awe*, as ἱππομέδοντος σχῆμα; or whatever feeling may be excited by the person or thing spoken of. So κράτος was especially applied to the gods: Æsch. Eum. 27 Ποσειδῶνος κράτος: Eur. Hec. 88 Ἑλένου ψυχὴν ἢ Κασάνδρας, *the inspired Helenus*: Ibid. 130 Λέκτρα Κασάνδρας—Ἀχιλλείας λόγχης, *the bride Cassandra—the warrior Achilles*. So Id. Hipp. 794 Πυθῆος γῆρας, *the old Pithæus*: Æsch. Prom. 1090 μητρός σέβας, *honoured mother*. So also Id. Prom. 898 παρθέναν Ἰοῦς, *the virgin Io*: Eur. Hec. 1210 Ἑκτορος δόρυ: Id. Or. 991 Μυρτίλου φόνον: Æsch. Theb. 488 ἱππομέδοντος μεγάλῳ σχήματι καὶ τύπῳ: Arist. Vesp. 418 Θεώρου θεοσεχθρία. So in Epic, especially the words βία, ἰς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic: Αἰνείας βίη. So also Pind. and Trag.; as, Κάστορος βία, Τυδείας βία, Πολυνείκεος βία—ἰς Τηλεμάχου, ἰς ἀνέμου: Il. φ. 356 ἰς ποταμοῖο, *the mighty river*: (so Virg. Æn. IV. 133 *odora canum vis*: Lucr. VI. 1220 *fida canum vis*:) μένος Ἀλκινόοιο, Ἄρηος, ἀνέμου, ἡελίου—σθένος Ἥετίωνος. So Pind.: σθένος ἱππῶν, ἡμίονων: Il. β. 851 Παφλαγόνων δ' ἡγεῖτο Πυλαίμενος λίσσιον κῆρ. So Hesiod. Scut. 144 ἐν μέσῳ δὲ δράκοντος ἐπὶ φόβος, *the dreadful dragon*. (So Virg. Æn. XI. 406 *artificis scelus*.) So Pind. Isthm. IV. 32 αἰχμῇ Κάστορος: Ibid. 53 Αἰάντος ἀλκάν: Ibid. 1375 τέκνων ὄφης=τέκνα ὀρώμενα. (So Virg. Georg. IV. 111 *tutela Priupi*.) So also Soph. C. 717 παῖδες βλάστας=παῖδα βλαστάνοντα. In the tragic and lyric authors δέμας is thus applied to a person of high dignity, or majesty, or beauty: Eur. Hec. 713 ἀλλ' εἰσὼρῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος: κἀρα, ὄμμα, *to objects of love*: Soph. C. T. 1235 τέθνηκε θεῖον Ἰοκάστης κἀρα: Id. Trach. 527 τὸ δ' ἀμφιμεικρὸν ὄμμα νύμφας ἔλειπὼν ἀμμέει. So Id. Or. 1082 δὲ ποσειδῶν ὄνομ' ὀμιλίας ἐμῆς χεῖρε: Soph. Elect. 1241 ἀχθὸς γυναικῶν, *the hateful women*. So in prose and poetry χρῆμα, to express size: Hdt. I. 36 σὺς χρῆμα μέγα: Arist. Vesp. 932 ἐλέπτον τὸ χρῆμα τῶνδρός: Theocr. XVIII. 4 μέγα χρῆμα Λακαινῶν: Eur. Hipp. 646 θηρῶν δάκη, *bestiæ mordaces*. The attributive adj. is also used in this way: Eur. Alc. 971 Ὀρφεῖα γῆρυς, *the melodious Orpheus*. Things are sometimes periphrased in this way. See some of the instances above, and so πυρὸς σέλας, *bright fire*: Arist. Nub. 2 χρῆμα τῶν νυκτῶν: Eur. Phœn. 307 παρηίδων ὄρεγμα, *the outstretched cheek*: Æsch. Choeph. 426 χέρος ὀρέγματα: Eur. Alc. 911 σχῆμα δάμων: Id. Hec. 619 σχῆματ' οἰκῶν: Soph. Phil. 952 σχῆμα πέτρας: Æsch. Pers. 543 εὐνὸς λέκτρων: Eur. Med. 1136 τέκνων γονή. So Id. Ion 113 καλλίστης προπόδευμα δάφνης, *O most beautiful laurel that servest*.

Obs. 1. So G. T. 1 Tim. vi. 17 ἐπὶ πλοῦτου ἀδηλόγητι: Rom. vi. 4 ἐν κακότητι ζωῆς.

f. So also a substantive is used for a participle with the substantive, which should depend on it, in the genitive; as, Soph. C. 1069 ἀμβασὶς πῶλον, =οἱ ἀναβαίνοντες πῶλους.

Obs. 2. The difference between these forms and those given in §. 435. c. is, that in the former the principal subet. supplies the adjectival notion, ~~the~~ the dependent substantive in the genitive.

The Article.

§. 443. Of all the adjectival attributives the article *ὁ, ἡ, τό*, is the most important; to understand its nature we must trace it back to its original demonstrative force.

It had originally—1st, a demonstrative—2nd, a relative force.

The Article ὁ, ἡ, τό, as a Demonstrative.

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it: there are however in Homer some instances of an approach to the Attic use of it, though it is laid down that Homer never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun: in this case it may be construed either as *ὃς*, or *οὗτος*, or *ἐκεῖνος*, or *αὐτός*, *Is*: Il. α, 9 *ὁ γὰρ βασιλῆϊ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὥρσε μακρὴν*: Id. 12 *ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν*: Id. 29 *τὴν δ' ἐγὼ οὐ λύσω*: Id. 43 *ὥς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων*: cf. Id. 47. 55. 57. 58: Od. α, 9 *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ*: Il. ι, 106 *ἐξέτι τοῦ ὅτε, that time when*.

3. It is used as an adjectival pronoun, to which a relative sentence refers: when thus used it is generally put after its subject: Il. ε, 320 *οὐδ' οἶδς Κασσάνδρην ἐλήθετο συνθεσίων τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης*: Od. β, 119 *ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἐσθλὰς, κέρδεά θ', οἷ', ὅσπῳ τιν' ἀκούομεν οἰδὲ παλαιῶν, τάων, αἱ πάρος ἦσαν ἑὺπλοκαμίδες Ἀχαιοί*: Od. κ, 74 *οὐ γὰρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν*, So frequently *ἡματι τῷ ὅτε*.

Obs. 1. In the Homeric phrases of 'Ο—τόν, 'Ο—τῆς, 'Ο—τῷ, 'Ο—τῶν, 'Ο—τῆσιν, 'Ο—τούς, the article has nearly the sense of *ἕτερος*: Il. κ, 224 *σύν τε δὺ' ἐρχομένῳ, καὶ τε πρὸ δ τοῦ ἐνόησεν*, *this one* (the one) *perceives it before that one* (the other). When the nom. stands after the oblique case *γέ* is joined to it. The article here ought properly to be accented, but this is generally omitted.

4. The demonstrative force is less strong where the article is joined to a substantive without any relative sentence; but it serves in this case to bring the thing definitely before us, as something known, or spoken of before. When an adjective accompanies the substantive the article lays emphasis on it: Il. λ, 607 *τῷ μῶ κεχαρισμένῳ θυμῷ*: there is an emphasis intended to be laid on *θυμῷ*. In many passages the substantive stands in apposition with the demonstrative: Il. α, 20 *παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἀποινα δέχεσθαι* (*these things—sc. the ransom*): Id. 33 *ὥς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, the old man before mentioned*: cf. 380: Id. 35 *πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραῖός*: Il. η, 412 *ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν, that sceptre—the well known sceptre*: Il. δ, 1 *οἱ θεοί, those who are gods*, in opposition to those who are men: Il. ζ, 467 *ἄψ δ' ὁ πᾶς, he, who is a boy*, in opposition to Hector: (Il. ε, 554 *οἷω τῷγε λέοντε δύω ὄρεος κορυφῇσιν ἐτραφέτην*, here the *τῷγε* refers to both, and is substantival for *τῷγε, οἷω λέοντε δύω* &c. :) Il. λ, 637 *Νέστωρ ὁ γέρων, that old man, whom every one knows*. So Il. α, 11 *τὸν Χρῦσιν ἀρητῆρα*: Il. φ, 317 *τὰ τεύχεα καλὰ, those arms so beautiful*: Od. φ, 10 *τὸν ξείνον δύστηνον, that stranger,*

so wretched, pointing to Ulysses : Od. ι, 378 ὁ μοχλὸς ἐλπίος, *that*—mentioned above, 319 sqq. : Il. ψ, 325 καὶ τὸν προὔχοντα δοκεῖ, for τὸν δὲ ἕτερον τὸν προὔχοντα : Il. ρ, 80 τὸν ἀριστον, *he who is the best* : so οἱ ἄλλοι, *these the others* ; τὰλλα, *this the rest* : Il. α, 107 αἰεὶ τοὶ τὰ κακ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι : Ibid. 70 δε ἦδη τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρὸ τ' ἐόντα, *that which is, was, will be* : Ibid. 167 ἦν ποτε δασμὸς ἱκται, σοὶ τὸ γέρας πολὺ μείζον &c., *that, which is by far the most honourable gift*, as Achilles points to that which Agamemnon already had received : Ibid. 217 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, *that anger of thine which* &c. : Ibid. 340 τοῦ βασιλῆος ἀπηνέος, *this hateful monarch*.

Obs. 2. The article is used as semi-demonstrative in Homer :

a. With an adjective and substantive when an emphasis is to be laid on the adjective (see above 4.) : Od. π, 203 τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἔστο.

b. When a pronominal dative is placed between the article and substantive : ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν. So frequently τὸ δὲ οἱ ὄσσε : Il. β, 217 τὸ δὲ οἱ ὦμω : Od. κ, 559 τὸν δὲ σφιν ἄνακτα, the article bespeaks attention to the substantive, and by contrasting it with the pronoun gives an emphasis to the phrase.

c. When persons known or already spoken of are introduced : Il. α, 33 ὁ γέρων.

d. With other nouns, but more rarely : Il. σ, 574 αἱ δὲ βόες κ. τ. λ. see line before.

e. In a quasi-possessive sense : Il. δ, 399 ἀλλὰ τὸν υἱὸν γείνατο, *his son* : Od. λ, 492 μοὶ τοῦ παιδός, *that son of mine*.

f. With cardinal numerals : Od. ν, 110 ἡ δὲ μὲ οὐκ ἔπαυετο, *but one ceased not*.

g. With comparatives : οἱ πλέονες, *the more* : so with ἕτερος, πρῶτος, &c.

h. With substantives used collectively : Il. ι, 320 κάρθαν' ὅμως ὁ τ' ἄεργος—ἀνὴρ ὁ τε πολλὰ ἔοργώς : Od. ρ, 218 ὡς αἰεὶ τὸν ὁμοιον ἀγεί θεὸς ὡς τὸν ὁμοιον.

i. So with participles : ὁ νικηθείς, *the vanquished* ; τῷ νικήσαντι, *the victor* ; τὰ τε ἐόντα, *the universe*.

j. Sometimes with plural adjectives used as substantives : οἱ ἀριστοί, οἱ ἄλλοι.

k. So with adverbs : τὰ πρῶτα—τὸ τρίτον—τὸ πάρος—τὸ πρῖν.

Obs. 3. Many of these also are found in later writers. So where emphasis is to be laid on a notion as something known or mentioned before, where in English we use an emphatic *the*, or *that*, *these*, or *those* : Plat. Prot. 334 D ἐπιλανθάνομαι περὶ οὗ ἦν ὁ λόγος : so ἄνδρες ἴωμεν ἐπὶ τοὺς ἀνδρας (Xen.) : Eur. Orest. 418 δουλεύομεν θεοῖς ὃ τι ποτ' εἰσὶν οἱ θεοί, *these gods* : Demosth. 765, 4 τοὺς νόμους ἡγεῖτο νόμισμα τῆς πόλεως εἶναι : Soph. Aj. 714 πάνθ' ὁ μέγας χρόνος μαραινει, *that mighty time* : Thuc. I. 11 οἱ Τρῶες τὰ δέκα ἔτη ἀνταίχον, *those ten years*. So of something existing or expected : Id. II. 86 βουλόμενοι τὴν ναυμαχίαν ποιῆσαι : Id. I. 12 ἐκπίπτοντες ἔκτισον τὰς πόλεις, *the now existing cities*. So of some possession : Xen. An. I. 8, 2 Κύρος καταπδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε : here the article must be translated *his*.

Obs. 4. In G. T. also the article is used in this semi-demonstrative force : Rev. iv. 7 τὸ ζῶον—τὸ πρόσωπον, (*his face*) : 1 Cor. x. 4 τότε ὁ ἔπαινος γενήσεται ἐκάστῳ, *to each shall be his praise* : Rom. xi. 36 αὐτῷ ἡ δόξα, *the praise*

belonging to him : Id. iv. 4 ὁ μισθός, *his reward* : Acts xxvii. 38 τὸν σίτον, *the corn with which the ship was laden* : Luke iv. 20 τὸ βιβλίον, *the book* (see v. 17) : Joh. iii. 5 τὸν νικητῆρα : sc. which was standing there : Rev. xx. 4 τὰ χίλια ἔτη, *the thousand years* (Millennium) : James ii. 25 τοὺς ἀγγέλους, mentioned in the history. So we generally find the article used to refer to known parts of history, or prophecy, or doctrine : ἡ κρίσις, *the judgment* ; ἡ γραφή, *the scripture* ; ἡ σωτηρία, *salvation*.

5. In the Post-Homeric writers also, ὁ, ἡ, τό has frequently its full demonstrative force. In Hdt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer : Æsch. Suppl. 443 ἡ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν, πῶς ἔστ' ἀνάγκη : Ibid. 1055 ὁ τι τοι μόρσιμόν ἐστίν, τὸ γένειοι' ἄν : Id. Agam. 7 κάποιδα—ἀστέρας, δταν φθίνωσιν, ἀπολάς τε τὸν : Id. Eum. 690 ἐν δὲ τῷ, *in this* : so Ibid. 814 ἐκ δὲ τοῦ, *from this* : Soph. Cē. T. 200 τὸν (sc. Ζεῦ πάτερ, ὑπὸ σφ' φθίσον κεραυνῷ. So especially with the particles, μὲν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic) : Soph. Cē. R. 1082 τῆς γάρ (of her), πέφυκα μητρὸς (in apposition), *as my mother* ; sometimes also with prepositions ; as, πρὸς δὲ τοῖσι, πρὸς τῷ, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases :—

a. Τό, *therefore* (as Il. p. 404.) : τό γε Plat. : τὸ δέ at the beginning of a sentence, *whereas*, very frequently in Plato : ὁ μὲν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently : Thuc. I. 81 τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή : Demosth. p. 18, 3 ὁ μὲν γάρ—θαναστότερος νομίζεται : Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν : Id. p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So also, ὁ μὲν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it : Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει δ' Ἀριστογείτων : also in Plur. ; as, Id. VIII. 77 : τῇ, τῇδε, *hac, there, here, on this side, wherefore* : τῷ, sometimes in Attic poets, as in Homer very frequently : thus also Plat. Theæt. p. 179 D τῷ τοι, ὃ φιλεῖ Θεόδωρε, —σκαπτίον. With prepos., as, ἐκ τοῦ, *hence* : διὰ τό, *wherefore*, Thucyd.

Obs. 5. This may suggest an explanation of the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative ; as, Thuc. I. 6 ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σιδηρὸν κατέθεντο, *omnium primi* (but see §. 139. 4.) : and of the adverbial formulas, πρὸ τοῦ (προτοῦ), *before*, almost always in the sense of *ante illud modo definitum tempus* : cf. Hdt. I. 103., III. 62. Plat. Alcib. II. p. 109 E ; and frequently the accus. is used with καὶ at the beginning of a sentence in a demonstrative force : Xen. Cyr. I. 3. 9 καὶ τὸν κελεύσει δοῦναι, *et eum* ; but in the nom. καὶ ὅς, καὶ ἡ, καὶ οἱ, are used.

b. In the formula, τὸν καὶ τόν, τὸ καὶ τό, *the one or the other, this or that, τὰ καὶ τά, varia, bona et mala*, these serve to signify indifferently any variety of objects : Pind. Olymp. II. 53 ὁ μὲν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν καιρὸν, *variarum rerum opportunitatem* : see Dissen T. II. p. 32. et ad Nem. I. 30 ; but far more usually in prose : Lysias p. 157, 21 καὶ μοι κἀκεῖ τὸν καὶ τόν : Demosth. p. 128. §. 68 ἔδει γάρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. The nomin. sing. ὅς καὶ ὅς occurs Hdt. IV. 68. So G. T. I Cor. xi. 21 ὅς μὲν πεινᾷ, ὅς δὲ μεθύει, and also in the accus. S. Matth. xxi. 35 ὃν μὲν ἵδμεν, ὃν δὲ ἀπίκτειναν.

c. Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἶος, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic ; as, Protag. p. 320 D ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται : Id. Rep. p. 469 B ταῦτα δὲ ταῦτα νομοῦμεν καὶ ὅταν τις γῆρα ἢ τινη ἄλλῃ τρόπῳ τελειότητι τῶν ὅσοι ἀν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι : Ibid. p. 509 E λέγω

δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὕδασι πνευμά τε καὶ λεία καὶ φανὰ ξυνέστηκε : Id. Sophist. p. 241 E εἴτε μμημάτων εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὄσων περὶ ταῦτά εἰσι^a : Id. Phæd. p. 92 D ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐκωνυμίαν τὴν τοῦ δ' ἔστιν (abstract notion). This construction is also used as a periphrasis for an indefinite object, especially in the orators : Lysias p. 733 ταῦτ' οὖν ὡς ἀληθὴ ἔστι, τὸν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τὸν ἄλλον Πλαταιέων ὅσοις προσήλθον, καὶ τὸν, ὃς ἔφη δεσπότης τοῦτου εἶναι, μάρτυρας παρέξομαι : Demosth. p. 613, 9 σώζειν ὑμῖν τοὺς τοιούτους, ὃ ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, ὡς περ οὗτος.

d. In the construction οἱ μὲν—οἱ δέ, which properly signify *some here—some there, part—part*. This is found in Homer, and is very common both in prose and poetry. The use of the sing. ὁ μὲν—ὁ δέ is post-Homeric : very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, τῇ μὲν—τῇ δέ, partim—partim. So Ephes. iv. 11 ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ κ. τ. λ. It is also joined with this formula, ὁ μὲν τις—ὁ δέ τις, *alius quis—alius quis*, properly, *any one here—any one there*; when the contrasted persons are uncertain or indefinite : Xen. Cyr. VI. 1, 1 ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσήγον οἱ μὲν Καδοσίους αὐτοῦ μένειν δεομένους, οἱ δὲ Ὑκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν : here several individuals are signified by the indefinite singular τις : Plat. Phileb. p. 13 C τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δὲ τινὰς κακὰς : Euthyphr. p. 12 A τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο : interchanged with ἄλλος : Id. Legg. p. 658 B εἰσὶς που τὸν μὲν τινα ἐπιδεικνύειναι βραχυδίαν, ἄλλον δὲ καθαυδίαν, τὸν δὲ τινα τραχυδίαν : with τις preceding ; Id. Gorg. p. 499 C ἡδοναὶ τινὲς εἰσιν αἱ μὲν ἀγαθαί, αἱ δὲ κακαί^b.

e. δ, ἡ, τό is used also as an attributive with a demonstrative force in all the post-Homeric writers. Thus of objects well known, or mentioned before : Plat. Rep. p. 329 E τὸ τοῦ Θεμιστοκλέους εἶδος ἔχει ὅς τῳ Σεριφίῳ (Seriphio isti) λουδορουμένῳ—ἀπεκρίνατο : Id. Charmid. p. 155 D ἐνόμισσα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, ὅς εἶπεν ἐπὶ τοῦ καλοῦ λέγων παιδὸς κ. τ. λ. (alluding to the well known story^c) : Demosth. p. 850, 19 ἐξήτει με τὸν ἄνθρωπον (sc. Milyam, istum hominem) : so frequently in this orator : Id. p. 90, 3 ἐχθρὸς ὑπάρχων τῇ πόλει (Athenis, huic urbi) Φωκίππος : Theocrit. VIII. 43 ἐνθ' ἃ καλὰ παιὶς ἐπινίσσεται : Ibid. 47 ἐνθ' ὃ καλὸς Μῶλων βαίνει ποσσίν.

Obs. 4. The forms ὁ ἡ, οἱ αἱ, would properly be oxyton when used demonstratively, but they more generally are written without an accent.

Obs. 5. There are some passages in G. T. Matt. i. 26, John vii. 17. 40, Acts xxvi. 10, Mark xiii. 20. Acts ix. 2, where the article is held by some to have a purely demonstrative force of *this* or *that* ; but on examination it will be seen that it is to be accounted for by some one of the usages given above, Obs. 2.

The Article δ, ἡ, τό, as a Relative Pronoun.

§. 445. I. In the Homeric dialect, the demonstrative δ, ἡ, τό frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ : Il. α. 125 ἀλλὰ τὰ μὲν πολλὰν ἐξεπράβουμεν τὰ δέδασται. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

^a Stallb. ad loc.

^b Stallb. ad loc.

^c Heindorf p. 62.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀτάνης εἶπε—λελέχθω καὶ μοι ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, *quæ dico*.

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. Cē. T. 1379 δαιμόνων δ' ἐγὼ λαμβ' ἱερά, τῶν ὁ παντλήμων ἐγὼ—ἀπεστέρησ' ἐμαντόν: but there is no such reason in Æsch. Eum. 336 θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν, or in Soph. Phil. 707.

Obs. In G. T. there does not seem to be any instance of this use of the article.

** The meaning and use of ὁ, ἡ, τό, as the Article proper.*

§. 446. The article ὁ, ἡ, τό, afterwards lost its demonstrative force almost entirely, though traces of it are perceptible in all its uses. A noun conveys of itself merely the notion of the object signified, without any particular application or limitation thereof; when it is desired for any reason (real or imaginary), whether in the nature of the thing or suggested by the context, or by common sense, to particularise this notion, the article is used, to denote that it is viewed as an individual, and especially as an individual distinct from all other members of its class; (this usage of the article was not fully developed till the æra of Attic prose:) but as not only a single person but also a class may be considered as an individual, there hence arises a double and seemingly contrary use of the article, to particularise or generalise and this both with singular and plural nouns.

α. With a singular noun to denote an individual member of a general class, contemplated as such by the speaker—numerical unity, actual individuality: ὁ ἄνθρωπος, *the man*, as distinct from other men; with a plural to denote the members of a class viewed as distinct from it: οἱ ἄνθρωποι, *the men* (of whom I am thinking), distinct from other men.

β. To express the notion of the whole and all its parts conceived of as an individual—generic existence, collective unity, ideal individuality; as, ὁ ἄνθρωπος θνητός ἐστι, *the man* (=all men) *is mortal*. The plural noun denotes the whole class by its parts, to which the article gives an individual collective character: οἱ ἄνθρωποι, *men* (considered collectively): Plat. Legg. 680 C οὐ σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξενικοῖς ποιήμασιν. The singular either puts forward the individual as the type of the whole class, or (which

* Ellendt Lex Soph. ad voc. ὁ.

is the better way of looking at it) expresses the generic notion to which the article gives a distinct individual character : $\delta \text{ ἄνθρωπος}$, *a man* (the animal man) *is mortal* : $\delta \text{ παῖς}$, *the child* (as a class) $\pi\acute{\alpha}\nu\tau\omega\upsilon\theta\eta\rho\acute{\iota}\omega\upsilon\iota\omega\iota\epsilon\sigma\tau\acute{\iota} \delta\upsilon\sigma\mu\epsilon\tau\alpha\chi\epsilon\acute{\iota}\rho\iota\sigma\tau\omicron\upsilon$.

Obs. Hence the uses of the article may be thus stated :

- a. To express the whole.
- β . To express some definite part, either as opposed to the whole, or to some other part.
- γ . When the notion is particularised, either by the usages of thought or of speech, or by the context, or by the speaker or writer.

Remarks on the Indefinite Article.

1. The English indefinite article *A* is also used either to signify "all," but without the definite sense of generic individuality, where in Greek the substantive alone is frequently used—*a man*, ἄνθρωπος : or an individual, but not spoken of in a definite manner, *a man*—*any man*, where in Greek the indefinite $\tau\acute{\iota}\varsigma$ is often used : $\gamma\upsilon\eta \tau\acute{\iota}\varsigma \delta\rho\mu\iota\upsilon \epsilon\acute{\iota}\chi\epsilon$ (or $\epsilon\acute{\iota}\varsigma$ in G. T. Matt. viii. 19 : $\epsilon\acute{\iota}\varsigma \gamma\rho\alpha\mu\mu\alpha\tau\epsilon\acute{\iota}\varsigma$). But sometimes the indefinite article is added ; as, Soph. Cē. R. 107 $\tau\omicron\upsilon\varsigma \alpha\upsilon\tau\omicron\acute{\iota}\omicron\upsilon\tau\alpha\varsigma \tau\omega\acute{\alpha}\varsigma$: $\tau\acute{\iota}\varsigma$ in this case is generally placed after its substantive.

2. The article is not used where merely the indefinite notion is to be expressed without any direct mention of or reference to any other distinctive notion. It is omitted for various reasons, and very arbitrarily ; but where it is found it is never altogether otiose. The substantive without the article often practically expresses the same notion of a whole class or a single individual as with it ; but in the one case it would be distinctively marked as such, in the other it would not. It always lays an emphasis, more or less, on the word, and thus we find it sometimes omitted or inserted contrary to our expectation, according to the view of the speaker or writer. Thus in Soph. Cē. C. 780 $\lambda\acute{o}\gamma\eta \mu\acute{\epsilon}\nu \epsilon\acute{\sigma}\theta\lambda\acute{\alpha}$, $\tau\omicron\iota\sigma\iota \delta' \epsilon\rho\gamma\omicron\upsilon\sigma\iota\upsilon \kappa\alpha\tau\acute{\alpha}$, it is found in one part of the sentence and not in the other, though seemingly quite parallel, but in reality there is an emphasis on the latter clause. So G. T. Rom. i. 21 $\gamma\acute{\nu}\omicron\upsilon\tau\epsilon\varsigma \tau\omicron\upsilon\iota\upsilon \Theta\epsilon\acute{o}\nu$ (*the true God*) $\omicron\upsilon\kappa \acute{\omega}\varsigma \Theta\epsilon\acute{o}\nu$ (as the supreme Being, God in the abstract) $\epsilon\acute{\delta}\delta\epsilon\varsigma\alpha\sigma\alpha\iota\upsilon \alpha\upsilon\tau\omicron\upsilon\iota\upsilon$.

The Article with Collective, Abstract, Material and Personal Nouns.

§. 447. 1. With collective names of persons and things, it represents the substantival notion (a) as a definite individual ; particularised either (a) by its own nature, as $\delta \text{ Θεός}$, $\delta \text{ ἥλιος}$, $\eta \text{ γῆ}$, or (b) by the usages of thought, as $\omicron\iota \text{ Θεοί}$, the gods of mythology ; $\eta \text{ νόσος}$, the plague of Athens (Thuc. II. 59) ; or (c) the usages of speech, as $\delta \text{ παῖς}$, *the slave* ; or when the speaker wishes to emphasise the notion ; or (d) by the context, as where the notion has been before mentioned or implied ; (β) as a definite class, as $\delta \text{ ἄνθρωπος}$, *mankind* ; or type of a class, as $\delta \text{ γεωργός}$, *the farmer* ; and as a class comprehends all its parts logically distributed, it follows that the article is

also used (e) distributively (*each or every*); as, Xen. Anab. I. 3, 21 προσαιτούσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμῶν πᾶσι δώσειν, οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ (*every month to every soldier*);—(f) when any thing is represented as comprehended under the head of all that is requisite or possible in certain circumstances; as, Xen. Anab. VII. 6, 23 ἔδει τὰ ἐνέχυρα τότε λαβεῖν, *all which the present state of affairs required*: Ibid. 2, 8 ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις (*with the requisite horses*) ἐπὶ τὸ στράτευμα: Plat. Menex. 235 A ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες, κάλλιστά πως τοῖς ἐνόμασι ποικίλλοντες, ῥοητεύουσιν ἡμῶν τὰς ψυχὰς.

Obs. 1. The article is sometimes used in a possessive sense to particularise the notion as belonging to some one: Theocr. III. 52 ἀλγὺν τῶν κεφαλῶν: Plat. Theæt. 198 B πρόσχει τὸν νοῦν.

2. Naturally the article need not be used when the noun is not individualised. a. Thus in the usages of every day speech, when the object is singular in its nature and yet so familiar as not to need distinguishing from others, as πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνὴρ, πατρίς, πόλις, ἄστυ, ἀγρός, γῆ, οἶκος, &c. and this even when a relative follows, Xen. Cyr. III. 3, 53 περὶ γῆς ἐν ᾗ ἔφυτε, καὶ οἴκων ἐν οἷς ἐτράφητε: or where it is wished to represent a notion as thus familiar. So ψυχή, σῶμα, and the parts thereof, unless there is some reason for particularising them more specially; as, πλοῦτος ἕνεκα σώματος ἐστὶ καὶ σῶμα ψυχῆς (Plat.): Xen. Cyr. II. 3, 18 ἐπαιὼν τῶν μὲν μηρῶν, τῶνδε δὲ χεῖρας, τῶν δὲ κνήμας, τῶν δὲ καὶ ἐπικνυπόντων—τοὺς τραχήλους καὶ τὰ νῶτα, which were thus exposed to the view.

Obs. 2. We may illustrate this by our own phrase *going to town*, when in reality we mean *the town par excellence*.

b. When two or more nouns are so joined together that they together form a compound notion and lose their separate individuality, as παῖδες καὶ γυναῖκες. So Ἕλληνες καὶ βάρβαροι (Xen.): Plat. Rep. 574 γέροντός τε καὶ γράος. So with abstract nouns: Plat. Phæd. 67 λύσις καὶ χωρισμὸς τῆς ψυχῆς=θάνατος: but in Ibid. 64 ἡ τῆς ψυχῆς ἀπαλλαγή.

c. When the collective noun is used almost as a singular or proper name, personifying the thing signified, as Ἥλιος, Γῆ, so Οὐρανός, Θάλασσα, Ἄνεμος, Σελήνη, Αἰὼς. So Βασιλεύς, as the usual term for the King of Persia; or when the noun is used as a general designation of some office, as λοχαγός, στρατηγός Rep. Lac. 13, 4: πάρεσι περὶ τὴν θυσίαν πολέμαρχοι, λοχαγοί, πεντηκοστήρες, ξένων στρατηγοί Xen.

d. In certain phrases where the collective noun has an abstract

or indefinite force, as Plat. Euthyd. 8 D ἡγεῖσθαι θεούς—*λέγει ἐπὶ δεῖπνον*—ἐφ' ἵππων εἶναι. If the article is used in these forms it is either demonstrative, as Eur. Hec. 800 νόμον γὰρ τοὺς θεοὺς ἡγοῦμεθα, the particular gods mentioned in 799, or it signifies some particular instance or case of the general notion, as ἐπὶ τῷ δεῖπνῳ, *to the supper party*.

Obs. 3. The effect of the omission of the article is frequently that the absence of any particular definition or limitation of the notion brings forward its general character.

Obs. 4. Some words are found both with and without the article, and seemingly with but little difference; but without the article they signify the general notion conceived of abstractedly, and not as in actual existence; with the article the objective existence is brought forward, as Θεός, *the Divinity*; ὁ Θεός, *the God we worship* &c.

Obs. 5. In certain nouns of this class the noun without the article brings before us the notion in its abstract nature: Xen. Mem. IV. 3, 14 ἀνθρώπου ψυχὴ τοῦ θείου μετέχει, *the soul viewed abstractedly*; ἡ ψυχὴ ἀνθρώπου would be *the soul of man*, viewed generically, and universally—*every soul*. So ἄνθρωπος, *man* viewed in respect of his nature; ἐστὶ θνητός—ὁ ἄνθρωπος, *the class man*.

Obs. 6. In G. T. the article is used much as in classical Greek, though it is less frequently omitted; as we find τῷ γένει, τῷ πλῆθει, rather than γένει, πλῆθει: so sometimes ὁ ἥλιος. In addition however to the words given in 2. a. we find μεσημβρία, ἀγορά, πρόσωπον, θύρα, νόμος, ῥῆμα, κόσμος, κτίσις, κύριος, διάβολος, sometimes without the article. The article is used with singular nouns in parables, &c. to express the type of a class: John x. 11 ὁ ποιμὴν ὁ καλός.

Obs. 7. In G. T. νόμος, when the Mosaic Law is meant, generally has the article; without the article it signifies Law in the abstract, whether natural or revealed. There are however exceptions to this, as naturally a word which expressed so familiar a notion as the Mosaic Law might fall under *Obs. 2.* above, and be used without the article. It is always without the article when joined as an attributive genitive with a noun which has not the article, as ἔργα νόμου: the reason of this is, that the words together form one compound notion of a general signification, and without express reference to the particular works or the particular law, as ἔργα νόμου, *law-works*, as we say *law-righteousness*, *heart-worship*; which we resolve more definitely into *the righteousness of the law—the worship of the heart*. In the Gospels the article is always used, except in Luke ii. 23, 24, but the defining word Κυρίου is joined with it in both passages.

Obs. 8. In some passages, where νόμος alone is seemingly used of the Mosaic law, it will be seen on closer analysis that the notion of Law in the abstract or Revelation will suit the context as well, if not better: see Rom. i. 12. v. 13.

Obs. 9. When a substantive, which would most naturally be without the article, is followed by an apposition, it often has the article, as the apposition denotes that it is to be particularised.

§. 488. 1. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not properly capable of individu-

ality ; but the article is used sometimes either to define or particularise the abstract in some particular phase or energy, as βίος, *life* ; ὁ βίος, *the life of man* ; ἀγαθόν, *good abstractedly* ; τἀγαθόν, *the good, good as conceived of by the mind*. So θάνατος, *death in the abstract* ; ὁ θάνατος, *either death conceived of universally, or a particular sort of death, or the moment of death* : Plat. Theæt. 142 C ὀλίγον πρὸ τοῦ θανάτου. So ἀρχή, *beginning in the abstract* : Plat. Rep. 377 A ἀρχή...ἡμῶν παντός—ἡ ἀρχή, *some particular beginning* : Demosth. 29, 4 πρὶν τὴν ἀρχὴν ὁρθῶς ὑποθέσθαι. So φιλοσοφία, *philosophy in the abstract* ; ἡ φιλοσοφία, *either the study of philosophy, or a particular branch of philosophy, or the whole of philosophy*.

2. Or it gives a collective force, so that the notion is taken in its widest extent ; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ. So with the plural αἱ ἀρέται, *virtues collectively*.

Obs. 1. The difference between these nouns with and without the article may be understood by distinguishing between a comprehensively general and a vaguely general term, and between real and ideal existence.

Obs. 2. The names of arts and sciences, virtues and vices, are generally without the article, either as being familiar from every day use, and therefore sufficiently particularised, or as viewed in their abstract ideal character. So also πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος, not τὴν πρόφασιν τὸ γένος. So also ἀρχή, τελευτή.

Obs. 3. When the inf. is used as an abstract subst., as it expresses the completion and character of the notion, it is generally introduced by the article : τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν καλὸν ἐστὶ.

§. 449. Material nouns, as such, are not capable of being represented as parts of a class, and therefore take the article only when the thing spoken of is to be represented as particularised in the speaker's mind ; as, τοῦ οἴνου πίνειν, *this wine* : or when the whole extent of the notion is to be signified, τὸ γάλα ἐστὶ καλόν, *the milk (all)*.

§. 450. 1. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article ; as, Σωκράτης ἔφη : but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker ; as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of*. So Thuc. VII. 75 ἐδοκεῖ τῷ Νικίᾳ καὶ τῷ Δημοσθένει, the article seems to be used to mark that the resolution was come to by each general. In G. T. the usage varies : so Matt. i. 2 τὸν Ἰσαάκ &c., while in the next verse Ἰσαάκ alone, and so throughout the genealogy : Matt. xii. 24 τῷ Βεελζεβούλ, *that well known Beelzebub*.

Obs. 1. When joined with an adjunct., the proper names generally take

the article, as denoting an individual of a class ; as, ὁ σοφὸς Σωκράτης. *Socrates who is of the number of the wise*. It has sometimes, when joined to an attributive of a personal name, an ironical force ; as, Soph. Ant. 31 τὸν ἀγαθὸν Κρέοντα, *that good Creon*.

2. With local names, as names of countries and cities, the article properly speaking would not be used, as it is not needed either to particularise or to generalise the places named ; where it is found it has rather a demonstrative force, either referring to a former mention of the country, Thuc. VI. 2 ἐλθόντες δὲ ἐς τὴν Σικελίαν, *this Sicily* ; while in the same chapter Σικελία occurs twice without the article—or it marks it as known and famous : Thuc. IV. 8 ἀναχωρησάντων ἐκ τῆς Ἀπικῆς : Id. I. 130 διὰ τῆς Θράκης : Ibid. 131 ἐς τὴν Σπάρτην, but just after ἐς Σπάρτην : Hdt. I. 77, 3 ἐς τὰς Σάρδεις, and Ibid. 4 ἐπὶ Σάρδεις : it will be seen from these examples that the writers used either form according to their fancy at the moment, and the difference of meaning between them is in reality inappreciable.

Obs. 2. When the proper name is followed by a substantive with the article in apposition, it generally has not itself the article ; as, Κροῖσος ὁ τῶν Λυδῶν βασιλεὺς. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not ; as, Θουκυδίδης Ἀθηναῖος : but this idiom is not so common as Θεοκ. ὁ Ἀθην., and is only used when the attributive is unimportant ; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, ἐγὼ ὁ τλήμων, *I, the unlucky* : ἐγὼ τάλας, *I, an unlucky man*. When a participle, used as a substantive, stands in apposition, the article is always used with it ; and generally also with the substantive to which it is in apposition ; as, Hdt. VI. 47 οἱ Φοίνικες—οἱ κτίσαντες τὴν νῆσον. Names of rivers are generally joined to the word ποταμός, as adjectives, and stand between it and the article ; as, Hdt. I. 72 ὁ Ἄλυσ ποταμός. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, ὄρος, ἄκρον, γῆ, νῆσος, &c. ; as, τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δήλος νῆσος. So Hdt. II. 106 ὁ Αἰγύπτου βασιλεὺς Σέσωστρις.

Obs. 3. For the article with personal names in apposition, see §. 467.

Obs. 4. In indefinite notions of time, place, quantity, &c. the article of course is not used : so ἡμέρας, νυκτός, *by day, by night* ; ἐσπέρας, *at eventide* : ἐς μέσον—εὐνύμνον—δεξιά, ἀριστερά—ἀπ' οὐράς, *from the rear* ; παρ' ἄσπιδα, *to the left*, or (Eur. Med. 250.) *under arms* ; ἐπὶ πόδα—εἰς ἄστυ, κατὰ γῆν, *by land* ; διὰ θαλάσσης : so μακάρων νῆσοι, *Paradise* : so τρίτῃ ἡμέρᾳ—δευτέρῃ μηνί. See also §. 448. Obs. 1.

Obs. 5. In G. T. the article is generally used with names of countries and rivers, and towns and rivers, except Αἴγυπτος which never has it. The names of cities have it less often, and it is worthy of remark that frequently the first time the local name is used it is without the article, while afterwards it has it. Compare Acts xvii. 15. and 17 ; but sometimes this is reversed, compare Acts xx. 1. and 3.

The Article with Adjectives or Participles used as Substantives.

§. 451. 1. When, by the ellipse of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed when the whole of the notion is signified, and the whole is regarded as an individual class; as, ὁ μέλων—οἱ ἀγαθοί—τὸ κακόν—οἱ ἔχοντες, *the rich*: ὁ βουλόμενος, *quivis*: ὁ τυχών, *any one*: St. James ii. 6 τὸν πτωχόν. So when the article is prefixed to an adjective which by an ellipse expresses a definite individual person or thing, ἡ οἰκουμένη (sc. γῆ). So G. T. ἡ ἔρημος: but when indefinite parts only of the notion are signified, the article is omitted; as, κατὰ καὶ αἰσχροὶ ἐπραξεν.

Obs. 1. The word πᾶς is sometimes prefixed to the article and adjective (or participle) used for the whole class: πᾶς ὁ ἀδικος (Plat.): so πᾶν τὸ ἐναντιούμενον (Thuc. VI. 89).

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularized as having some particular character, office, employment, or position; this part. is expressed in Latin by, *Is qui*: English, *he*, or *they who*, *one who*; as, Hdt. IX. 70 πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες: Id. III. 71 ἄνδρες οἱ παρόντες, *viri, qui hic adestis*: Xen. Cyr. II. 2, 20 αἰσχροὺν ἀπιλέγειν, μὴ οὐχὶ τὸν πλείστα πονοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι: Id. Anab. II. 4, 5 αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nemo statim erit, qui nobis viam monstret*: Id. Hell. VII. 5, 24 μάλα γὰρ χαλεπὸν εὐρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν ἑαυτοῦ ὀρώσι: Isocr. p. 18 B πολλοὺς ἐξομεν τοὺς ἐτοίμους—συναγωνιζομένους: Plat. Menex. p. 236 B ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet*: Demosth. p. 101, 46 ἰὼ, ὥσπερ ἐκεῖνος ἐτοιμὸν ἔχει δύναμιν, τὴν ἀδικήσουσαν καὶ καταδουλοσμένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἐτοιμὸν ἔχητε. So εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, instead of the obsolete form εἰσὶν οἱ λέγουσιν, Plat. Gorg. 503 A.

Obs. 2. There are however passages both in prose and poetry where the article is wanting; in these cases the person or thing is spoken of only generally; neither regarded as any definite part of a class, nor standing for the collective unity of the whole class; and of course the usage depends on the intention or fancy of the writer: Eur. Phoen. 270 ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται: Xen. Cyr. VI. 2, 1 ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες: Plat. Gorg. p. 498 A νοῦν ἔχοντα (οὐπω εἶδες) λυπούμενον καὶ χαίροντα: Id. Legg. p. 795 B διαφέρει δὲ παμπολὺ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασόμενος τοῦ μὴ γυμνασμένου, *the instructed* (speakers

generally) differs from the uninstructed, and he who is practised, from him who is not : having the whole class or some one individual in view.

Obs. 3. For the neuter article with neuter adjectives and participles, see §. 436.

Obs. 4. When a participle with the article follows a substantive it is in apposition, as οὗτος ὁ παρών, *he, the man, who is present* ; without the article it is gerundial (see §. 695.) : οὗτος παρών, *by his presence, or when he was present.*

Obs. 5. In G. T. also, the participle with the article is used for a simple substantive ; as, Matt. xiii. 3 ὁ σπείρων, *the sower.*

Article with the Pronoun, either with or without a Substantive.

PERSONAL PRONOUNS.

§. 452. *a.* Substantival pronouns have an article only in a demonstrative force pointing to some preceding subst.—(Frequent in Plato, much more seldom in later prose) : Plat. Lys. p. 203 B δεῦρο δῆ, ἢ δ' ὅς, εἰθὺ ἡμῶν (*huc recta via veni ad nos*). Οὐ παραβάλλεις ; (*Non accedis ?*) Ἀξιὸν μέντοι. Ποῦ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς ; Id. Theæt. p. 166 A γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε. This construction seems to be confined to the accusative.

β. With adjectival pronouns, the article is found as early as Homer in a demonstrative sense : Il. λ, 608 τῷ ἐμῷ καχαρισμένῃ θυμῷ, *this my heart* : Œd. Col. 1200 τῶν σῶν ἀδερκτῶν ὀμμάτων τηρωμένους. If this demonstrative notion is not required, the article is omitted ; as, Il. ε, 243. In Attic, the article is, as a general rule, joined to the pronoun, the article standing first, then the pronoun, lastly the subst. ; as, ὁ ἐμὸς πατήρ, but as the subst. is particularised by the pronoun, it may be omitted, (as Lys. Andoc. 54 πάππος ἡμέτερος,) when the subst. is one of the common words given in §. 447. *2. a.,* or expresses an indefinite person or thing.

§. 453. Demonstrative pronouns :—*a.* Οὗτος, ὅδε, ἐκεῖνος, αὐτός *ipse*, as a general rule take the article with the noun in Attic Greek, in either of these collocations : demonstrative, article, subst. ; or, article, subst., demonstrative ; as,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτός = *idem*).

Obs. 1. In poetry it is often omitted^a. Homer rarely uses ὁ, ἡ, τό, with the demonstr. pronoun : Il. ο, 206 τοῦτο ἔπος : Il. ν, 202 κείνος ἀνὴρ : but

^a Ellendt. Lex. Soph. ad voc. ὁ c. vol. ii. p. 243.

Od. ϵ , 114 τοῦτον τὸν ἄνακτον. And in prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 ἐπὶ γῆν τήνδε. It is always omitted when the pronoun logically stands as the subject, and the subst. as the predicate of the sentence; as, Thuc. I. 1 κίνησις αὕτη ἐγένετο, i. e. *hic erat motus*: Ibid. 65 αἰτία αὕτη: Plat. Gorg. p. 510 D αὕτη, ὡς τοικεῖν, αὐτῷ ὁδὸς ἐστὶ, *this is his way as it seems*: Id. Menon. p. 71 E αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*: Ibid. p. 75 B ἴστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα: Id. Apol. p. 24 B αὕτη ἴστω ἱκανὴ ἀπολογία. So τοῦτῃ τῷ διδασκάλῳ χρῶνται, *they have this teacher*; τοῦτῃ διδ. χρ., *this is the man whom they have as a teacher*.

Obs. 2. When the predicative subst. is joined with an attribute, and has the article, the demonst. pronoun, which stands as the subject (οὗτος), is sometimes placed between the article and its subst.; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αὗται νῆες, for αὗται (ἦσαν) αἱ τ. Π. ν.: Xen. Anab. IV. 2, 6 μαστὸς ἦν, παρ' ἐν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθητο οἱ φύλακες (for παρ' ἐν αὕτῃ ἦν ἡ στενὴ ὁδ., ἐφ' ἣ κ. τ. λ.). Αὐτός, *himself*, is also thus placed, when a participle and article represent a relative sentence in which αὐτός would be the subject; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τοῦτῃ τὴν πόλιν τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, for τὴν πόλιν, ἣ αὐτὴ ἐπείταξεν. So also τοιοῦτος; see below.

Obs. 3. When in G. T. these pronouns are thus used the noun always has the article.

β. The demonst. pronouns of quality and quantity, τοιοῦτος and τοσοῦτος &c. have the article, when the substantival notion to which they are joined is conceived of as a whole class; it is omitted when it is merely used generally: τοιοῦτοι ἄνδρες, *men of such a nature*; οἱ τοιοῦτοι ἄνδρες, *men of this class—such men as those just spoken of*: Isocr. 426. c. διατριβὴν παρέχειν πρέπουσαν τοῖς τηλικούτοις. The article stands either between the pronoun and subst. or before them; as, τοιοῦτος ὁ ἀνὴρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνὴρ, τὸ τοσοῦτον χρῆμα: Hdt. III. 82 ἔχω τοῖσιν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστέλλειν: Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐθελήσαμεν ἂν προῖκα λαβεῖν: Plat. Rep. p. 468 C καὶ καθ' Ὁμήρου τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. The article however has most usually a demonstrative force pointing to something already spoken of: Ibid. p. 476 C ἐγὼ γ' οὖν ἂν—φαίην δυνειρώττειν τὸν τοιοῦτον: Demosth. p. 42, 6 ἂν—ἐπὶ τῆς τοιαύτης ἐθελήσῃτε γενέσθαι γνώμης. In poetry we find other pronouns of this class in similar construction; as, ὁ τοιοῖσδε, οἱ τηλικούτοι Soph. Ant. 726.

Obs. 4. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing Obs., where it stands with a participle for the predicate of a relative sentence; as, Demosth. p. 467 τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γενόμενον, sc. *δε γηγένται τοιοῦτος*.

Obs. 5. In G. T. τοιοῦτος is followed by the article when the substantive is the type of a class: Matt. ix. 37 ἐν τῶν τοιούτων παιδίων.

γ.. Even relative pronouns have the article, as in the construction *ὁ ὅλος σὺ ἀνὴρ*. See *Attraction of Relatives*.

δ. For interrogative pronouns with the article, see *Interrogative Sentences*, §. 872. *Obs.* 3.

§. 454. 1. Indefinite Pronouns and Numerals. Πᾶς or πάντες is found with the article; (α) when the pronoun stands first, the article second, and the subst. last, as πάντες οἱ ἄνθρωποι : or the article first, the subst. second, and πάντες last, as οἱ ἄνθρωποι πάντες, it expresses either the whole of certain definite objects implied in the context (as all the men just mentioned); or the whole as opposed to other objects (all men as opposed to brutes); or in reference to some particular circumstances; as, πάντες οἱ δικάσται, *all the judges*.

So Thuc. VII. 60 τὰς ναῦς ἀπάσας πληρῶσαι, *to man all these ships* : St. Matt. i. 17 πᾶσαι αἱ γενεαί, *all the generations* : so πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ Plat., *all the truth*, as opposed to falsehood, or as defining some particular branch of truth ; (τὴν πᾶσαν ἀλήθειαν, *the whole truth*, as opposed to part of it) : Ibid. τὰς καλὰς πράξεις ἀπάσας, *all the good actions* (τὰς ἀπάσας, *all without exception* : Hdt. V. 67 Ἀργεῖοι τὰ πολλὰ πάντα ὑμῖνάται, *are sung of in all sorts of various ways* ; τὰ πάντα πολλά, *would be much in all* : so ἀνὰ πᾶσαν τὴν ἡμέραν, *the whole day, opposed to night* ; ἀνὰ πᾶσαν ἡμέραν, *daily* ; ἡμέραν τὴν ἀπασαν, *the whole day without interruption*. So Thuc. VII. 59 εἰν τὸ στρατόπεδον ἅπαν, as opposed to the fleet (τὸ ἅπαν στρατόπεδον, *the whole without exception*) : Rom. iii. 19 πᾶς ὁ κόσμος, *all the world*.

β. When πάντες stands between the article and the substantive, as οἱ πάντες ἄνθρωποι, or after the substantive and the article, as ἄνθρωποι οἱ πάντες, the notion of the *whole as opposed to its parts* is expressed—in *all*—as a *body*—collectively, without exception, &c. :

Hdt. V. 120 πεσόντων τῶν πάντων πολλῶν, *many in all* : Id. III. 71 ὑπισχοῦμενος τὰ πάντα (χρήματα) οἱ μυρία δώσειν, *to give him every sort of possession (without exception) by thousands* : Thuc. VII. 68 ἀνδράσι μὲν τάλγιστα προσέθεσαν—πόλει δὲ τῇ πάσῃ (as opposed to the individual) τὴν αἰσχίστην ἐπέκλησιν. So Plat. Gorg. 470 E ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν, *happiness generally* : Thuc. IV. 60 ἡ πᾶσα Σικελία, *Sicily as a nation*. G. T. as Gal. v. 14 ὁ πᾶς νόμος, *the whole of the law*—the law viewed as a whole. So with definitions of number—in *all* : Hdt. IX. 81 τὰ πάντα δέκα, *ten in all* (δέκα πάντα, *ten of each*) : Hdt. VII. 4 συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἑτεα ἑξ τε καὶ τριήκοντα, ἀποθανεῖν, *thirty-six, all the years taken together* ; τὰ ἑτεα πάντα, *would be all these six and thirty years*. So Thuc. III. 66 ξυνηπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, *about one hundred and ten in all* : Thuc. II. 101 τριήκοντα τὰς πάσας, *thirty days in all*. When the notion of “*all*” is merely indefinite, neither signifying expressly the whole class, nor all the definite parts of a class, the article is not used. So ὅλος : ὅλη πόλις, *a whole state* ; ἡ ὅλη πόλις, *the state as a whole*, opposed to its parts.

Obs. 1. Herodotus follows Homer (Od. ε, 244 εἴκοσι πάντα) in some-

times using in definitions of number πάντα without the article; as, I. 163 ἐβίωσε πάντα εἴκοσι καὶ ἑκατὸν ἔτη, for ἐβίωσε τὰ πάντα.

Obs. 2. The distinction between these forms will be easily mastered if we recollect that the article particularises and lays emphasis on the word to which it is joined: thus in τὰ θύσιμα πάντα, or πάντα τὰ θύσιμα, the emphasis is on θύσιμα, and opposes it definitely to all other animals—all *sacrificial animals*, and no others; in τὰ πάντα θύσιμα, or θύσιμα τὰ πάντα δέκα, the emphasis is on πάντα and opposes it to the parts whereof it is made up, the *sacrificial animals without exception*. So πᾶσα ἡ Ἑλλάς, all Greece; ἡ πᾶσα Ἑλλάς, Greece in a body.

Obs. 3. This use of the article with πάντες and the substantive is to be distinguished from its use with πάντες alone—οἱ πάντες signifies the whole taken collectively: Thuc. I. 101 ἡ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες, they were collectively called *Messenians*; πάντες ἐκλήθησαν Μεσσήνιοι, would be, "all these were called *Messenians*."

Obs. 4. Πᾶς with a noun but without the article, is simply *every*: except with proper names, to which of course the notion "*every*" is inapplicable, or to words used as such, as γῆ, ἡλιος, (see §. 447. *Obs. 1. c.*) here πᾶς without the article is "*all*," πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *all the city*; ἡ πᾶσα πόλις, *the city as a whole*.

Obs. 5. In G. T. these distinctions are observed. The seeming instances of πᾶς without the article meaning "*all*," are solved by observing that they occur with proper names, or that the word "*every*" gives the sense of the passage as well as, if not better than "*all*." See Eph. iii. 15. Col. iv. 12. 1 Pet. i. 16. Eph. i. 8. 2 Cor. ii. 12. In Eph. ii. 21. however, πᾶσα οἰκοδομή is the *whole building*. In G. T. we always find πᾶσαν τὴν γῆν, *the whole earth*, never πᾶσαν γῆν.

2. Also with ἕκαστος, ἑκάτερος, the article is used to mark more strongly the notion of the individuality of each. "Ἐκαστος generally stands first; as, Xen. Anab. VII. 4, 14 καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἑκάστης τῆς οἰκίας: Ibid. III. 2, 36 ἐπὶ τῶν πλευρῶν ἑκατέρων: Plat. Rep. 338 D ἑκάστη ἡ ἀρχή. In G. T. the article is not found with ἕκαστος.

3. The article with ἄλλοι signifies *the rest*. The singular ἄλλος &c. is also joined with the article: ἡ ἄλλη Ἑλλάς, *the rest of Greece*. St. Matt. x. 23 τὴν ἄλλην πόλιν, *the other city*—opposed to ἐν τῇ πόλει ταύτῃ. Ἐτερος takes the article, to denote more strongly the individuality implied in it.

So οἱ ἕτεροι, *the other of two parties*; πολλοί, *many*; οἱ πολλοί, *the most, the many, the plebs*; πλείους, *plures*; οἱ πλείους, *plurimi, the most*; τὰ πλεονα, *the most, the greatest part*: so in the sing., τὸ πολὺ, *the greater part*: Hdt. I. 102 στρατὸς ὁ πολλός, *the greater part of the army*: Id. VI. 81 τὴν μὲν πλὴν στρατῶν ἀπῆκε: ὀλίγοι, *pauci*; οἱ ὀλίγοι, *emphatically the oligarchy*. So αὐτός, *ipse*: ὁ αὐτός, *idem, his very self*.—See §. 656.

Obs. 6. Homer uses both πολλοί and οἱ πολλοί for *ceteri*, and αὐτός for ὁ αὐτός.

Obs. 7. The article is sometimes apparently used with πλείους in its simple comparative sense of "*more*," but the comparative notion really

refers to another notion in the sentence : Soph. Ant. 313 τοὺς πλείους ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους = τοὺς πολλοὺς ἀτωμένους μᾶλλον ἢ^a κ. τ. λ. Id. Œd. Col. 796 καὶ ἂν λάβοις τὰ πλείον', ἢ σωτήρια, i. e. τὰ πολλὰ μᾶλλον κακά.

Obs. 8. In G. T. οἱ πολλοὶ signifies "the many—the most," 1 Cor. i. 17 ; or, the "many" opposed to "unity," Rom. xii. 5 ; or the "many" opposed to "one," Rom. v. 25 and 19.

The Article with numerals.

§. 455. 1. The article stands with cardinal numerals (α) when the number is to be decidedly marked ; as, Plat. Rep. 460 E ἄρ' οὐ σοὶ ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἰκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τριάκοντα^b. Or the article frequently has (β) a demonstrative force though here it is more properly joined with the subst., either expressed or implied, than the numeral ; as, Hdt. VIII. 46 οἱ Χαλκιδεῖς τὰς ἐπ' Ἀρτεμισίῳ εἰκοσι παρεχόμενοι. So G. T. Matt. x. 5 τοὺς δέ δεκα. (γ) Hence it sometimes is partitive : Thuc. I. 10 τῶν πέντε τὸ δύο μοίρας. Or (δ) it sometimes gives the notion of the whole ; as Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτει *fifty years in all*.

2. Ἄμφω and ἀμφοτέρω have the article either in an emphatic or demonstrative force ; as, Thuc. V. 23 ἄμφω τῷ πόλει : Id. III. 6 ἐπὶ ἀμφοτέροις τοῖς λιμέσι.

3. The ordinal numerals are regularly joined with the article ; as δὲ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, *the first, third time*.

Obs. The ordinals are used also in Homer with the article, which is here to be taken as a substantival pronoun with the numeral in apposition ; as Π. ψ, 265 τῷ πρώτῳ—τῷ δευτέρῳ—τῷ τρίτῳ—τῷ δὲ τετάρτῳ—πέμπτῳ ἀμφίβητον φιάλην ἀπύρωτον ἔθηκε, *him who was first, second, &c.*

The Article with the Attributive Genitive or Dative—with a Proposition and its cases—or with an Adverb.

§. 456. 1. α. In the forms given, οἱ ἀμφὶ τὸν πόλεμον, οἱ περὶ τὴν τῆς πόλεως, (see §. 436.) the article is used, sometimes because the substantival notion is particularised by the attributive with which it is joined, sometimes for the sake of clearness.

β. But besides this substantival use of the preposition and its case with the article, it is very frequently used adjectively, and this either as a direct attributive, as ἡ πρὸς τὴν πόλιν ὁδός, or in apposition, as ἡ πρὸς τὴν πόλιν ; and in this latter formula the article is sometimes omitted, see §. 467.

2. The article is used with adverbs of place and time, μοι

^a Herm. Ant. 313.

^b Stallb. ad loc.

rarely of quality and modality, and with the adverb stands either for an adjective, οἱ νῦν ἄνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν.

Obs. 1. The article is sometimes joined not only with an attributive genitive, but also with a dative; as, τὴν τῇ ἔκτῃ (Æschin.): Eur. Hec. 1267 ὁ Θρηξὶ πάντις: Demosth. 726, 5 παράδοσιν τὴν τοῖς ἑνδεκα: Soph. Œd. Col. 1030 τὰ δόλω τῷ μὴ δικαίῳ κτήματα: Xen. Cyr. 7, 27 οἱ κύκλω βασιλεῖς.

Obs. 2. So also adverbs followed by a case: so Aristotle χαίρουσι ταῖς ὡν λυπῶν ἡδοναῖς.

a. Adverbs of place: Hdt. VIII. 8 ἡ ἄνω πόλις:—ὁ μεταξὺ τόπος—οἱ ὑπάρδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, *the parts above, below*: Æschin. p. 15, 21 τὸν Ἀθήνησιν ὑβριστήν: Thuc. I. 130 τὴν Πλαταιᾶσιν ἡγεμονίαν. So Eur. Med. 819 οἱ ἐν μέσῳ λόγοι: G. T. St. Matt. viii. 18 τὸ πέραν: Heb. xiii. 24 οἱ ἀπὸ τῆς Ἰταλίας.

b. Adverbs of time: ὁ νῦν βασιλεὺς: Xen. M. S. I. 6, 14 οἱ πάλαι σοφοὶ ἄνδρες:—οἱ τότε (Il. i, 559)—ἡ αὔριον (sc. ἡμέρα)—ἡ ἐξαίφνης μετὰστασις—so ὁ, ἡ, τὸ αἰ, *the perpetual*: τὴν ἤδη χάριν (Demosth.), τὸν αἰ χρόνον: Soph. Œ. C. 1584 τὸν αἰ βίον, *vitam perpetuam*: Eur. Hel. 721 τῆς αἰ τύχης: Id. Bacch. 214 τὸν νεωστὶ δαίμονα: Thuc. VII. 18 ταῖς πρότερον ξυ-θῆκαις: Id. II. 80 τὴν αὐτίκα ἀκινδύνως δούλειαν: Id. VIII. 64 τὴν ἀντικρὺς ἐλευθερίαν: Plat. Theæt. 153 E τῷ ἄρτι λόγῳ: so οἱ πρώτων ἄνθρωποι: 1 Pet. i. 9 τῶν πάλαι ἀμαρτιῶν. In these forms it points to the substantive or participle omitted, and thus defines the notion to which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ, τὰ νῦν, *the present*: Id. I. 2 ἐκ τοῦ ἐπὶ πλείστον: τὸ πάλαι, *time gone by*; τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὰ αὐτίκα, *the immediate time*; ἐκ τοῦ παραχρῆμα, *immediately*; τὸ ἐξαπίνης Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παραύτικα: Thuc. III. 82 τοῦ καθ' ἡμερὰν, *daily life*. So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in posterum*; τοῦ λοιποῦ, *further*: Rom. i. 13 ἄχρι τοῦ δαῖρο: Acts xxiv. 25 τὸ νῦν ἔχον.

c. Adverbs of quality and modality: σφόδρα, πάνν, κάρτα, λίαν, ἄγαν, ἀπλῶς, ἀληθῶς, ὁμολογουμένως, φανερώς; Thuc. VIII. 1 οἱ πάνν τῶν στρατιωτῶν, *the best of the soldiers*: Hdt. III. 104 τὸ κάρτα ψῦχος: Eur. Hec. 590 τὸ λίαν: Æsch. Ag. 165 τὸ μάταν. So Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δούλον: Thuc. VI. 80 τὴν ἀκινδύνως δούλειαν. Also as an expression of abstract notions; Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὸ πάνπαν and τὸ παράπαν, *omnino*—τὸ κάρτα Hdt. I. 191: τὸ παραπολύ Thuc. II. 89. So τοῦ μηδέν, *this nothingness*, Soph. Aj. 1231.^a So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3.

d. The article also is prefixed to adjectival or relative clauses, to which it gives the form of a simple adjective; Dem. 106, 15 τῇ ὣν προσήκε παρασκευῇ: Plato Crat. 436 C τῇ ἥ φῆς σὺ σκληρότητι: Dem. 609, 1 τῆς ὅποι βούλεσθε ὀλιγαρχίας: so in an abbreviated adjectival clause where attraction has taken place; Dem. 94, 24 τούτους τοὺς στρατιώτας οὗς Διοπείθης ἔχει τοὺς ὁποῖους τινὰς οὖν (= τοὺς ὁποῖοι τινές εἰσιν).

Obs. 2. The article is very rarely omitted with these phrases. In Homer

^a See Ellendt. Lex. Soph. ad voc. μηδεῖς §. 3.

this omission is naturally more common than elsewhere : II. 8, 310 πολλοὺς πολέμων εὐ εἰδώς : Hes. Theog. 486 μέγ' ἄνακτι : Ibid. 872 μὲν ἀβραι : Theocr. IX. 34 ἔαρ ἐξαπνίας (*subitum ver*) : Arist. Nub. 1120 ἔγαν ἐπιμαβρίαν. Even in prose : Hdt. I. 146 μάλλον ἵκνες : Demosth. p. 835 εἴτε τῶν ἐχθρῶν Φωκίαν ἄρδην ὀλεσθρός : Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἐπὶ ἀγνοίᾳ : Thuc. V. 69 ἔργων ἐκ πολλοῦ μελέτῃ : Id. II. 4 ἀντιπρὸς δίοδον : Xen. Hell. VI. 1, 4 περὶ ταφῆς κόσμῳ for τῇ περὶ ταφῆς κόσμῳ : Plat. Rep. 564 A ἔγαν δουλείαν. So in Latin : Plaut. Pers. III. 1, 57 non tu πεπε hoimiam mores vides.

Obs. 3. We find these forms in apposition ; Thuc. VI. 32 ξυμπεύχοντο δ' ἄλλος ὁμιλος δ' ἐκ γῆς : Dem. 726, 5 τὴν παράδοσιν—τὴν τοῖς ἑνδεκα : so G. T. Heb. x. 10 διὰ τῆς προσφορᾶς τοῦ σώματος—τῆς ἐφέπαξ.

Obs. 4. The adverbial part of these formulæ is sometimes separated from the article, and placed after the substantive ; Thuc. II. 52 ἡ ξυγκομιδὴ ἐκ τῶν ἔργων : I. 18 μετὰ τὴν τῶν τυράννων καταλυσιν ἐκ τῆς Ἑλλάδος : so possibly Rom. i. 17 ὁ δίκαιος ἐκ πίστεως.

Obs. 5. The article is sometimes joined with two or even more such forms, each representing an adjective, and forming one compound attributive : Xen. Hell. V. 14 ἡ ἐν πολέμῳ ἀπὸ τῶν πολεμίων ἀφθονία : τῶν ἐπὶ τοῦ βήματος παρ' ὁμῶν λόγων Æschin. : Xen. Mem. III. 5, 4 ἡ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λαβιδείᾳ συμφορὰ : Thuc. II. 42 τὴν ἐς τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν : Id. VI. 80 τὴν αὐτίκα ἀκινδύνως δουλείαν : Id. I. 141 τῇ αὐτῇ ὑπὸ πάντων ἰδίᾳ δοξάσματι.

The Article before a single word or phrase.

§. 457. 1. The article may be prefixed to any word or sentence, which does not express the notion of the word, but only its grammatical form ; as, τὸ τύπτω, τὸ τύπτεις : Demosth. p. 255, 4 ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι—τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω : Hdt. IX. 91 δέχομαι τὸν οἰωνὸν τὸν “Ἥγησιστράτον” : without the article, Soph. Ant. 567 ἀλλ' ἦδε μέντοι μὴ λέγ', οὐ γὰρ ἔστ' ἐτι : so G. T. Rev. ix. 12 ἡ οὐαὶ ἡ μία, by an ellipse of βοή.

2. This takes place also with phrases to which the article gives the form and power of an attribute : Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari sermone dicatur, an eum, qui subtiliori sermone.*

3. So sentences assume a substantival force, and can perform all the functions of a substantive. Thus proverbs : (as, Eur. Hipp. 267 τοῦ “μηδὲν ἄγαν,”) or adverbial sentences :

Thuc. II. 89 “παρὰ πολὺ” : Id. III. 47 τὸ Κλεῖνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον, *that position of Cleon's* : Id. IV. 99 τὸ δὲ “ἐκ τῆς αὐτῶν” εὐ-πρεπὲς εἶναι ἀποκρίνεσθαι : Hdt. IV. 127 ἀντὶ δὲ τοῦ, ὅτι δεσπότης εἶησας εἶναι ἐμὸς, ελαίην λέγω : Plat. Rep. p. 327 C ἐν ἐτι λείπεται, τὸ ἦν πείσωμαι ὁμῶς, ὡς χρή ὁμῶς ἀφείναι : Hdt. VIII. 79 στασιάξω—περὶ τοῦ ὀκότερος ἡμῶν πλεῖον ἀγαθὰ τὴν πατρίδα ἐργάσεται. So Aristotle τὸ τί σημαίνει ὄνομα, *the nominal definition.* So the dative, Plat. Phæd. p. 102 C τῷ ὅτι Φαίδων Φαίδων ἐστὶ. When a subst. precedes to which the sentence with the article

is in apposition, the gender of the preceding subst. is sometimes used instead of the neuter: Xen. M. S. I. 3, 3 καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαίταν καλὴν ἔφη παραινέσιν εἶναι τὴν “ καὶ δύναμιν ἔρδειν.” So Hdt. VI. 130 τῆς ἀξιώσιος τῆς ἐξ ἐμεῦ γῆμαι.

Obs. So G. T. Gal. v. 14 ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ “ ἀγαπήσεις τὸν πλησίον σου”: Mark ix. 23 εἶπεν αὐτῷ τὸ εἰ δύνη: Acts xxii. 30 γινῶναι τὸ τί κατηγορεῖται.

4

Position of the Article.

The Article with a direct Attributive (or Participle) and its Substantive.

§. 458. 1. The article is joined to the attributive adjective, (or participle used as an adjective,) as it is this quality which particularises the substantive, or forms the class for the time to be particularised; if no such individuality is intended, the article is of course omitted; ἀγαθὸς ἀνὴρ (any) *good man*; ὁ ἀγαθὸς ἀνὴρ, *the good man* (either an individual or a class); ἀγαθοὶ ἄνδρες, (any) *good men*; οἱ ἀγαθοὶ ἄνδρες, *the class of good men, or good men*.

2. Hence in all the forms of the attributive sentence, in which the article is indefinite, the attributive stands either between the article and the subst.; as, ὁ ἀγαθὸς ἀνὴρ—ὁ ἐμὸς πατήρ—οἱ τρεῖς ἄνδρες—ἡ ἄνω πόλις—ὁ τῶν Ἑλλήνων πόλεμος—ὁ πρὸς τοὺς Πέρσας πόλεμος, or (in apposition) after the subst., the article being repeated before it: the apposed adjective is emphatic; as, ὁ ἀνὴρ ὁ ἀγαθός—ὁ πατήρ ὁ ἐμός—οἱ ἄνδρες οἱ τρεῖς—ἡ πόλις ἡ ἄνω—ὁ πόλεμος ὁ τῶν Ἑλλήνων—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας: Isocr. 319 τὴν τε διάνοιαν τὴν ἐκείνου—καὶ τὸν τρόπον τὸν ἐμαυτοῦ: Demosth. 861, 56 τὴν μητέρα τὴν ἐμαυτοῦ: or the first article may be omitted; as, πόλεμος ὁ μέγας: Hdt. V. 50 ἀπὸ θαλάσσης τῆς Ἰώνων: Τυραννὶς ἡ ἐν Χερσονήσῳ Id.

Obs. 1. Hence in constructions where two adjectives stand together, one of which has a substantival force, as τὰ ψευδῆ καλὰ, the latter is to be taken as the substantive, *false good tidings*—not *good falsehoods*.

Obs. 2. Hence when we find an article, substantive, and adjective, as ὁ ἀνὴρ ἀγαθός, or an adjective, article and substantive, as ἀγαθὸς ὁ ἀνὴρ, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate or is in a sort of apposition.

Remarks on some peculiar collocations of the Article.

§. 459. 1. There are some few real exceptions to this rule, and more apparent ones. In Od. ι, 379 there seems to be an instance of a real exception which cannot be got rid of, ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλδαίνος ἐν πυρὶ μάλλιν ἄφασσθαι, unless we take ἐλδαίνος to mean “as being of olive,” but see §. 444. In Il. α, 340 πρὸς τοῦ βυσιλῆος ἀπηγνέος, the article is demonstrative, and ἀπηγνέος in apposition, *that king, so stern*, and also in φ, 318 τὰ τεύχεα καλὰ.

a. The adjective stands either before the article and substantive, or after them, with μέσος, ἄκρος, ἔσχατος, μέγας, ὅλος &c., as Hdt. I. 185 διὰ τῆς πόλεως μέσης: Id. V. 101 διὰ μέσης τῆς ἀγορᾶς: Dem. 848, 12 ἐν τῇ ἀγορῇ μέσῃ: Xen. An. IV. 2, 4 δι' ὅλης τῆς νυκτός.

β. The adjective is part of the compound predicate (see §. 375. 5) with ἔχειν, κίεσθαι, or some such general verbal expressions, as Plat. Phæd.

109 Β πέπεισμαι αὐτὴν τὴν γῆν, καθαρὰν ἐν καθαρῷ κείσθαι τῷ οὐρανῷ : Thuc. I. 10 οὐδὲ τὰ πλοῖα καταφρακτὰ ἔχοντες : I. 6 ξυνήθη τὴν δίαταν μεθ' ὅπλων ἐποίησαντο : Cf. Eur. Med. 1050 : 80 G. T. Heb. VII. 24 ἀπαράβατον ἔχει τὴν ἱερωσύνην.

γ. The adjective is used proleptically (see §. 439.) as Thuc. IV. 17 τοὺς λόγους μακροτέρους μηκυνούμεν, *spin out our words to a greater length* : Eur. Hel. 698 τῆς τύχης εὐδαίμονος τύχοιτε.

δ. The adjective is a remote attributive, in a sort of apposition to the substantive by the ellipse of ὧν, and might stand as the predicate of a dependent clause introduced by ὅς, &c. ; the effect of this collocation is to lay emphasis on the adjectival notion : Plat. Rep. 415 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀναιτούς, *though this ascent, so rough and steep* : Thuc. I. 49 οἱ Κερκυραῖοι ἐνέπηρσαν τὰς σινηκὰς ἐρήμους : Soph. Aj. 1121 οὐ γὰρ βάνανσον τὴν τέχνην ἐκησάμην, *I profess no mean art* : Il. φ. 317 τὰ τεύχεα καλά, *those arms so famous* : Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηῆτος Ἡρακλείους, *sacred to Hercules* : Xen. Mem. IV. 2, 1 παιδείας τῆς ἀρίστης τετυχηκέναι : Soph. CE. R. 525 τοὺς λόγους ψευδεῖς λέγει : (with ὧν expressed, Xen. Cyr. I. 3, 3 ἐν Πέρσαις χαλεπὸν ἱππεύειν ἐν ὀρεῖνῃ οὐσῇ τῇ χώρῃ :) so with a preposition, Xen. Anab. VI. 6. 31 ἐν ἀφθόνοις τοῖς ἐπιτηδείοις : Isocr. 419. e. παρ' ἐκόντων τῶν πολιτῶν : Eur. Phœn. 529 οὐκ εὖ λέγειν χρὴ μὴ ἐπὶ τοῖς ἔργοις καλοῖς sc. ἔργοις μὴ καλοῖς οὖσι, *if they are not good*. So G. T. as Acts xxvi. 24 μεγάλη τῇ φωνῇ, *with his voice raised*, cf. ib. xiv. 10 : 1 Cor. xi. 5 κατακαλύπτῃ τῇ κεφαλῇ, *with her head uncovered*.

Obs. The effect of this collocation is to lay emphasis on the adjective, and we may trace this even where at first sight there seems to be a violation of the rule given in §. 458. In English the adjective thus placed may very often be translated as if it were the direct attributive, for generally speaking we distinguish these remote attributives by emphasis rather than by collocation ; and though of course where formal critical accuracy is required care must be taken to represent the Greek construction accurately, yet in ordinary translation it would often savour more of pedantry than scholarship to use the literal Greek idiom instead of the English one.

2. The attributive genitive, besides the above given collocations, (ὁ τῶν Ἑλλήνων πόλεμος, or ὁ πόλεμος ὁ τῶν Ἑλλήνων,) is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive ; as, τῶν Ἑλλήνων ὁ πόλεμος, or ὁ πόλεμος τῶν Ἑλλήνων : Hdt. I. 3 Μηδείης τὴν ἀρπαγὴν : Id. I. 5 τῷ ναυκλήρῳ τῆς νηὸς : Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων : Demosth. 41, 3 τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων : Ibid. τῇ νῦν ὕβρει τούτου.

3. The article may be separated from its noun by several words representing a compound adjectival notion, such as the preposition and its case ; as ἡ ἐκ τῶν ἀγρῶν ξυγκομιδὴ ; and in this construction in poetry part of an attributive sentence is placed before the article ; as, Soph. Aj. 1166 βροτοῖς τὸν δαίμνηστον τάφον καθέξει, for τὸν βροτοῖς δαίμνηστον : or the participle after the subst., Soph. Phil. 1317 τὰς ἐκ Θεῶν τύχας δοθείσας : Thuc. I. 96 ὁ πρῶτος φόρος ταχθεῖς : Id. V. 11 πρὸ τῆς νῦν ἀγορᾶς οὐσης ; the participle seems to come in as an after thought. So an adjective, as Ar. Ach. 1210 (Elmsley) τῆς ἐν μάχῃ ξυμβολῆς βαρείας sc. οὐσης.

4. All the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst., (but Æsch. Aj. 1450 μῶλοι τὸν δαῖ φέρουσ' ἐν ἡμῖν μοῖρ'—ὑπνον.) So that where several articles refer to different members of the attributive sentence, they frequently stand

together at the beginning of the sentence; as, Plat. Soph. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.; (if three adjectives belong to one substantive, two of them are placed after it :) Thuc. I. 108 τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεισαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανή: more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἰορτῇ: Plat. Cratyl. 398 B ἐν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Demosth. 914, 10 (γίγνεται) ὁ τόκος ὁ ἔργειας ὁ ἔφεκτος πεντακόσαιοι βραχμαί: Arist. Eq. 1323 ἐν ταῖσιν ἰοστεφάνοισιν οἰκεῖ ταῖς ἀρχαίαισιν Ἀθηναῖς: Thuc. VIII. 23 ταῖς μεθ' ἑαυτοῦ ναῦσιν ταῖς τρισὶ ταῖς Χίαις παγέπλει: Plat. Symp. 213 D τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν. Often ὁ ἄλλος: Lysias 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις: Isocr. 347 A τῶν τε πρεσβέων καὶ τῶν ἄλλων τῶν εἰδόντων.

6. Ταύτων, θάτερον, sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. 37 B περὶ τὸ ταύτων—ὁ τοῦ θάτερου κύκλος: Ibid. 44 B τό τε θάτερον καὶ τὸ ταύτων. In passages such as Xen. Hier. IX. 5 τὰλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δέ, rarely αὖ,—οἶμαι, τις, II. ε, 424; often in Hdt. and more frequently in the later writers; and even by Xenophon. So Hdt. VII. 146 τῶν τινὰς δορυφόρων. So regularly when αὐτὸς ἑαυτοῦ, &c. are opposed to each other; as, Æsch. Ag. 845 τοῖς αὐτοῖς αὐτοῦ πῆμασιν βαρύνεται.

8. When a substantive has two attributive genitives, it need not be used with the latter, but the article alone is repeated; sometimes the article is also omitted; as, Eur. Bacch. 923 οὐχὶ τὴν Ἴνους στάσιν, ἢ τῆς Ἀγαυῆς.

9. If several independent notions occur, (a) each of which requires to be distinctly brought into view, (either from the nature of the things signified, or by their being in different genders, numbers, or cases) then the article is repeated before each; as, Plat. Phæd. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ: (b) but where they are closely connected or identified in meaning or relation, the article is used only with the first, sometimes only with the last: Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον: Xen. Anab. VII. 8, 9 λαβεῖν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα: and (c) even where they differ in gender, number, or case, yet if they are to be closely identified in meaning, or in relation, the article is used only once.

10. With superlatives it heightens the superlative force, to distinguish the object from others of the same class; as, ἀριστον, the best; τὸν ἀριστον, the best of all.

11. With participles in the genitive the position of the article often marks the genitive absolute; as, τῶν πολεμίων φευγόντων, or φευγόντων τῶν πολεμίων, while in τῶν φευγόντων πολεμίων, τῶν πολεμίων τῶν φευγόντων the part. is attributive.

The Article with the Subject and Predicate.

§. 460. 1. General rule.—The subject has the article, while the predicate is without it: Hdt. I. 102 νύξ ἡ ἡμέρα ἐγένετο: Plat. Gorg. 4. §. 115 extr. ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ

tion in which they stand to each other, it may be laid down that if one is definitely spoken of the other is also, and that therefore the attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 Ε ἀπὸ τῆς τοῦ σώματος κοινωνίας. And sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἄρμάτων τοὺς ἡγεμόνας, these genitives expressing the several bodies viewed indefinitely, of which the leaders are particularly selected.

2. The article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Œ. R. s. fin. τέρμα τοῦ βίου, end of life: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν: Hdt. I. 31 τελευταίῃ τοῦ βίου.

3. The rule given in 1. naturally holds good whenever two substantives are so dependent one on the other, that if one is definite, the other must be also: Plat. Rep. p. 332 C ἡ τοῖς θεοῖς τὰ ἡδέσματα: Ibid. p. 354 A οὐδέποτε ἄρα λυσιτελίστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελίστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδοῦσα τέχνη. The use however or the omission of the article depends on whether the subst. is supposed to express a definite or an indefinite notion, according to the general principles laid down above; in familiar combinations the article is sometimes omitted where we should expect it; as, πολέμου νόμος—ὁ βροτοῦ νόμος (Demosth.): so Plat. Crit. 410 Ε πρὸς τέλος ἀρετῆς: Id. Menex. 299 Α εἰς ἀνδρὸς τέλος: so G. T. ἀπὸ καταβολῆς κόσμου &c.

4. Thus in the construction of the genitive of properties the principal word may express certain peculiar properties of indefinite individuals; ἀν τὰ ἔργα (the proper deeds) ἀδελφοῦ (of any brother) ποιῆς (Dem.); or an indefinite property of a definite individual or class; as, Thuc. III. 39 ἀπόστασις (revolt generally) τῶν βυαίων τι πασχόντων (the oppressed as a class); or as a definite property of a definite individual or class, as with pronouns, where the speaker particularizes the thing as belonging to him; αἱ τῶν μαθημάτων ἡδοναί (Plato) the (peculiar) pleasures of the sciences; or both may be indefinite; Eur. Erechth. Fr. 372 l. 23 τέρψις (delight generally) ἡδονῆς κακῆς (of evil pleasure); and of course the way the properties and individuals are looked at depends much on the mind of the speaker or writer.

5. In the proper possessive genitive the article is always used before the principal noun, as ὁ κηπὸς μου; the reason of this is that the fact of belonging to some one requires that the substantive should be particularised in its relation to the owner. The dependent gen. has it or not, as required by the notion expressed.

6. Names of places followed by a genitive of the country in which they are, generally have not the article, while the genitive has it, Thuc. III. 91 ἐκλευσαν εἰς Ἀρρωπὸν τῆς πέραν γῆς: sometimes the name of the place has also the article to distinguish, or to draw attention to it.

7. In G. T. the same rules for the most part hold good; the article is often omitted where a merely familiar or general notion is expressed; Matt. xvii. 6 ἐπεσον ἐπὶ πρόσωπον αὐτῶν: Eph. i. 20 ἐν δεξιᾷ αὐτοῦ: Luke xix. 42 ἐκρύβη ἀπὸ ὀφθαλμῶν σου: while it is used with either substantive, if emphasis is to be laid upon it, Matt. xxvi. 67 ἐπέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, to mark the indignity more strongly; so Isaiah. xlix. 23 ἐπὶ πρόσωπον τῆς γῆς: because πρόσωπον γῆς was not a familiar expression, and therefore attention was to be called to it: see above, 3.: 1 Cor. ii. 16 τίς ἐγνω νοῦν

Καίον, the divine mind ; τὸν νοῦν τοῦ Καίον, the mind and will of the Lord : so Luke xv. 29 ἐντολή σου, any command ; τὴν ἐντολήν would be the particular command.

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used sparingly, and generally, as in Homer (see §. 440. 4.) has somewhat of a demonstrative force, and is also used as a pure demonstrative (see §. 440. 5.). In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish definite notions from indefinite ; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive ; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σαράπου σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation, relation to, procession from, production, dependence on, partition*, expressive of something, which is the *cause of, creates (gignit), contains, possesses* something, or of which something is *part* ; it follows that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion ; as, τὰ τῶν ἀνθρώπων : which might be more fully expressed by τὰ τῶν ἀνθρώπων (παχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in the gen.) *the father* : ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant*.

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining*, is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained*,—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. Obs. 3.)

§. 464. The attributive genitive is either subjective—objec-

tive—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it represents the subject of an active verb :

οἱ τοῦ δένδρου καρποί=τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος=ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὀμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer : τέλος θανάτῳ (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ : Od. ι, 202 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπὶ τὰ τάλαντα :—τὸ τοῦ πίθου μῆλ—δέπας οἶνου=οἶνος πληθεὶ δέπας : Od. ι, 196 αἶγεν ἄσκον ἔχον μέλανος οἴνου :—σταγόνες ὕδατος.

2. Objective—when it represents the object of a transitive verb ; as δοιδὸς μελῶν—δεδιδει μέλεα. So Soph. Aj. 614 φρενὸς οἰοβότας, *literally feeding his mind by himself*.

3. Causative—when it represents the object of an intransitive verb ; as, ἡ τῆς σοφίας ἐπιθυμία=(Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative, because that which it expresses is the cause of that which the verb expresses.

So πόθος υἱοῦ, *desiderium filii, regret for a son* : ἔχθος, ἔχθρα, φιλία, εὐμίμνητα, εὐνοιά τινος, *enmity &c. against any one* : Soph. CE. C. 631 τίς δὴτ' ἐν ἐνδρὸς ἐβμένειαν ἐκβάλει τοιούδε ; Eur. Or. 422 τὸ Τροίης μῖσος, *odium propter Trojam susceptum*^a : Id. Androm. 1060 γυναικὸς αἰχμαλωτίδος φόβος :—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐχματα Παλλάδος, *prayers to P. (εὐχεσθαι τινι)* : Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία^b : Id. Phædr. p. 245 Ε καταφυγούσα πρὸς θεῶν εὐχὰς τε καὶ λατρείας : λισταί θεῶν (λίσσεσθαι τινι). Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person ; as, θύειν τί τινι, *sacra facere alicui* : Eur. Ion. 1234 θύματα νεπτέρων : Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα : Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose : τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case : Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας) : Ibid. 812 χρυσέας ἔρις ἀνρός : Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς : Id. II. 79 ἡ τῶν Πλαταιῶν ἐπιστρατεία=πρὸς τοὺς ΠΛ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive ; as, ἐπιμέλεια περὶ τινος. So also in the verb, as ἐπιμελίσθαι περὶ τινος.

§. 465. Passive—when it represents the subject of a passive verb ; as, ἡ τῆς πόλεως κτίσις (=ἡ πόλις κτίζεται)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττεται) so ἀγγελία, λόγος, τιμός, *de aliqua re*=τοῦτο ἀγγέλλεται, λέγεται &c.

Obs. 1. This passive genitive is also joined with a subjective ; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive ; as, πρόβλημα, ἐπικουρημά τινος, *praesidium contra aliquid* : Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτειχίσματα τῆς αἰτοῦ (Philippi) χώρας, *against his land* : Eur. Hipp. 716 εὖρημα συμφορᾶς,

^a Matthiæ ad loc.

^b Stallb. ad loc.

means against misfortune : Soph. Œ. C. 324 ὁ δισσὰ πατρός καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'.

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used ; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστῳ διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις, τοῖς ἀσθένεσι τροφή. This is always the construction of substantival infinitives ; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχεσθαι.

Obs. 4. For the use of the article see §. 461.

Obs. 5. A table of the attributive genitives will be found at §. 542.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be evolved from the same sentence ; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ = ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία : so in G. T. 2 Cor. v. 1 ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.

2. * The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion ; and to that notion is attached a simple attributive genitive ; Hdt. VI. 2 Ἰστιάδος ὑπέδυνε τῶν ἰώνων τὴν Ἀγερμονίην τοῦ πρὸς Δαρεῖον πολέμου : Thuc. III. 12 διὰ τὴν ἐκείνων μέλλησιν τῶν εἰς ἡμᾶς δεινῶν : Plat. Rep. τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun ; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός ; and this occurs where the similarity of ending creates at first sight some confusion ; as, οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν συμμαχῶν κατεφρόνουν (Xen.) : Demosth. 241, 5 τῶν ἐτέρων κινδύνων, *the dangers of others*.

Apposition.

§. 467. 1. The third attributive construction is apposition ; which is the identifying of one substantival notion with another, to define the former one more clearly ; as, Κῦρος ὁ βασιλεὺς : Σωκράτης ὁ σοφός. The two nouns generally agree in case and number, and when the noun apposed is a personal noun, in gender ; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 383.) Apposition may be used with any case : Gen. χαίρω ἀκούων ὑμῶν τῶν σοφῶν (Plato) : Dat. Plat. Phædr. 240 B κόλακι δαίνω θηρίῳ : Acc. Hdt. II. 169, 9 φοίνικας τὰ δένδρεα μμηνένοισι.

2. Apposition arises from a verbal sentence, into which it may be resolved ; as, Κῦρος ἦν βασιλεὺς.

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive :

* Darmstadt. Zeitschrift. Sept. 1837.

ὁ πατήρ ὁ ἀγαθός—ὁ ἀνὴρ ὁ παρών—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς: the article is omitted where no distinction or emphasis is intended, and then the second notion becomes merely a remote attributive (see §. 458.): when an epithet is added in apposition to the name of a god, either both have the article or neither; Ζεὺς σωτήρ or ὁ Ζεὺς ὁ σωτήρ: in the former case it is only a title, in the latter it is to distinguish from others. This rule probably holds also in N. T.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκεῖνος ὁ βασιλεύς: Eur. Hipp. 1395 ὁρᾷς με δέσποιν', ὥς ἔχω, τὸν ἀθλιον: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θεμιστοκλῆς ἦκε παρὰ σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκε τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive:

ἐμὸς τοῦ ἀθλίου βίος—τάμα τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ: Od. α, 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ὀλοοτο: Il. ρ, 226 ἡμέτερον δὲ ἐκάστου θυμὸν ἀέξω: Soph. El. 252 καὶ τοῦμὸν αὐτῆς: Arist. Ach. 93 τὸν τε σὸν τοῦ πρεσβέως: Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομμείσθε (*recuperabitis*): Il. ο, 38 νυκτερον λήχος αὐτῶν: so with a participle in genitive, Plat. Symp. 194 B ἰδὼν τὴν σὴν ἀνδρείαν ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα. So also with adj. derived from the names of persons; Il. β, 54 Νεστορέη παρὰ νηϊ Πυληγενέος βασιλῆος: Il. ε, 741 ἐν δὲ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: (so Virg. Æn. XII. 739 *Dei—Vulcania arma*;) Plat. Lach. princ. παππῶν δομ' ἔχει τοῦμοῦ πατρός, *his grandfather, who was my father*. So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέρρα δασέων βοῶν ὥμο-βόια.

Obs. 2. Sometimes the article is omitted before the preposition and its case, and here the preposition and case is rather to be considered as a dependent notion, which needs not be brought so definitely forward as it is with the article: compare in G. T. Eph. i. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν Κυρίῳ Ἰησοῦ, which needs no particularising, and καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (a particular sort of love): so Rom. i. 17; Gal. iii. 11 the phrase δίκαιος ἐκ πίστεως may be translated, *he who is just by faith*: ὁ δίκαιος ὁ ἐκ πίστεως would be, *the just, I mean, he is so by faith*.

Obs. 3. The difference between the three collocations may be thus stated; in ἡ ἐκ τῶν ἄγων ξυγκομδῇ, the two notions coalesce into one: in ἡ ξυγκομδῇ ἐκ τῶν ἄγων the two notions are placed in juxtaposition and connection, but do not form one: in ἡ ξυγκομδῇ ἡ ἐκ τῶν ἄγων the notion is emphatically repeated and added to.

Obs. 4. Where the article is omitted before a participle (or adjective used as such), the word rather stands as the remote attributive than in apposition, ὁ ἀνὴρ ἐλθὼν, *the man coming*; ὁ ἀνὴρ ὁ ἐλθὼν, *the man, he who is coming I mean*.

Obs. 5. A substantival notion in apposition may be joined with a participle of a verb of being, (or being esteemed to be,) in which construction it

has a predicative force : Plat. Rep. 572 E *παρὰνομίαν, ὀνομαζομένην δὲ—ἐλευθερίαν*. So G. T. Rom. i. 4 τοῦ ὁρισθέντος υἱοῦ Θεοῦ. The article is not used with the substantive in this construction, except where it would be used with a predicative substantive (§. 460.)—so that where it is mostly a general notion, or where the notion was to be represented as so thoroughly understood as not to need particularising, the article would be out of place.

6. We sometimes find several notions in apposition to the same substantive without any connecting particle—*Asyndeton* ; the effect of this is, to bring each notion forward distinctly and emphatically : Isocr. 6. C. *τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης* : Demosth. 460. 6 *τρία τὰ μέγιστα ὀνειδῆ, φθονήρους, ἀπίστους, ἀχαρίστους, εἶναι δοκεῖν* : Xen. Hell. II. 1, 3 *ἐντυχῶν ἀνθρώπων ὀφθαλμῶντι, ἀπόντι ἐξ ἰατρείου, κάλαμον ἔχοντι* : G. T. Rom. i. 3 *περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου κ. τ. λ., τοῦ ὁρισθέντος κ. τ. λ., Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν*.

Obs. 6. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification : Il. ε, 122 *γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερβεν* : Il. θ, 48. ξ, 283 *Ἰδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν, Γάργαραν, one of the peaks of Ida*. (See §. 384.) In prose : Thuc. III. 21 *τὸ οὖν μεταξὺ τοῦτο οἱ ἐκκαίδεκα πόδες* : Id. II. 47 *οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον*. So Hdt. VIII. 92 *νῆες ἧ τε Θεμιστόκλεος, ἧ τε Πολυκρίτου* : Xen. Cyr. V. 4, 6 *ἦσαν δὲ μάλα πάντες πιεζόμενοι—οἱ τοῦ Γαδάτα ἵππεῖς* : Ibid. 4, 16 *οἱ δὲ Καδοῦσιδι ἐσώζοντο—ἀμφὶ δειλὴν οἱ πρότωι*. G. T. Mark viii. 8 *ἦσαν περισσεύματα κλασμάτων, ἐπὶ τὰ σπυρίδας*. So to define a pronoun : Hdt. II. 169 *ἔστι μέντοι καὶ τοῦτο ἐν τῇ αἰλῇ τοῦ ἱεροῦ, παστὰς λιθίνῃ μεγάλῃ*.

Obs. 7. The infinitive with article τὸ, τοῦ, &c. is used in apposition : and sometimes the article is in the gender of the substantive ; as, Hdt. VI. 130 *τῆς ἀξιώσιος εἰνέκα τῆς ἐξ ἐμεῦ γῆμαι*.

Obs. 8. Ὡς is sometimes prefixed to the apposed word : Hdt. III. 86 *οἱ δὲ καταβορόντες ἀπὸ τῶν ἵππων προσεκύνηον τὸν Δαρεῖον, ὥς βασιλῆα, ut regem*.

Accusative in apposition to Sentence, see Accusative Case, §. 580.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object ; as, *ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὐχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν*.

2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, *Il. ρ, 372 νέφος δ' ὅφ φαίνεται πάσης γαίας* (later ἀπὸ πάσης γ.): *Il. ι, 663 Ἀχιλλεύς εὔδε μυχῷ κλισίης* (later ἐν μυχῷ): *Il. α, 317 κλισίῃ δ' οὐρανὸν ἔκε* (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time — by the cases; later by prepositions and temporal adverbs: *τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—*. And by the participle (as Gerund); as, *ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμοι,—ταῦτα ποιήσας* (*thereupon*) ἀπέβη.

c. Causal—(including the notions of the *cause, origin, effect, Object* of the verb)—by the cases, and sometimes by prepositions; as, *ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολήν τῷ πατρὶ, ὑπὸ δέους ἀπέφυγεν*. Also by the Infinitive and participle; as, *ἐπιθυμῶ γράφειν—ταῦτα λέγων ἀμαρτάνοις ἄν, ἰφ' οὗτοι* say this; *ἦλθεν ἀγγελῶν, τοῖς ἰφ' οὗτοι* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, *καλῶς ἔλεξεν—δίκη δημοσία ἐπράξεν—σὺν δίκῃ ἐπράξεν—γελῶν ἔλεξεν*.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum—γελῶν (ridendo) εἰπεῖν τἀληθές—βούλομαι λέγειν (= τὸ λέγειν)*.

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, *οἶνον χεῖν (= οἰνοχοεῖν)—ναῦς πηγνύναι (= ναυπηγεῖν)—καρπούς φέρειν (= καρποφορεῖν)—καλῶς ἱερεύειν (= καλλιχεῖν)*: just as the members of a predicative construction are expressed by one verb, as *ἐγὼ ποιῶ* by *ποιῶ*, and members of an attributive construction by an adjective, as *ἀγαθὸς ἀνὴρ* by *ἀγαθός*.

109 Ὁ πέπεισμαι αὐτὴν τὴν γῆν, καθαρὰν ἐν καθαρῷ κείσθαι τῷ οὐρανῷ : Thuc. I. 10 οὐδὲ τὰ πλοῖα καταφρακτὰ ἔχοντες : I. 6 ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποιήσαντο : Cf. Eur. Med. 1050 : so G. T. Heb. VII. 24 ἀπαράβατον ἔχει τὴν ἱερωσύνην.

γ. The adjective is used proleptically (see §. 439.) as Thuc. IV. 17 τοὺς λόγους μακροτέρους μηκυνοῦμεν, *spin out our words to a greater length* : Eur. Hel. 698 τῆς τύχης εὐδαίμονος τύχοιτε.

δ. The adjective is a remote attributive, in a sort of apposition to the substantive by the ellipse of ὦν, and might stand as the predicate of a dependent clause introduced by ὅς, &c. ; the effect of this collocation is to lay emphasis on the adjectival notion : Plat. Rep. 415 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους, *though this ascent, so rough and steep* : Thuc. I. 49 οἱ Κερκυραῖοι ἐνέπηρσαν τὰς σηκὰς ἐρήμους : Soph. Aj. 1121 οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην, *I profess no mean art* : Il. φ. 317 τὰ τεύχεα καλὰ, *those arms so famous* : Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηῆτος Ἡρακλείους, *sacred to Hercules* : Xen. Mem. IV. 2, 1 παιδείας τῆς ἀρίστης τετυχημέναι : Soph. CE. R. 525 τοὺς λόγους ψευδεῖς λέγει : (with ὦν expressed, Xen. Cyr. I. 3, 3 ἐν Πέρσαις χαλεπὸν ἵππεύειν ἐν δρεῖνῃ οὐσῇ τῇ χώρῃ :) so with a preposition, Xen. Anab. VI. 6, 31 ἐν ἀφθόνοις τοῖς ἐπιτηδείοις : Isocr. 419. e. παρ' ἐκόντων τῶν πολιτῶν : Eur. Phœn. 529 οὐκ εὖ λέγειν χρὴ μὴ ἐπὶ τοῖς ἔργοις καλοῖς sc. ἔργοις μὴ καλοῖς οὖσι, *if they are not good*. So G. T. as Acts xxvi. 24 μεγάλη τῇ φωνῇ, *with his voice raised*, cf. ib. xiv. 10 : 1 Cor. xi. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered*.

Obs. The effect of this collocation is to lay emphasis on the adjective, and we may trace this even where at first sight there seems to be a violation of the rule given in §. 458. In English the adjective thus placed may very often be translated as if it were the direct attributive, for generally speaking we distinguish these remote attributives by emphasis rather than by collocation ; and though of course where formal critical accuracy is required care must be taken to represent the Greek construction accurately, yet in ordinary translation it would often savour more of pedantry than scholarship to use the literal Greek idiom instead of the English one.

2. The attributive genitive, besides the above given collocations, (ὁ τῶν Ἑλλήνων πόλεμος, or ὁ πόλεμος ὁ τῶν Ἑλλήνων,) is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive ; as, τῶν Ἑλλήνων ὁ πόλεμος, οἱ δὲ πόλεμος τῶν Ἑλλήνων : Hdt. I. 3 Μηδείης τὴν ἀρπαγὴν : Id. I. 5 τῷ ναυκλήρῳ τῆς νηὸς : Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων : Demosth. 41, 3 τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων : Ibid. τῇ νῦν ὑβρεὶ τοῦτου.

3. The article may be separated from its noun by several words representing a compound adjectival notion, such as the preposition and its case ; as ἡ ἐκ τῶν ἀγρῶν φυγοκμιδῇ ; and in this construction in poetry part of an attributive sentence is placed before the article ; as, Soph. Aj. 1166 βροτοῖς τὸν δαίμονιστον τάφον καθέξει, for τὸν βροτοῖς δαίμονιστον : or the participle after the subst., Soph. Phil. 1317 τὰς ἐκ Θεῶν τύχας δοθείσας : Thuc. I. 96 ὁ πρῶτος φόρος ταχθεῖς : Id. V. 11 πρὸ τῆς νῦν ἀγορᾶς οὐσης ; the participle seems to come in as an after thought. So an adjective, as Ar. Ach. 1210 (Elmsley) τῆς ἐν μάχῃ ξυμβολῆς βαρείας sc. οὐσης.

4. All the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst., (but Æsch. Aj. 1450 μῶλοι τὸν δαῖ φέρουσ' ἐν ἡμῖν μοῖρ'—ὑπνον.) So that where several articles refer to different members of the attributive sentence, they frequently stand

together at the beginning of the sentence ; as, Plat. Soph. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θείον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst. ; (if three adjectives belong to one substantive, two of them are placed after it :) Thuc. I. 108 τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεισαν : Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανή : more frequent when they precede it ; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἰορτῇ : Plat. Cratyl. 398 B ἐν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ : Demosth. 914, 10 (γίγνεται) ὁ τόκος ὁ ἐγγειας ὁ ἐφεκτος πεντακόσιαι δραχμαί : Arist. Eq. 1323 ἐν ταῖσιν ἰσπεφάνουσιν οἰκεῖ ταῖς ἀρχαίαισιν Ἀθηναῖς : Thuc. VIII. 23 ταῖς μεθ' ἑαυτοῦ ναῦσιν ταῖς τρισὶ ταῖς Χίαις παρέπλει : Plat. Symp. 213 D τὴν τοῦτον ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν. Often ὁ ἄλλος : Lyseias 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις : Isocr. 347 A τῶν τε πρεσβέων καὶ τῶν ἄλλων τῶν εἰδόντων.

6. Ταῦτόν, θάτερον, sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words : Plat. Tim. 37 B περὶ τὸ ταῦτόν—ὁ τοῦ θατέρου κύκλος : Ibid. 44 B τό τε θάτερον καὶ τὸ ταῦτόν. In passages such as Xen. Hier. IX. 5 τὰλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δή, rarely αὖ, —οἶμαι, τίς, ἢ, &c. 424 ; often in Hdt. and more frequently in the later writers ; and even by Xenophon. So Hdt. VII. 146 τῶν τινῶς δορυφόρων. So regularly when αὐτὸς ἑαυτοῦ, &c. are opposed to each other ; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται.

8. When a substantive has two attributive genitives, it need not be used with the latter, but the article alone is repeated ; sometimes the article is also omitted ; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰνοῦς στάσιν, ἢ τῆς Ἀγανῆς.

9. If several independent notions occur, (a) each of which requires to be distinctly brought into view, (either from the nature of the things signified, or by their being in different genders, numbers, or cases) then the article is repeated before each ; as, Plat. Phæd. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ : (b) but where they are closely connected or identified in meaning or relation, the article is used only with the first, sometimes only with the last : Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον : Xen. Anab. VII. 8, 9 λαβεῖν ἂν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα : and (c) even where they differ in gender, number, or case, yet if they are to be closely identified in meaning, or in relation, the article is used only once.

10. With superlatives it heightens the superlative force, to distinguish the object from others of the same class ; as, ἄριστον, *the best* ; τὸν ἄριστον, *the best of all*.

11. With participles in the genitive the position of the article often marks the genitive absolute ; as, τῶν πολεμίων φευγόντων, *or φευγόντων τῶν πολεμίων*, while in τῶν φευγόντων πολεμίων, τῶν πολεμίων τῶν φευγόντων the part. is attributive.

The Article with the Subject and Predicate.

§. 460. 1. *General rule.*—The subject has the article, while the predicate is without it : Hdt. I. 102 νύξ ἡ ἡμέρα ἐγένετο : Plat. Gorg. 4. §. 115 extr. ἄρ' οὐν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ

κακοί : Aristoph. Thesm. 733 ἀσκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion ; while the predicate is the expression of some general, though not defined, class in which the subject is contained, and so has no individuality.

2. *Exceptions* : α. When the subject however is spoken of generally, and indefinitely, it has not the article : Plat. Theæt. 152 Α πάντων χρημάτων μέτρον ἄνθρωπος. *man* (that is, *mankind*) *is the standard of all other things* : Isocr. 8 Β καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη : Id. 28 Α λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθὴς καὶ πιστῆς εὐδαλὸν ἐστίν. The subject can also stand without the article when it expresses a mere indefinite general notion. β. When the predicate is to be distinguished from other persons or things, and viewed either as in its individual or collective unity, then it has the article : Philem. ap. Stob. Floril. Grot. 211 εἰρήνη ἐστὶ τἀγαθόν : Plat. Phæd. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Hdt. I. 68 συνεβύλλετο τὸν Ὀρέστην τοῦτον εἶναι, *the long sought for*. So τὴν αὐτὴν ὑπὲρ αὐτοῦ δίκην δίδωκε καθάπερ ἂν τὸν Ἀθηναῖον κτείνῃ (Demosth.) : Hdt. V. 77 οἱ δ' ἵπποβοταὶ ἐκαλέοντο οἱ παχέες, *the rich have the definite name of "the ἵπποβοταὶ."* Plat. Gorg. 491 Ε τοὺς ἡλιθίους λέγεις τοὺς σάφρονας. The article has its proper force before a predicative subst. after verbs of calling ; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν : Id. Anab. VI. 6, 7 τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην. The article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself, and therefore as distinguished from the rest of the class.

Obs. 1. When the predicate therefore is spoken of merely generally, or to be represented as so familiar an individuality as to have almost the force of a proper name, the article would generally be out of place.

Obs. 2. Hence we may see that the rule generally laid down, that where the subject and predicate are not necessarily distinguished by their relation to the verb, the subject may be discovered by the article, holds good so little, that the predicate may have it while the subject has not, or both may have it, or neither.

Obs. 3. In G. T. the article is joined with the predicate as a demonstrative ; Matt. vi. 3 οὐχ οὗτός ἐστιν ὁ τέκτων, *the well-known carpenter* ; or to individualise any person or thing, John iv. 42 οὗτός ἐστιν ὁ σωτὴρ τοῦ κόσμου : Eph. ii. 14 αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν ; or to speak of some person or thing as a type of a class : Matt. vi. 22 ὁ λύχνος τοῦ σώματος ἐστιν ὁ ὀφθαλμός : 1 John iii. 4 ἡ ἁμαρτία ἐστὶν ἡ ἀνομία : so especially the predicate is definite and has the article when the subject is ἐγώ, σύ, οὗτος, ἐκεῖνος &c. ; St. John vi. 51 ἐγώ εἰμι ὁ ἄρτος : iii. 10 σὺ εἶ ὁ διδάσκαλος : iv. 29 μήτι οὗτός ἐστιν ὁ Χριστός ; but when Χριστός became a proper name, the article was omitted, except as in §. 450. : see above, *Obs. 2.*

Article with Infinitive. (See §. 678.)

The Article with combinations of two Substantives.

§. 461. 1. *General rule.*—The general rules apply here also with respect to each substantive separately, and, as far as any rule arises from the rela-

tion in which they stand to each other, it may be laid down that if one is definitely spoken of the other is also, and that therefore the attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 Ε ἀπὸ τῆς τοῦ σώματος κοινωνίας. And sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, these genitives expressing the several bodies viewed indefinitely, of which the leaders are particularly selected.

2. The article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Œ. R. s. fin. τέρμα τοῦ βίου, end of life: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν: Hdt. I. 31 τελευταίῃ τοῦ βιοῦ.

3. The rule given in 1. naturally holds good whenever two substantives are so dependent one on the other, that if one is definite, the other must be also: Plat. Rep. p. 332 C ἡ τοῖς θεοῖς τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτε ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδούσα τέχνη. The use however or the omission of the article depends on whether the subst. is supposed to express a definite or an indefinite notion, according to the general principles laid down above; in familiar combinations the article is sometimes omitted where we should expect it; as, πολέμου νόμος—ὄβριος νόμος (Demosth.): so Plat. Crit. 410 Ε πρὸς τέλος ἀρετῆς: Id. Menex. 299 Α εἰς ἀνδρὸς τέλος: so G. T. ἀπὸ καταβολῆς κόσμου &c.

4. Thus in the construction of the genitive of properties the principal word may express certain peculiar properties of indefinite individuals; ἀν τὰ ἔργα (the proper deeds) ἀδελφοῦ (of any brother) ποιῆς (Dem.); or an indefinite property of a definite individual or class; as, Thuc. III. 39 ἀπόστασις (revolt generally) τῶν βιαίον τι πασχόντων (the oppressed as a class); or as a definite property of a definite individual or class, as with pronouns, where the speaker particularizes the thing as belonging to him; αἱ τῶν μαθημάτων ἡδοναί (Plato) the (peculiar) pleasures of the sciences; or both may be indefinite; Eur. Erechth. Fr. 372 l. 23 τέρψις (delight generally) ἡδονῆς κακῆς (of evil pleasure); and of course the way the properties and individuals are looked at depends much on the mind of the speaker or writer.

5. In the proper possessive genitive the article is always used before the principal noun, as ὁ κῆπός μου; the reason of this is that the fact of belonging to some one requires that the substantive should be particularised in its relation to the owner. The dependent gen. has it or not, as required by the notion expressed.

6. Names of places followed by a genitive of the country in which they are, generally have not the article, while the genitive has it, Thuc. III. 91 ἐπλευσαν εἰς Ἀρωπὸν τῆς πέραν γῆς: sometimes the name of the place has also the article to distinguish, or to draw attention to it.

7. In G. T. the same rules for the most part hold good; the article is often omitted where a merely familiar or general notion is expressed; Matt. xvii. 6 ἐπείσεν ἐπὶ πρόσωπον αὐτῶν: Eph. i. 20 ἐν δεξιᾷ αὐτοῦ: Luke xix. 42 ἐκρίθη ἀπὸ ὀφθαλμῶν σου: while it is used with either substantive, if emphasis is to be laid upon it, Matt. xxvi. 67 ἐπέτυχον εἰς τὸ πρόσωπον αὐτοῦ, to mark the indignity more strongly; so Isaiah. xlix. 23 ἐπὶ πρόσωπον τῆς γῆς: because πρόσωπον γῆς was not a familiar expression, and therefore attention was to be called to it: see above, 3.: 1 Cor. ii. 16 τίς ἐγνω νοῦν

Κυρίου, *the divine mind* ; τὸν νοῦν τοῦ Κυρίου, *the mind and will of the Lord* : so Luke xv. 29 ἐντολήν σου, *any command* ; τὴν ἐντολήν would be *the particular command*.

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used sparingly, and generally, as in Homer (see §. 440. 4.) has somewhat of a demonstrative force, and is also used as a pure demonstrative (see §. 440. 5.). In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish definite notions from indefinite ; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive ; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation, relation to, procession from, production, dependence on, partition*, expressive of something, which is the *cause of, creates (gignis), contains, possesses* something, or of which something *is part* ; it follows that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion ; as, τὰ τῶν ἀνθρώπων : which might be more fully expressed by τὰ τῶν ἀνθρώπων (παραχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in the gen.) *the father* : ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant*.

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining*, is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained*,—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. Obs. 3.)

§. 464. The attributive genitive is either subjective—objec-

tive—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it represents the subject of an active verb :

οἱ τοῦ δένδρου καρποί=τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος=ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὀμήρου ποιήματα—ὁ τοῦ βασιλείως υἱός. So Homer : τέλος θανάτου (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ : Od. ι, 202 χρυσοῦ μέν μοι δῶκ' εὐεργείος ἐπὶ τάλαντα :—τὸ τοῦ πίθου μίλι—δέπας οἴνου=οἶνος πλήθει δέπας : Od. ι, 196 αἶψον ἄσκραν ἔχον μέλανος ὄνοιο :—σταγόνες ὕδατος.

2. Objective—when it represents the object of a transitive verb ; as δοῖδος μελέων—ἀεῖδει μέλεα. So Soph. Aj. 614 φρενὸς ολοβάτας, *literally feeding his mind by himself*.

3. Causative—when it represents the object of an intransitive verb ; as, ἡ τῆς σοφίας ἐπιθυμία=(Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative, because that which it expresses is the cause of that which the verb expresses.

So πόθος υἱοῦ, *desiderium filii, regret for a son* : ἔχθος, ἔχθρα, φιλία, εὐμηνία, εὐνοιά τινος, *enmity &c. against any one* : Soph. Cē. C. 631 τίς δὴτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ τοιοῦδε ; Eur. Or. 422 τὸ Τροίας μίσος, *odium propter Trojam suscepiam*^a : Id. Androm. 1060 γυναικὸς αἰχμαλωτίδες φόβος :—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐγματα Παλλάδος, *prayers to P. (εὐχεσθαι τινι)* : Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία^b : Id. Phædr. p. 245 Ἐ καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας : *ليتاي θεων (λίσσεσθαι τινι)*. Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person ; as, *θεῖν τι τινι, sacra facere alicui* : Eur. Ion. 1234 θύματα νερτέρων : Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα : Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose : τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case : Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας) : Ibid. 812 χρυσίας ἔρις ἀρνός : Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς : Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive ; as, ἐπιμέλεια περὶ τινος. So also in the verb, as ἐπιμελίσσθαι περὶ τινος.

§. 465. Passive—when it represents the subject of a passive verb ; as, ἡ τῆς πώλεως κτίσις (=ἡ πόλις κτίζεται)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττεται) so ἀγγελία, λόγος, τινός, *de aliquo re*=τοῦτο ἀγγέλλεται, λέγεται &c.

Obs. 1. This passive genitive is also joined with a subjective ; as, ἡ τοῦ Ῥώμυλου τῆς πώλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive ; as, πρόβλημα, ἐπικούρημά τινος, *praesidium contra aliquid* : Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιῶνος. So Demosth. p. 41, 5 ἐπιτειχίσματα τῆς αἰτοῦ (Philippi) χώρας, *against his land* : Eur. Hipp. 716 εὐρημα συμφορᾶς,

^a Matthiae ad loc.

^b Stallb. ad loc.

means against misfortune : Soph. Œ. C. 324 *ὁ δισσὰ πατρός καὶ κασιγνήτης ἐμοὶ ἦμιστά προσφωνήμαθ'.*

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used ; as, *ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστῳ διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις, τοῖς ἀσθένεσι τροφή.* This is always the construction of substantival infinitives ; as, *τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχεσθαι.*

Obs. 4. For the use of the article see §. 461.

Obs. 5. A table of the attributive genitives will be found at §. 542.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be evolved from the same sentence ; as, *τοῦ πατρὸς πόθος τοῦ υἱοῦ* = *ὁ πατὴρ ποθεῖ τοῦ υἱοῦ* — *ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία* : so in G. T. 2 Cor. v. 1 *ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.*

2. * The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion ; and to that notion is attached a simple attributive genitive ; Hdt. VI. 2 *Ἰστιαῖος ὑπέδυνε τῶν Ἰώνων τὴν Ἀγερμονίην τοῦ πρὸς Δαρεῖον πολέμου* : Thuc. III. 12 *διὰ τὴν ἐκείνων μέλλησιν τῶν εἰς ἡμᾶς δεινῶν* : Plat. Rep. *τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρως.* Or the two attributives together form one notion, which is attached as a simple attributive to the noun ; as, *ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός* ; and this occurs where the similarity of ending creates at first sight some confusion ; as, *οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν συμμαχῶν κατεφρόνουν* (Xen.) : Demosth. 241, 5 *τῶν ἐτέρων κινδύνων, the dangers of others.*

Apposition.

§. 467. 1. The third attributive construction is apposition ; which is the identifying of one substantival notion with another, to define the former one more clearly ; as, *Κῦρος ὁ βασιλεὺς : Σωκράτης ὁ σοφός.* The two nouns generally agree in case and number, and when the noun apposed is a personal noun, in gender ; as, *Τόμυρις ἡ βασίλισσα.* (For exceptions see §. 383.) Apposition may be used with any case : Gen. *χαίρω ἀκούων ὑμῶν τῶν σοφῶν* (Plato) : Dat. Plat. Phædr. 240 B *κόλακι δέινῳ θηρίῳ* : Acc. Hdt. II. 169, 9 *φοίνικας τὰ δένδρεα μμηνένοισι.*

2. Apposition arises from a verbal sentence, into which it may be resolved ; as, *Κῦρος ἦν βασιλεὺς.*

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive :

* Darmstadt. Zeitschrift. Sept. 1837.

ὁ πατήρ ὁ ἀγαθός—ὁ ἀνὴρ ὁ παρών—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς: the article is omitted where no distinction or emphasis is intended, and then the second notion becomes merely a remote attributive (see §. 458.): when an epithet is added in apposition to the name of a god, either both have the article or neither; Ζεὺς σωτήρ or ὁ Ζεὺς ὁ σωτήρ: in the former case it is only a title, in the latter it is to distinguish from others. This rule probably holds also in N. T.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκεῖνος ὁ βασιλεύς: Eur. Hipp. 1395 ὁρᾷς με δέσπων', ὥς ἔχω, τὸν ἄθλιον: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θεμιστοκλῆς ἦκω παρὰ σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἀτλαυτος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive:

ἐμός τοῦ ἀθλίου βίος—τάμα τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμός αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ: Od. α. 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ἴδοντο: Il. ρ. 226 ἡμέτερον δὲ ἐκάστου θυμὸν ἀΐξω: Soph. El. 252 καὶ τοῦμὲν αὐτῆς: Arist. Ach. 93 τὸν τε σὸν τοῦ πρεσβέως: Demosth. p. 42, 7 τὰ ἡμέτερ' αὐτῶν κομείσθε (*recuperabilis*): Il. ο. 38 νωτέρων λείχος αὐτῶν: so with a participle in genitive, Plat. Symp. 194 B ἰδὼν τὴν σὴν ἀνδρείαν ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα. So also with adj. derived from the names of persons; Il. β. 54 Νεστορέῃ παρὰ νηϊ Πυλῆγενέος βασιλῆος: Il. ε. 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: (so Virg. Æn. XII. 739 *Dei—Vulcania stema*.) Plat. Lach. princ. παππῶν ὄνομ' ἔχει τοῦμοῦ πατρός, *his grandfather, who was my father*. So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γάρρ' αὖ δασεῖων βοῶν ὥμο-βόια.

Obs. 2. Sometimes the article is omitted before the preposition and its case, and here the preposition and case is rather to be considered as a dependent notion, which needs not be brought so definitely forward as it is with the article: compare in G. T. Eph. i. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν Κυρίῳ Ἰησοῦ, which needs no particularising, and καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (a particular sort of love): so Rom. i. 17; Gal. iii. 11 the phrase δίκαιος ἐκ πίστεως may be translated, *he who is just by faith*: ὁ δίκαιος ὁ ἐκ πίστεως would be, *the just, I mean, he is so by faith*.

Obs. 3. The difference between the three collocations may be thus stated; in ἡ ἐκ τῶν ἄγων ξυγκομιδή, the two notions coalesce into one: in ἡ ξυγκομιδὴ ἐκ τῶν ἄγων the two notions are placed in juxtaposition and connection, but do not form one: in ἡ ξυγκομιδὴ ἡ ἐκ τῶν ἄγων the notion is emphatically repeated and added to.

Obs. 4. Where the article is omitted before a participle (or adjective used as such), the word rather stands as the remote attributive than in apposition, ὁ ἀνὴρ ἐλθών, *the man coming*; ὁ ἀνὴρ ὁ ἐλθών, *the man, he who is coming I mean*.

Obs. 5. A substantival notion in apposition may be joined with a participle of a verb of being, (or being esteemed to be,) in which construction it

has a predicative force : Plat. Rep. 572 E παρανομίαν, ἀνομαζομένην δὲ—ἐλευθερίαν. So G. T. Rom. i. 4 τοῦ ὁρισθέντος υἱοῦ Θεοῦ. The article is not used with the substantive in this construction, except where it would be used with a predicative substantive (§. 460.)—so that where it is mostly a general notion, or where the notion was to be represented as so thoroughly understood as not to need particularising, the article would be out of place.

6. We sometimes find several notions in apposition to the same substantive without any connecting particle—*Asyndeton* ; the effect of this is, to bring each notion forward distinctly and emphatically : Isocr. 6. C. τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης : Demosth. 460. 6 τρία τὰ μέγιστα ὀνειδῆ, φθοέρους, ἀπίστους, ἀχαρίστους, εἶναι δοκεῖν : Xen. Hell. II. 1, 3 ἐντυχῶν ἀνθρώπων ὀφθαλμῶντι, ἀπόντι ἐξ ἰατρείου, κάλαμον ἔχοντι : G. T. Rom. i. 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου κ. τ. λ., τοῦ ὁρισθέντος κ. τ. λ., ἡσού Χριστοῦ τοῦ Κυρίου ἡμῶν.

Obs. 6. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification : Il. ε, 122 γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεῖν : Il. θ, 48. ξ, 283 ἴδην δ' ἵκανε πολυπίδακα, μητέρα θηρῶν, Γάργαραν, one of the peaks of Ida. (See §. 384.) In prose : Thuc. III. 21 τὸ οὖν μεταξὺ τοῦτο οἱ ἐκκαίδεκα πόδες : Id. II. 47 οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον. So Hdt. VIII. 92 νῆες ἧ τε Θερμοπύλεως, ἧ τε Πολυκρίτου : Xen. Cyr. V. 4, 6 ἦσαν δὲ μάλα πάντες πιεζόμενοι—οἱ τοῦ Γαδάτα ἱππεῖς : Ibid. 4, 16 οἱ δὲ Καδοῦσιδι ἐσώζοντο—ἀμφὶ δεῖλην οἱ πρότωι. G. T. Mark viii. 8 ἦσαν περισσεύματα κλασμάτων, ἐπὶ τὰ σπυρίδας. So to define a pronoun : Hdt. II. 169 ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱεροῦ, παστὰς λιθίνη μεγάλη.

Obs. 7. The infinitive with article τὸ, τοῦ, &c. is used in apposition : and sometimes the article is in the gender of the substantive ; as, Hdt. VI. 130 τῆς ἀξιώσιος εἰνέκα τῆς ἐξ ἐμεῦ γῆμαι.

Obs. 8. Ὡς is sometimes prefixed to the apposed word : Hdt. III. 86 οἱ δὲ καταβορόντες ἀπὸ τῶν ἵππων προσεκύνηον τὸν Δαρείον, ὥς βασιλῆα, καὶ ῥεγην.

Accusative in apposition to Sentence, see Accusative Case, §. 580.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object ; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὐχομαι τοῖς θεοῖς—ἔστι παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, II. ρ, 372 νέφος δ' ὅφ φαίνεται πάσης γαίας (later ἀπὸ πάσης γ.): II. ι, 663 Ἀχιλλεύς εὔδε μυχῷ κλισίης (later ἐν μυχῷ): II. α, 317 κνώση δ' οὐρανὸν ἴκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμοιοι,—ταῦτα ποιήσας (θερευρον) ἀπέβη.

c. Causal—(including the notions of the *cause, origin, effect, Object* of the verb)—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολήν τῷ πατρὶ, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἀμαρτάνοις ἄν, if you say this; ἦλθεν ἀγγελῶν, to inform &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκῃ δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (ridendo) εἰπεῖν ἀληθές—βούλομαι λέγειν (= τὸ λέγειν).

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, οἶνον χεῖν (= οἰνοχοεῖν)—ναῦς πηγνύναι (= ναυπηγεῖν)—καρποὺς φέρειν (= καρποφορεῖν)—καλῶς ἱερεύειν (= καλλιχεῖν): just as the members of a predicative construction are expressed by one verb, as ἐγὼ ποιῶ by ποιῶ, and members of an attributive construction by an adjective, as ἀγαθὸς ἀνὴρ by ἀγαθός.

Complex objective Sentence.

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought; as, *οἱ Ἕλληνες παρεσκευάσαντο πόλεμον*: and, another object being added, *πρὸς τοὺς Πέρσας*: and again, *διὰ τὴν Ἑλλάδα*—*τὸν αὐτὸν χρόνον*—*δεινῶς*: as, *οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας*. Each new object depends on the original one, so that the various objects are here linked together into one sentence; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is, causal, local, temporal, modal notions; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

The simple Objective Relation.

PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order; but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

The Cases standing as the Object of the Verb.

§. 471. 1. A sentence expresses a thought; that is a succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought (see §. 468. *Obs.* 2.), whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action, energy, or a state; and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to

which the other words of the sentence will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek, however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive*; expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, ἐπιθυμῶ σοφίας, the antecedent perception of σοφία being necessary to the conception of ἐπιθυμία. It mostly expresses the cause or origin of the verbal notion; hence genitive, (γίγνομαι, gigno.)

2. The *Accusative*; expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion*; as, χαίρω χαράν, pointing out that which is implied in the verbal notion, and to which that notion applies; hence accusative, (αἰτιατική.)

3. The *Dative*; expressing the notion which follows on the principal notion, i. e. the *Consequent notion*: δίδωμί σοι, receiving being consequent on giving. The leading notion is that of transmission to another; hence dative, (δο, dare.)

Obs. It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of*, *to*, &c.; for these forms of expression, being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from*, not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

Origin of Prepositions.

§. 472. 1. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of

the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary ; and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάριν, δίκην, κύκλῳ (Hdt. IV. 72) which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost ; so that we find the same relation expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipse of a preposition, making the preposition the original and most perfect, the case the later and defective form ; thus shutting out from view the real nature of the construction, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

Obs. Of course some cases are found with a verb and preposition which cannot be used with the verb alone, especially in local notions, as ἐξάψει ἀμφὶ δέσπην : here the accusative depends entirely on ἀμφί, and no such construction as might be explained by a supposed ellipse of ἀμφί is ever found.

4. *Cases after prepositions.*—The Cases retain the same force or an analogous one to that which they have in construction with the verb ; where the *place* implied in the preposition is alone to be brought forward, the accusative is used as being implied in the preposition, as παρὰ τὸν ποταμόν : here the notion of parallelism expressed by παρά implies coincidently its parallel ποταμόν : where some other genitival notion, such as *motion from* takes the place of mere parallelism, the genitive is used, as παρὰ τοῦ ποταμοῦ : or where a datival notion is added to the parallelism, the dative is used, as παρὰ τῷ ποταμῷ—See *Prep. παρά*. And when they were applied secondarily to other notions besides that of *place*, they followed the analogies which their primary use had fixed.

General Observations on the Greek Cases.

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative, *ex animo loquentis*.

Nominative and Vocative.

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

Nominative.

§. 475. 1. The Nominative expresses a notion in its independent existence, as the subject of the sentence: τὸ ῥόδον ἀνθεῖ. When the predicate is not expressed by a verb, but by a noun with εἶναι, the noun is in the nominative, by a sort of apposition to the subject; as the copula may be viewed as only the expression of such an apposition between two notions; as, ἡ ἀρετὴ ἐστὶ καλὴ—ὁ Κῦρος ἦν βασιλεὺς.

Obs. 1. As the nominative represents a thing independently existing, in and for itself, the name of any thing or person, which is to be represented as really independent of the other notions in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with ὄνομα, ἐπωνυμία (especially in the phrases ὄνομά ἐστὶ μοι, ὄνομα ἔχω), or even with verbs of naming in the active voice; but in this construction the name can also stand in the accusative or in some other case as in apposition; as, Od. η. 54 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον: Hdt. III. 85 Δαρεῖφ δὲ ἦν Ἰπποκόμος, τῷ ὄνομα ἦν Οἰβάρης: Ibid. 88. Id. I. 199 Μύλιττα δὲ καλεῖουσι τὴν Ἀφροδίτην: Æschin. p. 41, 15 προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης. So Luke xix. 29 πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. (al. Ἐλαιῶν, but see Acts i. 12.) So LXX. 1 Sam. ix. 9 τὸν προφήτην ἐκάλεε ὁ λαός—ὁ βλέπων: Acc.; Id. VI. 52 τῷ ὄνομα εἶναι Ἀργεῖον: Ibid. καὶ οἱ ὄνομα τεθῆναι Εὐρουσθέα, τῷ δὲ νεωτέρῳ Πρόκλεα. So ibid. 63 Δημάρητον δι' αὐτῷ ὄνομα ἔθετο: G. T. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2. The following intransitive and passive verbs which are only modifications of the copulative verb εἶναι, in the sense of *to be esteemed*, *valeo*, take the nominative in apposition, to express the object of the verbal notion: δύνεσθαι, *valeo* (in notions of value it has the acc.), εὔρεσθαι, γίνεσθαι, φῶναι, ποιεῖν ποετ., αἰδέεσθαι; μένειν, καταστῆναι; ἐοικέναι, φαίνεσθαι, δηλοῦσθαι; καλεῖσθαι, δοσιμῆσθαι, λέγεσθαι, ἀκούειν 'to be called, *audire*; ποετ. κλέειν' &c.: αἰρεῖσθαι, ἀποδείκνυσθαι, κρίνεσθαι &c.; νομίζεσθαι, ἐπαλαμβάνεσθαι &c.: Hdt. III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκρίδης παρὰ βασιλεῖ: Ibid. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. So εἶναι, especially in definitions of size; as, Id. II. 29 τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπὶ ἡμέρας τέσσαρας πλῆος: Id. III. 90 τριηκόσια ἦν τέλαντα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τέλαντα καὶ ἐξήκοντα: Hdt. II. 30 δύνεται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλάγῃ γλώσσῃσιν οἱ ἐξ ἀμεινότερης χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 754 οὐ γὰρ αἰχμητὴς πέφικεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 ταῦτοις ὁ Φίλιππος μέγας ἡξέθη: Id. p. 20, 8 διὰ τοῦτω ἦρθη μέγας: Demosth. p. 241, 12 ἀπὲρ γὰρ φίλων καὶ ξένων—*ἐν κόλακες καὶ θεοῖς ἐχθροὶ—ἀκούουσιν (audiant)*.

Obs. 2. The verbs δοσιμῆσαι, δοσιμῆσθαι, frequently add εἶναι to the noun; as, Hdt. IV. 33 τὰς ὀνομάζουσι Ἀῆλαιοι εἶναι Ὑπερέχον τε καὶ Διοδότην: Xen. Apol. Socr. §. 13 μάλιστα ὀνομάζουσι τοῖς προσκυνοῦσιν εἶναι: Plat. Rep. p. 428 Ε ὀνομάζονται τυφλοί εἶναι, *aliquod nomen habent*: Hdt. II. 44 ἰσὶν Ἡρακλῆος, ἐπινυμμένην ἔχοντος Θεσφίαν εἶναι.

Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly οὗτος (rarely αὗτη), with a subst. in the nominative; also οὗτος without any nominative when a command is addressed to any one: οὗτος here has the force of the Latin *heus*. a. Without the article: Eur. Or. 1567 sq. οὗτος σὶ, ἐλθέτω τῶνδε μὴ ψεύσῃς χερσὶ. Μελέων εἶπον, ὅς πεπύργωσαι θράσιν: Id. Med. 922 αὗτη τί χλωροῖς δακρυῖσι τέγγεις κόρας; Id. Hec. 1127 οὗτος τί πάσχεις; *heus tu, quid capitis*? Id. Alc. 773 οὗτος, τί σιμῶν καὶ πεφροντιῶς βλάπτεις; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοίς αὐτοῖ, Ἰπποκράτης, ἔφη, οὗτος, μὴ τι κωτερον ἀπαγγέλλεις; Id. Sympos. p. 213 B Ζευκράτης οὗτος ἐλλοχῶν—ἐνταῦθα κατέκειτο. So οὗτος very frequently with the verbs καλῶ, φωνῶ &c., with an accusative of the person addressed: Soph. Aj. 89 ὁ οὗτος Αἴας, δεῖτερον σὶ προσκαλῶ: Ibid. 71—73 οὗτος, σέ, τὸν—ἀπειθύνοντα, προσμολεῖν καλῶ. Αἴαντα φωνῶ στείχε δαρμάτων πάρος. With the article: Plat. Symp. princ. ὁ Φαληγεὺς, ἔφη, οὗτος Ἀπολλόδοτος, οἱ περιμενεῖς^d; Theocr. V. 102 οἶκ' ἀπὸ τῆς ἀνδρός, οὗτος ὁ Κώνωρος δὲ τε Κωναῖδα, τοῦτ' ἐξοικισθεὶς ποτ' ἀντολαῖς;

b. The nominative of substantives without οὗτος, but with the article

^a Bremi ad loc.

^b Stallb. ad loc.

^c Pflugk ad loc.

^d Stallb. ad loc.

prefixed, is used, either with the imper. or in simple addresses, in the same way: Arist. Acharn. 242 *πρόβ' ἐς τὸ πρόσθεν ὀλίγον ἢ κωνηφόρος*: Plat. Symp. 218 B *οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βίβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὤσιν ἐπίθεσθε*: Ar. Ran. 40 *ὁ παῖς, Ὁ boy*. So G. T. Matt. xi. 26 *καὶ ὁ πατήρ*: xxvii. 29 *Χαίρε ὁ βασιλεὺς*. (So Virg. *Æn.* XI. 464 *Equilem, Messapus, in armis, et cum fratre Coras, latiss diffundite campis*!)

c. In addressing a person, when the pronoun expressed or implied is defined by an attributive in apposition, the article is always prefixed to the attributive; as, Xen. Cyr. IV. 5, 17 *ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος*: Ibid. 22 *σύ δ' ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον*: Plat. Hipp. princ. *Ἰππίας, ὁ καλὸς τε καὶ σοφός, ὥς διὰ χρόνου κατήρας ἡμῖν*.

Obs. Distinct from these is the Homeric use of the nominative in passages such as Il. α, 231 *δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις*: Il. ε, 403 *σχετλίος, ὀβριμοεργός, ὃς οὐκ ὄβρι' αἰσὺλα ῥέζων*. These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula *εἶναι*.

d. A nominative is sometimes joined with a vocative: Il. σ, 54 *ὦ μοι ἐγὼ δειλὴ, ὦ μοι δυσαριστοτόκεια*: *ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι ἐγὼ ἄχθομαι* (Xen.); *ὑμεῖς* in apposition being supplied. So with a part.; as, *ὦ ἄνδρες οἱ παρόντες* (Plat.): G. T. Rom. ii. 1 *ὦ ἄνθρωπε πᾶς ὁ κρίνων*.

Especial Peculiarities in the use of the Nominative.

1. *Anacolouthon and attraction.*

§. 477. I. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case: Plat. Cratyl. 403 A *ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ ἀειδὲς προσεῖρησθαι τῷ ὀνόματι τούτῳ*: Ibid. 404 C *Περσέεφ' ἄττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβούνται τὸ ὄνομα*: Id. Gorg. 474 E *καὶ μὴν τὰ γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ*: Hdt. III. 115 *τοῦτο μὲν γὰρ ὁ Ἐρίδανος (for τὸν Ἐρίδανον) αὐτὸ κατηγορεῖ τὸ ὄνομα*: Plat. Rep. 346 D *αἱ ἄλλαι πᾶσαι τὸ αὐτῆς ἐκάστη τὸ ἔργον ἐργάζεται*: Id. Theæt. 743 D *σπουδαὶ καὶ κῶμοι, οὐδ' ὅναρ πρᾶττειν προσίσταται αὐτοῖς*. So G. T. Acts vii. 14 *ὁ Μωϋσῆς οὗτος—οὐκ οἶδαμεν τί γέγονεν αὐτῷ*: 1 John ii. 27 *καὶ ὑμεῖς τὸ χρίσμα ὁ ἔλαβετε—ἐν ὑμῖν μένει*. So where the form of the sentence is changed, as 1 Cor. xiv. 16 *ὁ ἀναπληρῶν—πῶς ἐρεῖ*;

2. Analogously to this a nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after *οἶον*.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb *εἶναι* being supplied by the mind: Il. ζ, 395 *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων, ὃς ἔναιεν κ. τ. λ.*: Il. κ, 437 *τοῦ δὴ καλλίστους ἵππους ἶδον ἡδὲ μεγίστους· λευκότεροι κίονος, θείων δ' ἀνέμοισιν ὅμοιοι*: Plat. Soph. 266 D *τίθηναι δύο διχῇ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπινή· κατὰ θάτερον τμήμα*: Ibid. 218 E *τί δῆτα προσταξαίμεθ' ἂν εὐγνωστον μὲν καὶ σμικρόν—; οἶον ἀσπαλιευτῆς*.

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case: the notion being grammatically the object, but logically (*ex animo loquentis*)

Il. γ. 277 Ζεῦ πάτερ, Ἡέλιός θ', δε πάντ' ἐφορᾷς : Od. α. 301 καὶ σὺ, φίλος, — δαίμων ἔσσι. So in apposition : G. T. Matt. xx. 30 Κύριε, υἱὸς Δαβὶδ.

2. The vocative has the interjection ὦ prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

3. *Position of ὦ*.—When ὦ is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic; ὦ καλοὶ παῖδες : but Soph. El. 86 ὦ φίλος ἄγρόν, ο lux pura, "quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebrae. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut ὦ Ζεῦ πατρίᾳ." Aristoph. Eq. 108 ὦ δαίμων ἀγαθὲ : Plat. Soph. p. 230 C ὦ παῖ φίλε. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression : Il. δ. 189 φίλος ὦ Μενέλαε : ρ. 716 ἀγακλείς ὦ Μενέλαε. So in the Odyssey πάτερ ὦ ξείνε : Soph. Aj. 395 ἔρεβος ὦ φαινότατον : Eur. Or. 1246 Μυκρῆδες ὦ φίλαι : El. 167 Ἀγαμέμνωνος ὦ κόρα. Even Plat. Euthyd. p. 271 C θαυμαστὸν ὦ Κρίτων. Sometimes ὦ is repeated, but always with great emphasis : Soph. Phil. 799 ὦ τέκνον ὦ γοναῖον for ὦ γοναῖον τέκνον. In forms of entreaty with πρὸς, the preposition with its case is sometimes placed between ὦ and the vocative : Plat. Apol. S. p. 25 C ἐτι δὲ ἡμῖν εἰπὲ ὦ πρὸς Διὸς Μελίτε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative; as, Soph. Aj. 695 ὦ πάν Πάν ἀλιπλαγκτε : Id. Phil. 671 ὦ δύστηνε σὺ, δύστηνε δῆτα διὰ πόνων φανεῖς = δε ἐφάνης δύστηνος : Theocr. XVII. 66 ὦ βίε, κῶρε, γένου. The foregoing vocative may even be omitted : Fragm. Callimach. (in Schol. Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐκλήθη Ἰμβρᾶς Παρθενίον, tu, Imbrase, Imbrase vocatus es pro Parthenio. So in Latin : Tibull. I. 7. 53 Sic venias hodiernae : Horat. Sat. II. 6, 30 Matutine pater, seu Jane libentius aulis.

5. A vocative is very often followed by a particle which connects it with the following sentence, (α) by μέν with δέ following : Il. ε. 230 Αἰκία· σὺ μὲν αὐτὸς ἔχ' ἥνια καὶ τεῶ ἵππων —τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι ὀρεῖ δουρί.—(β) By δέ, generally in a transition from one thought to another; as, from a narration to an address to a person, or from one person to another : Il. α. 282 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος : Il. φ. 448 Φοῖβε, σὺ δ' εἰπόδας ἑλικας βοῦς βουκαλλέσκες. Frequently in the tragedians : Eur. Hec. 372 μήτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼς γένη' : Ibid. 1287 Ἐκάβῃ, σὺ δ', ὦ τάλανα, διπτύχους νεκροῦς στείχουσα θάπτε : Id. Or. 622 Μενέλαε, σοὶ δὲ τὰδε λέγω : Ibid. 1065 Πυλάδῃ, σὺ δ' ἡμῖν τοῦ φόβου γενοῦ βραβεύς : Ibid. 1675 Ὅριστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ. Also in prose : Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ : Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὅμοια δέ σοι τί ἐστίν : Plat. Leg. p. 890 E ὦ προθυμότες Κλεινία, τί δ' οὐ χλεπτά τε ἐστί. On the contrary, the vocative is sometimes placed last : Eur. Or. 1643 sq. τὰ μὲν καθ' Ἑλένην ὧδ' ἔχει· σὲ δ' αὖ χρεῶν, Ὅρεστα. The orators and comic writers do not admit this idiom. (γ) In Epic by ἀτάρ : Il. ζ. 429 sqq. Ἐκτορ, ἀτάρ σὺ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ, ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), I have lost father, mother, &c.; but you are, &c. So ἀλλά also in other poets.—(δ) By γάρ, very frequently in the Epic style; the sentence of which γάρ

^a Herm. Viger, 794.

^b Kiessling et Wüsteman ad loc.

^c Pflugk ad loc.

^d Porson et Schæfer ad loc.

gives the reason, either being supplied by the mind, or placed in an after part of the passage : *Od. a. 521* ὁ Κίρκη. τί γὰρ ταῦτα εἶδ' ἡγεμονεύουσι ; εἰς ἄλκιος δ' οὔτις οὐκ ἔστιν ἐπὶ μελαινάῃ : *Il. v. 528* Ἀτρεΐδῃ τε καὶ ἄλλοις ἀριστοῖσι Παναχαιοῖν, πολλοὶ γὰρ τεύχεσσι (531 τῷ ἐν χεὶρ πολέμου μὲν ἔμ' ἦοι παῖσσι Ἀχαιῶν) : *Hdt. III. 63* ἀνέστη. φησὶ γὰρ ἴστω παρὰ Σπέρδιος τοῦ Κέρου ἀγγέλος εἶναι ὡς εἶπας τῷ ἀλκίοντι. ἀπὸ γὰρ αὐτῶν αὐτῶν τοῦ Σπέρδιος φανόμενος εἰς ὅψιν ἐπετέλλετο ταῦτα. ἢ τῶν τις ἐκείνων ἐπαρτέων ; *Ibid. 83* ἄνθρωποι σπασσώμεναι, δῆλα γὰρ ἐστὶν ὅτι οὐ γὰρ τινα ἰσίων βασιλεῖα γενέσθαι : where we must supply *Choose a king.* 16 So ἐπεὶ : *Od. a. 231* ξείν', ἐπεὶ ἄρ' οὐδ' αὖτὰ μ' ἀνείρεαι ἢ δὲ μεταλλῆς (sc. *I will tell you, since you ask.*) Cf. *Il. v. 65.*

Dependent Cases.

GENITIVE.

§. 480. *Remark.*—A. In treating of the cases which follow the respective verbal notions, it must not be supposed that the primary principles of the cases can at first sight be recognised in the construction of every verb. The original principles formed analogies or idioms as the language grew with the requirements of the people, and these were followed more or less invariably in all verbs or words of kindred meaning. Thus that the notion of *desire* should have a genitive became a fixed construction, and this was followed by all other verbs in which the notion of desire was or might be implied, though less decidedly and less apparently than in the verb which fixed the analogy : and hence arose what may be called secondary principles or rules of Syntax, such as that verbs of *desiring, hearing, &c.* take a genitive ; and these secondary principles following a fixed analogy sometimes violate the primary principles. Thus, properly speaking, verbs of hearing ought to have an accusative of the *thing heard* ; but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

B. We must observe also that the Greek mind seems to have instinctively preferred the vivid and emphatic constructions to those which were less so. Hence, where more than one case might have followed the verb, the one which brought the notion most vividly before the mind was generally preferred ; though the other was also used when the notion so presented itself. Thus a sound may be considered as that whence the impression on the ear proceeds (gen.), or that which the ear receives (acc.) ; hence it happens that the same notion expressed by different verbs, or even the same verb, has sometimes different cases, as the notion is viewed in the one light or the other.

C. As the accusative case, being as it were merely the explicit expression of what is already implicitly stated in verbs, is the less emphatic case, it generally happens that where the same notion may be viewed as antecedent and coincident, the former is preferred; that is, in other words, where either the genitive or the accusative may follow the verb, the latter is generally superseded by the former; though of course this rule does not universally hold good, as there may be reasons which make the accusative, either generally or in some particular train of thought, the clearer and more emphatic of the two. And the same holds good of the dative and accusative, and even of the dative and genitive: thus, ἀμύνω, *I drive away*—the genitive might stand to signify the point whence the notion began: ἀμύνω πόλεως, *I drive away from the city*; but as the *dativus commodi* gives force to the notion, it is generally used for the genitive—ἀμύνω πόλει, *for the good of the city*.

1. The genitive expresses the *antecedent notion*: that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. *a.* Either the verb always has the genitive when the notion implies an antecedent notion as necessary to its conception. Such verbs are said to govern a genitive: or,

b. The verb occasionally has the genitive when it implies, or may be viewed as implying, a notion which requires a genitive, as βάλλω, *I throw*; τινός, *at some one*.

3. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, ἐπιθυμέω σοφίας: the notion of σοφία must have existed before the feeling of ἐπιθυμία could have arisen.

Obs. 1. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, ἐπιθυμέω σοφίας, in which ἐπιθυμία arises from the notion of σοφία, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: ἐπιθυμέω for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, εὐνοίας τοῦτό σοι δίδωμι, *I give this to you, because of my good will*; but δίδωμι τοῦτό σοι is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, μέλζων τοῦδε. If we have no

781 ἀγγελίης πωλείται: Thuc. V. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος; the genitive gives the cause of the verbal sentence πάρεστιν ἀρπάσαι (*for which things' sake*). Eur. Orest. 41 ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο: Æsch. S. c. Th. 146 στόνον αὐτας, (*for the sake of the voice of our groaning*;) Eur. Orest. 1407 ἔρροι τῆς ἡσύχου προνοίας, *for his inactive prudence*. With some verbs it is usual to express the cause, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions ἔνεκα, χάριν, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. This causal genitive sometimes suffers attraction; as, Soph. Œd. C. 1291 & δ' ἦλθον ἥδη σοι θέλω λέξαι, for ὦν ἦλθον ταῦτα κ. τ. λ.

2. Those intransitive verbal notions, which have either no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in a) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause, or the object or otherwise. See also §. 480. *Remarks*.

I.

§. 483. Where the verb is said to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become or arisen, being produced or created*, take a genitive of that whence they proceed, &c.; as,

γίγνεσθαι, φῦναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνοῦσθαι : Od. 2, 611 αἵματος εἰς ἀγαθόν : cf. Il. 7, 111. Il. 6, 109 πατὴρ δ' εἴμ' ἀγαθόν : Il. 2, 49 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο : Soph. CE. C. 1324 τοῦ κακοῦ πότμου φυτευθεῖς : Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν : Id. Hec. 380 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τυγος : Eur. Iph. T. 4 τοῦ δ' ἔφυν ἐγώ. (So in the transitive sense, where the cause *need* not be expressed : Eur. Ion. 3 μῆς θεῶν ἔφυσε Μαίαν : Id. Med. 800 οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἶκος (*consentaneum est*) ἀρίστα βουλευμάτα γίνεσθαι : Ibid. 160 Ζωπύρου δὲ τούτου γίνεται Μεγάβυτος : Xen. Cyr. I. 2, 1 πατὴρ μὲν δὴ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσεύδων γένους ἦν—μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι : Plat. Menex. p. 239 Α μῆς μητρὸς πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἱ παρ' ἐμοῦ πόλεμος ἐχθροποδὸς αὔξεται τῶν ἐμῶν χωρίων, *grows from my farms*. With ellipse of εἶναι : Plat. Phædr. p. 242 D τὸν Ἐρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα ἦγῃ ;—Here also belong the phrases with verbs equivalent to εἶναι (mostly poetical), κεκλήσθαι τυγος, *alicujus filium vocari (esse)* : Hdt. VI. 88 Νικόδρομος Κροῖδου καλεόμενος : cf. Theocr. XXIV. 102.

Obs. 1. Generally, and in prose almost invariably, the prepositions ἀπὸ, ἐκ, sometimes διὰ, are added to the genitive : Hdt. III. 159 ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

Obs. 2. Hence we may explain the elliptic attributive genitive (§. 463. 3.) ; as, ὁ τοῦ βασιλέως νῖός, i. e. ὁ τοῦ βασιλέως (γεννηθεῖς) νῖός : Hdt. III. 60 Εὐπαλῖνος Ναυστρόφου : Ibid. Ῥοίκος Φίλεω : 123 Μαϊάνδριος Μαϊανδρίου : Id. VI. 52 Ἀριστόδημον τὸν Ἀριστομάχου, τοῦ Κλειοδαίου, τοῦ Ὑλλου : Ibid. Αἰτεσίωτος, τοῦ Τισαμενοῦ, τοῦ Θερσάνδρου, τοῦ Πολυνείκους : Thuc. I. 24 Φάλιας Ἐρατοκλείδου. Poetic : Διὸς Ἄρτεμς, Ὀδῆος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oileos Ajax*. In the plural number with a preposition ; as, οἱ ἐκ Διὸς Soph. El. 659 : οἱ ἐξ αὐτοῦ, *posterij ejus* Hdt. I. 56 : οἱ ἀφ' Ἡρακλέους Thuc. I. 24. See §. 436. b.

Obs. 3. In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced the state expressed by the verb^a : Il. 5, 331 ἄστυ πυρὸς δηϊοῖο θέρηται : Il. 7, 406 δουρὸς ἀλείς : Æsch. Ag. 817 πληρουμένη χειρὸς : Soph. Phil. 3 κρατίστου πατὴρς Ἑλλήνων τραφεῖς : Id. Aj. 807 φωτὸς ἡπατημένη : Id. CE. R. μερίμνης ὑποστραφεῖς : Id. CE. C. 391 τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἂν : Plat. Rep. 562 D μεθυσθῇ ἀκράτου αὐτῆς : Id. Symp. 203 B μεθυσθεὶς τοῦ νέκταρος : Soph. CE. C. 274 εἰδόντων ἀπωλλύμην : Soph. Ant. 256 ἄγος φεύγοντος ὥς, ἐπὶν κόνις, *as from one avoiding*. So Eur. Orest. 496 πληγῆς θυγάτρός τῆς ἐμῆς : Id. Elect. 123 κείσαι σῶς ἀλόχου σφαγῆς Αἰγίσθου τ', Ἀγάμεμνον : Æsch. Ag. 517 λελειμμένα δορός. So also verbal adjectives with a passive force ; as, Soph. Elect. 343 ἅπαντα γάρ σοι τὰμὰ νουθετήματα κείνης διδασκτά, *κοῦδὲν ἐκ σοῦ τῆς λέγεις, præcepta a te mihi data sunt ab illa instillata*. So Eur. Hipp. 668 στέγην ἧς κατηρεφεῖς δόμοι : Soph. CE. T. 1437 θνητῶν μηδεὸς προσήγορος : Eur. Alc. 676 ἀργυρωνητῶν σεθεν. So in Prose : Hdt. II. 91 σανδάλιον αὐτοῦ πεφορημένον, *worn by him* : Thuc. V. 103 γαγνώσκειται σφαλέντων, *is known by them when they have failed* : so G. T. as Rom. I. 6 ἀγαπητοῖς Θεοῦ : generally this relation is expressed by the prepositions, ὑπὸ, παρὰ, πρὸς, ἐκ, διὰ ; as, Soph. CE. C. 1363 ἐκ σέθεν ἀλώμενος.

Obs. 4. So the attributive genitive (§. 463.) is to be explained by some

^a Herm. Phil. 3.

such notion implied in the substantive of which it is the attributive; as, *τίχημα ἀνδρός*, i. e. *τίχημα ἀνδρός (πεποιημένον)* implied in *τίχημα*: *τὰ τῶν ἀθρόωνων πρᾶγματα*: *τὰ τοῦ Ὁμήρου ποιήματα*: Il. β, 397 *τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων*, *produced by*: Æsch. Prom. 908 *Ἥρας ἀταεΐαι, errores a Junone excitati*: Soph. Aj. 618 *ἔργα χερσὶν μεγίστας ἀρετᾶς*: Eur. Hipp. 1356 *ἐμῆς βόσκημα χειρὸς*: Soph. Trach. 113 *Νότου ἢ Βορέα κύματα*: Id. Phil. 1116 *πότμος δαιμόνων*: Xen. M. S. II. 1, 33 *αἱ τῶν νέων τιμαί, the honours shewn by the young men*. So also Thuc. IV. 92 *θράσει ἰσχυος, confidence proceeding from strength*: Thuc. I. 23 *αἰτίαι ἑκατέρων, the causes alleged of each*: Demosth. p. 23, 18 *πάντα αὐτοῦ ἔργα*. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 *τὰ ἐξ Ἑλλήνων τείχεα*: Soph. Phil. 106 *τὰ ἐξ Ἀτρεϊδῶν ἔργα*: Id. Antig. 1219 *τὰ ἐκ δεσπότου κλειύσματα*: Xen. Cyr. V. 5, 13 *τὸ παρ' ἐμοῦ ἀδίκημα*: Ibid. III. 3, 2 *ᾗδισθαι τῇ ὑπὸ πάντων τιμῇ*.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of "smell"—*breathing from any thing*; as,

πνέειν—ᾄζειν, ὀσφραίνεσθαι—προσβάλλειν. *Ὁζειν ἱὼν—ᾄζειν κρομύνων—προσβάλλειν μύρου—πνέειν τράγου*. Anacr. XXVIII. 9 *μύρου πνέειν*: Arist. Pac. 180 *πόθεν βροτοῦ με προσέβαλε*: Id. Ran. 348 *ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν*: Id. Acharn. 190 *ᾄζουσι πίττης καὶ παρασκευῆς νέων*: Theocr. I. 27 *κισσύβιον—ἔτι γλυφάνοιο ποτόσδον*: Id. VII. 143 *πάντ' ὥσδεν θέρεος μάλα πίνος, ὥσδε δ' οὐπώρης*: Id. XXIX. 19 *ἀνδρῶν τῶν ὑπερηνορέων δοκίεις πνέειν*. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here *ἀπὸ* is more usual; as, *ᾄζειν ἀπὸ κρήνης ὡσεὶ ἱὼν*, Hdt. III. 23: *τῆς κεφαλῆς ᾄζειν μύρου*: Arist. Vesp. 1058 *τῶν ἱματίων ὀρήσει δεξιότητος*. So Anacr. IX. 3 *πόθεν μύρων πνέεις*.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received; this being necessarily antecedent to the perception: *ἀκούειν, ἀκροᾶσθαι, κλύειν* Poetic, *αἰεῖν* Poetic, *ἀποδέχεσθαι*, *to assent to—to receive what he says*: *πυνθάνεσθαι, αἰσθάνεσθαι, γινώσκειν* generally with an accusative,—*ὀσφραίνεσθαι*—(sometimes *ὄρν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.*)—*μανθάνειν, συνιέναι, to understand*: more rarely, *ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν*: as,

Il. α, 37 *κλυθὶ μεν*: Soph. CE. C. 793 *ὁσπερ καὶ σαφέστερον κλύω φοῖβου τε καὶ αἰτοῦ Ζηρός*: Od. ι, 401 *οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος*: Il. ρ, 686 *ἄγε δεῦρο—, ὅφρα πύθαι λυγρῆς ἀγγελίης*: Il. δ, 357 *ὡς γινώχωμένοιο*: Od. ψ, 109 *γινώσμεθ' ἀλλήλων*: Plato Cratyl. 435 A *εἰ γινώσκεις ἐμῷ φθεγγόμενου*: Il. β, 26 *νῦν δ' ἐμέθεν ξύνες ὄκα*: Il. α, 273 *καὶ μὲν μεν βουλέων ξύνιον, πειθοντό τε μύθῳ*: Od. δ, 76 *ἀγορεύοντος ξύνετο*: Demosth. 67, 14 *ἄλλου λόγοντος συνεῆτε*: Hdt. I. 47 *καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω*: Xen. Anab. III. 1, 19 *διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶαν ἔχουσιν*: Plat. Charmid. p. 154 E *τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἶδους*: Æsch. P. V. 701 *μαθεῖν τῆσδε*: Soph. Aj. 1161 *αἰσχιστον, κλύειν*

to things, the genitive of the thing is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the σπονδαί were speaking; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

Obs. 3. Occasionally παρά, or ἀπό, ἐκ, πρὸς are added to the genitive; as, παρά τῶν εἰδόντων ἀκούσατε (Isocr.): Eur. Rhes. 206 σοφοῦ παρ' ἀνδρὸς χρῆ σοφόν τι μαθάνειν; and ἀπό, as Thuc. I. 125 ἀφ' ἀπάντων ἤκουσαν γνώμην and in G. T. ἀκούειν is also used with a genitive of the thing heard, as Mark xiv. 64 ἠκούσατε τῆς βλασφημίας; and takes the prepositions ἀπὸ (1 St. John i. 5) and παρὰ (Acts x. 22) before the genitive of the person.

§. 486. Here also belong the verbs of *examining about, inquiring about, speaking about, &c.* The person or thing concerning whom any thing is *said or asked, &c.* is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: so κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: as,

Od. λ. 174 εἰπέ δέ μοι πατρός τε καὶ υἱός, ὃν κατέλειπον, ἥ ἔτι πᾶρ κείνοισιν ἔμῃν γέρας, ἥ τις ᾗδῃ ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπέ δέ μοι Πηληϊῆος ἀμύμονος εἰ τι πέπυσσαι: Il. ρ. 379 πεπύσθη—Πατρόκλοιο θανόντος: Id. 640 πεπύσθαι λυγρῆς ἀγγελίης: Soph. Trach. 1122 τῆς μητρὸς ἦκα τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἐστίν: Id. El. 317 τοῦ κασιγνήτου τί φῆς; ἤζοντος ἢ μέλλοντος: Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερέσομαι—τί νῦν κυρεῖ: Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέφρονα: Id. Cē. C. 365 ἀ τοῦδ' ἐχρήσθη σώματος: Thuc. IV. 6 ἐπίθοντο τῆς Πύλου κατελημμένης: Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθούνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθοῦσα χεὶρ, ἑτέρα δέ ἡ προσαγομένη: Ibid. p. 485 B μαθημάτων γε αἰ ἐρώσω, (philosophi) ὃ ἂν αὐτοῖς δηλοῖ ἐκείνος τῆς αἰσίας τῆς αἰ οὔσης: Ibid. p. 576 D εὐδαιμονίας τε αὐ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότε ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunitatem*: so elliptically, Plat. Gorg. 509 D τί δέ τοῦ ἀδικεῖν sc. λέγεις, which is supplied by the context; so Æsch. Ag. 950 τούτων μὲν οὕτως.

Obs. 1. The notions of *examining, considering, inquiring, speaking &c.*, are often more accurately defined by περὶ before the genitive; so ἀκούειν &c. in the sense of *hearing about* any thing takes περὶ, as the genitive alone is appropriated to the notion of *hearing*.

Obs. 2. So the attributive genitive; as, Od. α. 409 ἀγγελίης πατρός φέρεσι οἰχομένοιο.—ἀγγελία τῆς Χίου Thuc., *de Chio*: Xen. M. S. II. 7. 3 τὸν τοῦ κνὸς λόγον.—ἐρώτησις τινος Plat., like *questio animorum* Cic. Tusc. I. 23.

With verbs of *touch*, again; the thing touched is not received into the mind, but an *aisthesis* from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or *aisthētōn* is conceived as implied in the

aisthesis. (ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή.)

Verbs of *taste*.—The thing tasted, *aisthētōn*, is considered as conveying a *taste* to the sense, rather than being itself received into it: hence the genitive.

(generally *περί*) : *ἐπειρώτησιν τῶν χρησμῶν* Hdt. IX. 44 : Plat. Theæt. p. 164 D *ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως*.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as *ἀκούω Σωκράτους*, or *ἀκούω βορύβου*, the principle of the construction is the same ; when the thing heard is alone expressed, it is generally by a fiction of speech considered as the source whence the hearing, &c. proceeds ; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive : Od. μ. 389 *ταῦτα—Καλυψοῦς ἤκουα* : Xen. Cyr. III. 1, 1 *ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, as in Latin *audire aliquid ex aliquo* : Eur. Rhes. 129 *μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεθα*. So *συνεῖναι τινός τι*, as *ἔπος—ὅπα θεάς*. G. T. Acts i. 4 *ἦν ἠκούσατε μου*.

2. All these verbs are, properly speaking, intransitive ; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language ; but they very frequently take an accusative in a transitive force, as if the remote object were affected by the action, especially verbs of *seeing* (see §. 583. 65.), which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 *οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον εἶτε πρᾶττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν*.

3. The verbs of *hearing* take the genitive in the sense of “ *obey*,” as well as other verbs of obeying which are more usually joined with the dative ; the person who is obeyed being considered as the source whence the obligation is derived ; as, *ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστέιν* and *ἠηκουστέιν*. *κλύειν* Poetic, *πείθεσθαι* seldom, *ἀπειθεῖν*. So the adjectives *κατήκοος, ὑπήκοος* rarely with a dative : Il. ο. 199 *οἱ ἔθεν δτύνοντος ἀκούονται καὶ ἀνίγη* : Ibid. 236 *οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων* : cf. π. 676. Od. η. 11 *Φαίηκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουει* [*ἀκούειν τινί, to listen to*, Il. π. 515. an unusual construction with the *dativus commodi* instead of a genitive] : Æsch. Prom. 40 *ἀνηκουστέιν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς* : Soph. Elect. 340 *τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα* : Eur. Or. 436 *οἶτοί μ' ὑβρίζουσ', ὧν πόλις τανῶν κλύει* (*quibus obedit*). Prose : Hdt. III. 61 *Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ)—ἀλλ' οὐ Καμβύσῃ* : Ibid. 62 *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν* : Ibid. 101 *Δαρείου βασιλῆος οὐδαμὰ ὑπήκουσαν* : Id. I. 126 *νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι* : Id. VI. 12 *μὴ πειθόμεθα αὐτοῦ* : Thuc. VII. 73 *σφῶν πείθεσθαι* : Id. II. 62 *ἄλλων ὑπακούειν* : Xen. Cyr. IV. 5, 19 *πῶς χρὴ καλοῦντος ἀπειθεῖν* : Demosth. p. 15. *extr. κατακούειν τινός*. Adjective : Plat. Rep. p. 440 D *ὑπηκόους τῶν ἀρχόντων*.

Obs. In *ὑπήκοός τις* the state of the subject is rather the prominent notion ; in *ὑπήκοός τι* the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief, sympathy, &c.* take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief : as, *ἀλγεῖν, οἰκτεῖρειν, ὀδύρεσθαι, ὀλοφύρεσθαι, &c.* :

Obs. δ. 104 *ὀδύρεσθαι τινος* : Od. φ. 250 *οἶτι γάμου τοσσοῦτον ὀδύρομαι* :

II. χ. 169 δλοφύρεσθαι Ἐκτόρος : Od. π. 17 Ἀργείων δλοφύρεαι : Æsch. Ag. 571 ἀλγεῖν τύχης παλιγκότου : Soph. Elect. 1075 τὸν αἰεῖ (sc. στόνον or χρόνον) πατὴρ στενάχουσα : Eur. Hec. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖ : Thuc. II. 65 οὐ ἕκαστος ἤλγει : (So στένω and οἰκτεῖρω with acc. of object in a transitive force : Xen. Cyr. V. 4, 32 ὁ Κύρος ἀκούσας, τοῦ μὲν πάθους ὤκτειρεν αὐτόν : Eur. Hipp. 1409 στένω σὲ μᾶλλον, ἢ μέ, τῆς ἁμαρτίας) : so Demosth. 194, 23 συγκαίρω τῶν γεγενημένων ; (usually the notions of *pleasure*, *joy*, &c. take an instrumental dative ;) Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. So Soph. Œ. R. 234 δέισας φίλου, for his friend : G. T. St. Matt. xviii. 27 σπλαγχνισθεὶς τοῦ δούλου. Analogous to this is the construction, Soph. Phil. 715 πάματος ἦσθη, and the attributive genitive, ἡδοναὶ τέκνων &c. ; the genitive expressing the cause whence the pleasure arises.

Obs. 1. So the attributive genitive (§. 464.) : ἄλγος ἐταίρων (*de amicis*), ἄχος τινός II. ξ. 458. τ. 581. χ. 428 : Id. ο. 26 ὁδὴν Ἡρακλῆος : Soph. Phil. 965 οἶκτος—τοῦδ' ἀνδρός : Id. Œ. C. 730 φόβος ἐπεισοδίου.

Obs. 2. Περί is sometimes added : Od. φ. 249 ἡ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the verbal notion were formerly explained by a supposed ellipse of *ἐνεκα* or *χάριν*.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations^a : as,

Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγέων ! Ibid. 564 ὦ τλάμων ὀμεναίων ! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων ! Id. Or. 1029 ὦ μέλεος ἦβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἄωρου ! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς ἀσθαδίας ! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς ! Ibid. 783 ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων ! Id. Androm. 1179 ὦ σχετλίου παθέων ἐγώ ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without adjectival or verbal expressions of feeling : Soph. Œ. C. 149 εἰ, ἔ, ἀλῶν ὀμμάτων : Id. 598 φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος : Eur. Or. 412 οἶμοι διωγμῶν, οἷς ἐλαύνομαι τάλας ! Id. Herc. 899 αἰαὶ κακῶν ! Ibid. 1374 οἶμοι δάμαρτος καὶ τέκνων, οἶμοι δ' ἐμοῦ ! Id. Hipp. 1454 ὦ μοι φρενὸς σῆς εὐσεβοῦς τε κάγαθης ! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός ! Plat. Rep. p. 509 C Ἀπολλόν, δαιμονίας ὑπερβολῆς ! Even when the interjection is omitted : Theocr. XV. 75 χρηστῷ κῆκτίρμονος ἀνδρός ! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προΐσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί ! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμέ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting*, *pitying* ; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence such verbs have a passive voice : Plat. Apol. p. 34 C ἵνα—ἐλεηθῇ, that he might be pitied.

Obs. 3. We find the constructions ὦμοι τῶν κακῶν, *alas for the woes*, and οἶμοι τὰ κακὰ, *I lament* (supplied from οἶμοι) *these evils* : (so Æsch. Ag.

^a Elm. Med. 996.

gives the reason, either being supplied by the mind, or placed in an after part of the passage : Od. κ, 501 ὦ Κίρκη, τί γὰρ ταύτην ὁδὸν ἡγεμονεύσει ; εἰς Ἀΐδος δ' οὐπω τις ἀφίκετο νηϊ μελαίνῃ : Il. η, 328 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, πολλοὶ γὰρ τεθνᾶσι (331 τῷ σε χρὴ πόλεμον μὲν εἶμ' ἡοὶ παῦσαι Ἀχαιῶν) : Hdt. III. 63 ἄνθρωπε, φησὶ γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἶπας τὴν ἀληθείην, ἀπίθι χαίρων· κότερα αὐτὸς τοι Σμέρδις φαινόμενος ἐς ὅψιν ἐνετέλλετο ταῦτα, ἣ τῶν τις ἐκείνου ὑπηρετίων ; Ibid. 83 ἄνδρες στασιῶται, δῆλα γὰρ δὴ, ὅτι ἓνα γέ τινα ἡμέων βασιλεία γενέσθαι : where we must supply *Choose a king*. (ε) So ἐπεὶ : Od. α, 231 ξείν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾷς (sc. *I will tell you, since you ask.*) Cf. Il. ν, 68.

Dependent Cases.

GENITIVE.

§. 480. *Remark*.—A. In treating of the cases which follow the respective verbal notions, it must not be supposed that the primary principles of the cases can at first sight be recognised in the construction of every verb. The original principles formed analogies or idioms as the language grew with the requirements of the people, and these were followed more or less invariably in all verbs or words of kindred meaning. Thus that the notion of *desire* should have a genitive became a fixed construction, and this was followed by all other verbs in which the notion of desire was or might be implied, though less decidedly and less apparently than in the verb which fixed the analogy : and hence arose what may be called secondary principles or rules of Syntax, such as that verbs of *desiring*, *hearing*, &c. take a genitive ; and these secondary principles following a fixed analogy sometimes violate the primary principles. Thus, properly speaking, verbs of hearing ought to have an accusative of the *thing heard* ; but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

B. We must observe also that the Greek mind seems to have instinctively preferred the vivid and emphatic constructions to those which were less so. Hence, where more than one case might have followed the verb, the one which brought the notion most vividly before the mind was generally preferred ; though the other was also used when the notion so presented itself. Thus a sound may be considered as that whence the impression on the ear proceeds (gen.), or that which the ear receives (acc.) ; hence it happens that the same notion expressed by different verbs, or even the same verb, has sometimes different cases, as the notion is viewed in the one light or the other.

C. As the accusative case, being as it were merely the explicit expression of what is already implicitly stated in verbs, is the less emphatic case, it generally happens that where the same notion may be viewed as antecedent and coincident, the former is preferred; that is, in other words, where either the genitive or the accusative may follow the verb, the latter is generally superseded by the former; though of course this rule does not universally hold good, as there may be reasons which make the accusative, either generally or in some particular train of thought, the clearer and more emphatic of the two. And the same holds good of the dative and accusative, and even of the dative and genitive: thus, ἀμύνω, *I drive away*—the genitive might stand to signify the point whence the notion began: ἀμύνω πόλεως, *I drive away from the city*; but as the dativus commodi gives force to the notion, it is generally used for the genitive—ἀμύνω πόλει, *for the good of the city*.

1. The genitive expresses the *antecedent notion*: that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. *a.* Either the verb always has the genitive when the notion implies an antecedent notion as necessary to its conception. Such verbs are said to govern a genitive: or,

b. The verb occasionally has the genitive when it implies, or may be viewed as implying, a notion which requires a genitive, as βάλλω, *I throw*; τινός, *at some one*.

3. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, ἐπιθυμέω σοφίας: the notion of σοφία must have existed before the feeling of ἐπιθυμία could have arisen.

Obs. 1. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, ἐπιθυμέω σοφίας, in which ἐπιθυμία arises from the notion of σοφία, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: ἐπιθυμέω for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, εὐνοίας τοῦτό σοι δίδωμι, *I give this to you, because of my good will*; but δίδωμι τοῦτό σοι is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, μείζων τοῦδε. If we have no

antecedent notion of the person or thing signified by *ὅδε*, we cannot say that any one is *μείζων* than he, so that the whole force of *μείζων* arises from an antecedent consideration of that which the genitive represents. Under this we class what is termed the possessive genitive, the local, and the temporal genitives.

3. Position.—Where the position (moral, or local, or temporal) of any thing is determined by its relation to something else, as, *πέλας οἴκου*, (if *πέλας* is to give any notion at all,) we must antecedently know the situation of *οἶκος*, so that the whole force of *πέλας* arises from an antecedent consideration of *οἶκος*: so in *ὥς ποδῶν εἶχε*, the value of *ὥς* arises from our knowledge or supposed knowledge of what were the powers of the *πόδες*.

4. Partition.—The notion of the whole is antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, is (if conceived at all) antecedent to the notion of the motion, action, or state; as, *έρχομαι δόμων εἰς σε*: here *δόμων* need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of *έρχομαι*.

6. Privation.—The notion of a thing being antecedently necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. Material.—The notion of the material (if expressed) being properly antecedent to the thing made.

8. The Attributive Genitive represents its notion as being in some one of these relations to the notion of the other substantive; as, *οἱ καρποὶ τοῦ δένδρου*: the *δένδρου* is the cause of the *καρποί*.

Obs. 2. The genitival suffix *θεν* is not unfrequently used for the regular inflected genitive, so *οὐρανόθεν*, *σθέν*, &c.: cf. Eur. Ion 960: and even prepositions are sometimes joined with these forms, as *ἐξ ἀλόθεν*, *ἐκ Διόθεν*, and even with *φι*. see §. 83. vol. i.

Causal Genitive.

§. 481. 1. All verbs or verbal sentences *may* have a genitive of the antecedent notion whence their action or state arises; as in the Homeric expressions, *ἀγγελίης ελθεῖν* &c.*; as, Il. ν. 252 *ἦέ γε νεν ἀγγελίης μετ' ἔμ' ἤλυθες*: Il. ο. 640 *ἀγγελίης οἴχνεσκε*: Hesiod. Theog.

* Buttmann (Lexil. ad voc. ἀγγελίη, 5.), who supposes a masc. substantive ἀγγελίης on the authority of some Alexandrian grammarians, but this seems to be needless.

781 ἀγγελίης παλεῖται : Thuc. V. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἀγκατῶλην : Arist. Pax, 300 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος ; the genitive gives the cause of the verbal sentence *πάρεστιν ἀρπάσαι* (*for which things' sake*). Eur. Orest. 41 ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο : Æsch. S. c. Th. 146 στόνων ἄστας, (*for the sake of the voice of our groaning* :) Eur. Orest. 1407 ἔρροι τῆς ἡσύχου προνοίας, *for his inactive prudence*. With some verbs it is usual to express the case, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions *ἐνεκα*, *χάριν*, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. This causal genitive sometimes suffers attraction ; as, Soph. Œd. C. 1291 & δ' ἦλθον ἥδη σοι θέλω λείπει, *for ὦν ἦλθον ταῦτα κ. τ. λ.*

2. Those intransitive verbal notions, which have either no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in a) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause, or the object or otherwise. See also §. 480. *Remarks.*

I.

§. 483. Where the verb is *said* to govern a genitive.

Verbs of *proceeding from*, *becoming*, *arising*, *having become* or *arisen*, *being produced* or *created*, take a genitive of that whence they proceed, &c. ; as,

such notion implied in the substantive of which it is the attributive; as, *τέχνημα ἀνδρός*, i. e. *τέχνημα ἀνδρός* (πεποιημένον implied in *τέχνημα*): *τὰ τῶν ἀνδρῶν πρᾶγματα*: *τὰ τοῦ Ὀμήρου ποιήματα*: Il. β. 397 *τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων*, *produced by*: Æsch. Prom. 908 *Ἥρας ἀλατείαι, er- rores a Junone excitati*: Soph. Aj. 618 *ἔργα χερσὶν μεγίστας ἀρετᾶς*: Eur. Hipp. 1356 *ἐμῆς βόσκημα χειρὸς*: Soph. Trach. 113 *Νότου ἢ Βορέα κύματα*: Id. Phil. 1116 *πότμος δαιμόνων*: Xen. M. S. II. 1, 33 *αἱ τῶν νέων τιμαί, the honours shewn by the young men*. So also Thuc. IV. 92 *θράσει ἰσχυος, confidence proceeding from strength*: Thuc. I. 23 *αἰτίαι ἐκατέρων, the causes alleged of each*: Demosth. p. 23, 18 *πάντα αὐτοῦ ἔργα*. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 *τὰ ἐξ Ἑλλήνων τείχεα*: Soph. Phil. 106 *τὰ ἐξ Ἀτρειδῶν ἔργα*: Id. Antig. 1219 *τὰ ἐκ δεσπό- του κελύσματα*: Xen. Cyr. V. 5, 13 *τὸ παρ' ἐμοῦ ἀδίκημα*: Ibid. III. 3, 2 *ἴδισθαι τῇ ὑπὸ πάντων τιμῇ*.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of “*smell*”—*breathing from any thing*; as,

πνέειν—ὀζειν, ὀσφραίνεσθαι—προσβάλλειν. Ὅζειν ἱὼν—ὀζειν κρομύων—προσβάλλειν μύρου—πνέειν τράγου. Anacr. XXVIII. 9 *μύρου πνέει*: Arist. Pac. 180 *πόθεν βροτοῦ με προσέβαλε*: Id. Ran. 348 *ὡς ἡδὺ μοι προσέπνευσε χοιριῶν κρεῶν*: Id. Acharn. 190 *ὀζουσι πίττης καὶ παρασκευῆς νέων*: Theocr. I. 27 *κισσύβιον—ἔτι γλυφάνοιο ποτόσδον*: Id. VII. 143 *πάντ' ὥσδεν θέρεος μάλα πίονος, ὥσδε δ' ὑπώρης*: Id. XXIX. 19 *ἀνδρῶν τῶν ὑπερνηροίων δοκίεις πνέειν*. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here *ἀπό* is more usual; as, *ὀζειν ἀπὸ κρήνης ὥσει ἱὼν*, Hdt. III. 23: *τῆς κεφαλῆς ὀζειν μύρου*: Arist. Vesp. 1058 *τῶν ἱματίων ὀρήσει δεξιότητος*. So Anacr. IX. 3 *πόθεν μύρων πνέεις*.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received; this being necessarily antecedent to the perception: *ἀκούειν, ἀκροᾶσθαι, κλύειν* Poetic, *αἰεῖν* Poetic, *ἀπο- δέχεσθαι, to assent to—to receive what he says*: *πυνθάνεσθαι, αἰσθάνεσθαι, γιγνώσκειν* generally with an accusative,—*ὀσφραίνεσθαι*—(sometimes *ὄρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.*)—*μανθάνειν, συνιέναι, to understand*: more rarely, *ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὁποροεῖν, διανοεῖσθαι, ἐνοεῖν*: as,

Il. α. 37 *κλύθι μεν*: Soph. OE. C. 793 *ὅσπερ καὶ σαφέστερον κλύω Φοίβου τε καὶ τοῦ Ζηνός*: Od. ι. 401 *οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος*: Il. ρ. 686 *ἄγε δέωρο—, ὅρα πύθαι λυγρῆς ἀγγελίης*: Il. δ. 357 *ὡς γνῶ χωομένοιο*: Od. ψ. 109 *γνωσόμεθ' ἀλλήλων*: Plato Cratyl. 435 A *εἰ γιγνώσκεις ἐμοῦ φεγγομένου*: Il. β. 26 *νῦν δ' ἐμέθεν ξύνες ὦκα*: Il. α. 273 *καὶ μὲν μεν βου- λῶν ξύνιον, πειθοντό τε μύθῳ*: Od. δ. 76 *ἀγορεύοντος ξύνετο*: Demosth. 67, 14 *ἄλλων λέγοντος συνεῖητε*: Hdt. I. 47 *καὶ κωφοῦ συνιήμι, καὶ οὐ φωνεῦντος ἀκούω*: Xen. Anab. III. 1, 19 *διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχουσι*: Plat. Charmid. p. 154 E *τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἶδους*: Æsch. P. V. 701 *μαθεῖν τῆσδε*: Soph. Aj. 1161 *αἰσχιστον, κλύειν*

ἀνδρὸς ματαίου φλαυρ' ἔπη μυθουμένου : Arist. Ran. 815 *ἡνέ' ἂν ὀφθαλμοὶ*
ἰδῇ θήγοντος ὀδόντας : Id. Eq. 804 *μὴ καθορῶ σου* (see §. 487. 2.) :
 Trach. 394 *ἔρποντος εἰσορᾶς ἐμοῦ* : Hdt. III. 29 *ἐπαίοντες σιδηρίων* :
 Ran. 654 *κρομμύων ὀσφραίνομαι* : Hdt. I. 80 *ὡς ὀσφραυτο τάχιστα τῷ*
μήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον : Thuc. V. 83 *ὡς ἦν*
τειχιζόντων : Id. IV. 6 *ὡς ἐπύθοντο τῆς Πύλου κατελημμένης* : Id. II. 81
τερον ἦσθετο τῆς μάχης : Id. I. 68 *των λεγόντων μᾶλλον ὑπενόειτε, ὡς*
τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι : Xen. Cyr. I. 3, 10 *οὐκ ἀκροώμενοι ἰ*
ᾄδοντος ὠμνύετε ἄδων ἀριστα : Ibid. VIII. 1, 40 *καταμαθεῖν δὲ τοῦ*
δοκοῦμεν, ὡς οὐ τούτῳ μόνον ἐνόμισε χρῆναι τοὺς ἀρχοντας τῶν ἀρχομένων
φέρειν : Id. M. S. I. 1, 12 *καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε*
σαντες ἱκανῶς ᾄδῃ τ' ἀνθρώπων εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τούτων φρα
κ. τ. λ. : Id. Œcon. XVI. 3 *καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γνῶναι, ὃ τι*
καταμαθεῖν : Plat. Apol. p. 27 A *ἄρα γνώσεται Σωκράτης ὁ σοφὸς ἐμο*
ρεντιζομένου καὶ ἐναντί' ἐμαυτῷ λέγοντος : Id. Phileb. p. 51 C *εἰ μου μ*
νεῖς : Id. Gorg. p. 463 D *ἄρ' οὐν ἂν μάθοις ἀποκριναμένου* : Ibid. p. 5
ἀγνοοῦντες ἀλλήλων, ὃ τι λέγομεν : Il. σ, 191 *ἄλλου δ' οὐ τεύοιδα* : Plat.
 p. 375 E *οἴσθα γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ*
πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἴον τε πρᾶτάτους εἶναι, πρὸς δ
ἀγνώστους τοῦναντίον^a : Ibid. p. 525 D *νῦν καὶ ἐννοῶ βηνθέτος τοῦ περὶ το*
γισμοῦς μαθήματος, ὡς κομψόν ἐστι κ. τ. λ. : Xen. Cyr. V. 2, 18 *ἐν*
αὐτῶν : Plat. Legg. p. 646 D *καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡς*
διανοητέον : Id. Phæd. p. 92 D *μὴτε ἐμαυτοῦ μὴτ' ἄλλου ἀποδέχεσθαι*
γοτος, ὡς ἡ ψυχὴ ἐστὶν ἁρμονία : Demosth. p. 82, 3 *ἀποδεχόμενοι τῶν*
φαντούρων : *Ἀκούειν δίκης, to listen to a cause* ; *σο αἰσθάνεσθαι κραυγῆς,*
βου, ἐπιβούλης.

Obs. 1. The thing heard, &c. would properly, and not unfrequently follow the verb in the accusative. Verbs of *hearing, perceiving, obse*
often take an accusative, as well of a person as of a thing : Il. κ, 35, *δοῦπον ἀκούσας* : Od. κ, 147 *ἐνοπήν τε πυθοίμην* : Xen. Cyr. III. 1, *ἦσθετο τὰ γιγνόμενα* (but V. 3, 20 *ἔρπει ἦσθημένος τοῦ γεγεννημένου*) :
 V. 32 *ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις ξυμφοράς* : Isocr. p. 15 D *ἐπειδ*
θυμηθῶσι τοὺς φόβους καὶ κινδύνους : for *ἀκούειν* with gen. or acc. of p
 joined with a participle, see §. 683. Hdt. I. 80 *κάμηλον ἵππος φοβέει*
οὐκ ἀνέχεται οὔτε τὴν ἰδέην αὐτῆς ὀρίων, οὔτε τὴν ὀδμὴν ὀσφραίνόμενος.
 is especially the case with the verbs of *understanding, inquiring, exam*
saying ; as, *ἐνθυμίσθαι, σκοπεῖν, λέγειν, δηλοῦν*, which are rarely found
 the genitive alone^b. But as the Greeks loved to give a personal cha

^a But see Stallb. ad loc.

^b The double construction of these verbs of sense seems to depend on the following principles. With the Accusative (*αἰσθάνομαι τῶδε*), the *τῶδε* is the *αἰσθητόν* (Arist. de Anima, ii. 12. *ἡ μὲν αἰσθησις δεκτικὴν ἐστὶ τῶν αἰσθητῶν εἰδὼν ἄνευ τῆς βλήν.*) With Genitive *αἰσθάνομαι τοῦδε* = *αἰσθάνομαι αἰσθησιν τοῦδε αἰσθητοῦ*. (Arist. de Anima, iii. 2. 9. *ἐκάστη αἰσθησις τοῦ ὑποκειμένου αἰσθητοῦ ἐστίν.*) So that when the acc. is used the *αἰσθητόν* is supposed to be received into the mind, according to the former view, when the gen., the *αἰσθησις* from the *αἰσθητόν* according to the second view. Now with verbs of *hearing,*

the *αἰσθητόν* itself would seldom be received of as entering into the mind ; or properly speaking, the *αἰσθητόν* would be so received, but the *φόρος* from the *τόν*. Hence the gen. is most usual when the accus. is used it is of the *σοῦ ἀκουστόν* ; as, Œ. C. 158 *ἀκούσαι ἐκ*

With verbs of *seeing*, on the contrary the *αἰσθητόν*, or thing itself, its very is received into the eye, so that the *acc.* is usual, and the *gen.* very rare would misrepresent the real relation of the subject and object. The *ὄψις* be separated from the *ὁρατόν*—it comes in the *ὁρατόν* being received into the eye.

to things, the genitive of the thing is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the σπονδαὶ were speaking; while Ibid. 337 ἐμοῦ λόγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

Obs. 3. Occasionally παρὰ, or ἀπὸ, ἐκ, πρὸς are added to the genitive; as, παρὰ τῶν εἰδόντων ἀκηκόατε (Isocr.): Eur. Rhes. 206 σοφοῦ παρ' ἀνδρῶν χρὴ σοφὸν τι μαθάνειν; and ἀπὸ, as Thuc. I. 125 ἀφ' ἀπάντων ἤκουσαν γνώμην and in G. T. ἀκούειν is also used with a genitive of the thing heard, as Mark xiv. 64 ἠκούσατε τῆς βλασφημίας; and takes the prepositions ἀπὸ (1 St. John i. 5) and παρὰ (Acts x. 22) before the genitive of the person.

§. 486. Here also belong the verbs of *examining about, inquiring about, speaking about, &c.* The person or thing concerning whom any thing is *said or asked, &c.* is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: so κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: as,

Od. λ. 174 εἰπέ δέ μοι πατρός τε καὶ υἱός, ὃν κατελείπον, ἢ ἔτι πᾶρ κείνοισιν ἱὸν γέρας, ἢ τίς ἦδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπέ δέ μοι Πηληϊὸς ἀμύμονος εἴ τι πέπυσσαι: Il. ρ. 379 πεπύσθην—Πατρόκλοιο θανόντος: Id. 640 πεπύσθαι λυγρῆς ἀγγελίης: Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἐστίν: Id. El. 317 τοῦ κασιγνήτου τί φῆς; ἤξοντος ἢ μέλλοντος: Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερήσομαι—τί νῦν κυρεῖ: Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὃδ' ὑπέρφρονα: Id. CE. C. 365 ἀ τοῦδ' ἐχρήσθη σώματος: Thuc. IV. 6 ἐπίθοντο τῆς Πύλου κατειλημμένης: Plat. Rep. p. 439 Β τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθούνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθούσα χεὶρ, ἑτέρα δὲ ἡ προσαγομένη: Ibid. p. 485 Β μαθήματός γε αἰεὶ ἐρῶσιν, (philosophi) ὃ ἂν αὐτοῖς δηλοῖ ἐκείνως τῆς εὐδαιμονίας τῆς αἰεὶ οὐσης: Ibid. p. 576 D εὐδαιμονίας τε αὐ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότε ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τούτων οὐχὶ νῦν ὁρᾷ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportuni*: so elliptically, Plat. Gorg. 509 D τί δέ τοῦ ἀδικεῖν sc. λέγεις, which is supplied by the context; so Æsch. Ag. 950 τούτων μὲν οὕτως.

Obs. 1. The notions of *examining, considering, inquiring, speaking &c.*, are often more accurately defined by περὶ before the genitive; so ἀκούειν &c. in the sense of *hearing about* any thing takes περὶ, as the genitive alone is appropriated to the notion of *hearing*.

Obs. 2. So the attributive genitive; as, Od. α. 409 ἀγγελίης πατρός φέρει οἰχομένοιο.—ἀγγελία τῆς Χίου Thuc., *de Chio*: Xen. M. S. II. 7, 3 τὸν τοῦ κνός λόγον.—ἐρώτησις τινος Plat., like *quaestio animorum* Cic. Tusc. I. 23.

With verbs of *touch*, again; the thing touched is not received into the mind, but an *αἰσθησις* from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or *αἰσθητόν* is conceived as implied in the

αἰσθησις. (ἢ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή.)

Verbs of *taste*.—The thing tasted, *αἰσθητόν*, is considered as conveying a *taste* to the sense, rather than being itself received into it: hence the genitive.

(generally *περί*) : *ἐπειρώτησιν τῶν χρησμῶν* Hdt. IX. 44 : Plat. Theæt. p. 164 D *ὁ μύθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως*.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as *ἀκούω Σωκράτους*, or *ἀκούω θορύβου*, the principle of the construction is the same; when the thing heard is alone expressed, it is generally by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive: Od. μ, 389 *ταῦτα—Καλυψούς ἤκουα* : Xen. Cyr. III. 1, 1 *ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, as in Latin *audire aliquid ex aliquo* : Eur. Rhes. 129 *μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεθα*. So *συνέειπαι τινός τι*, as *ἔπος—δπα θεᾶς*. G. T. Acts i. 4 *ἣν ἠκούσατε μου*.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, as if the remote object were affected by the action, especially verbs of *seeing* (see §. 583. 65.), which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 *οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον εἶπε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν*.

3. The verbs of *hearing* take the genitive in the sense of “*obey*,” as well as other verbs of obeying which are more usually joined with the dative; the person who is obeyed being considered as the source whence the obligation is derived; as, *ἀκούειν, ὑπακούειν, κατακούειν, ἀηκουστέιν* and *ῥηκουστέιν*, κλύειν Poetic, *πειθεσθαι* seldom, *ἀπειθεῖν*. So the adjectives *κατήκοος, ὑπήκοος* rarely with a dative : Il. ο, 199 *οἱ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη* : Ibid. 236 *οὐδ’ ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων* : cf. π, 676. Od. η, 11 *Φαίηκεςσιν ἄνασσε, θεοῦ δ’ ὡς δῆμος ἀκουειν* [*ἀκούειν τινί, to listen to*, Il. π, 515. an unusual construction with the *dativus commodi* instead of a genitive] : Æsch. Prom. 40 *ἀηκουστέιν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς* : Soph. Elect. 340 *τῶν κρατούντων ἐστὶ πάντ’ ἀκούστέα* : Eur. Or. 436 *οἱ τοί μ’ ὑβρίζουσ’, ὧν πόλις τανὺν κλύει* (*quibus obedit*). Prose: Hdt. III. 61 *Σμέρδιος τοῦ Κύρου ἀκούστέα (ἐστὶ)—ἀλλ’ οὐ Καμβύσῳ* : Ibid. 62 *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν* : Ibid. 101 *Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν* : Id. I. 126 *νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι*^a : Id. VI. 12 *μὴ πειθόμεθα αὐτοῦ* : Thuc. VII. 73 *σφῶν πείθεσθαι* : Id. II. 62 *ἄλλων ὑπακούειν* : Xen. Cyr. IV. 5, 19 *πῶς χρὴ καλοῦντος ἀπειθεῖν* : Demosth. p. 15. extr. *κατακούειν τινός*. Adjective : Plat. Rep. p. 440 D *ὑπηκόους τῶν ἀρχόντων*.

Obs. In *ὑπήκοός τινος* the state of the subject is rather the prominent notion; in *ὑπήκοός τινι* the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief, sympathy, &c.* take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, *ἀλγεῖν, οἰκτεῖν, δδύρεσθαι, δλοφύρεσθαι, &c.* :

Od. δ, 104 *δδύρεσθαι τινος* : Od. φ, 250 *οὔτι γάμου τοσσούτον δδύρομαι* :

^a Schweigh. ad loc.

II. χ. 169 *δλοφύρεσθαι* Ἐκτόρος : Od. π. 17 Ἀργείων *δλοφύρεαι* : Æsch. Ag. 571 *ἀλγύν* τύχης *παλιγκότου* : Soph. Elect. 1075 τὸν αἰὶ (sc. στόνον or χρόνον) *πατρὸς στενάχουσα* : Eur. Hec. 1256 *παιδὸς οὐκ ἀλγύν* δοκεῖς : Thuc. II. 65 *ὦν ἱκαστος ἤλγει* : (So *στένω* and *οἰκτεῖρω* with acc. of object in a transitive force : Xen. Cyr. V. 4, 32 ὁ Κύρος ἀκούσας, τοῦ μὲν πάθους ὤκτειρεν αὐτόν : Eur. Hipp. 1409 *στένω σὲ μᾶλλον, ἢ 'μὲ, τῆς ἁμαρτίας*) : so Demosth. 194, 23 *συγχαίρω τῶν γεγενημένων* ; (usually the notions of *pleasure*, *joy*, &c. take an instrumental dative ;) Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. So Soph. OE. R. 234 δέϊσας φίλου, *for his friend* : G. T. St. Matt. xviii. 27 *σπλαγχνισθεὶς τοῦ δούλου*. Analogous to this is the construction, Soph. Phil. 715 *πύματος ἦσθη*, and the attributive genitive, *ἦδοναί τέκνων* &c. ; the genitive expressing the cause whence the pleasure arises.

Obs. 1. So the attributive genitive (§. 464.) : *ἄλγος ἐταίρων* (*de amicis*), *ἄχος τυρός* II. ξ. 458. τ. 581. χ. 428 : Id. ο. 26 *οδύνῃ Ἡρακλῆος* : Soph. Phil. 965 *οἶκτος—τοῦδ' ἀνδρός* : Id. OE. C. 730 *φόβος ἐπεισόδου*.

Obs. 2. *Περὶ* is sometimes added : Od. φ. 249 *ἦ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων*.

Obs. 3. Most of these genitives of the cause or aim of the verbal notion were formerly explained by a supposed ellipse of *ἐνεκα* or *χάριν*.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations^a : as,

Eur. Hipp. 366 *ὦ τάλαινα τῶν δ' ἀλγέων* ! Ibid. 564 *ὦ τλάμων ὕμεναίων* ! Ibid. 570 *ὦ δυστάλαινα τῶν ἐμῶν παθημάτων* ! Id. Or. 1029 *ὦ μέλεος ἦβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἄωρου* ! Id. Med. 1028 *ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας* ! Id. Hec. 661 *ὦ τάλαινα σῆς κακογλώσσου βοῆς* ! Ibid. 783 *ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων* ! Id. Androm. 1179 *ὦ σχετλίος παθέων ἐγώ* ! Id. Ion. 260 *εὐλήμων σὺ τόλμης*. So likewise interjections, either with or without adjectival or verbal expressions of feeling : Soph. OE. C. 149 *ἔ, ἔ, ἀλῶν ὀμμάτων* : Id. 598 *φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος* : Eur. Or. 412 *οἶμοι διωγμῶν, οἷς ἐλεύνομαι τάλας* ! Id. Herc. 899 *αἰαὶ κακῶν* ! Ibid. 1374 *οἶμοι δάμαρτος καὶ τέκνων, οἶμοι δ' ἐμοῦ* ! Id. Hipp. 1454 *ὦ μοι φρενὸς σῆς εὐσεβοῦς τε κάγαθης* ! Xen. Cyr. III. 1, 39 *φεῦ τοῦ ἀνδρός* ! Plat. Rep. p. 509 C *Ἀπολλων, δαιμονίας ὑπερβολῆς* ! Even when the interjection is omitted : Theocr. XV. 75 *χρηστῷ κῶκτίρμονος ἀνδρός* ! Eur. Med. 1051 *ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι* (scil. ἐμέ) *μαλθακοὺς λόγους φρενί* ! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 *τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν*.

Obs. 1. This idiom belongs to the Attic *æra*. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting*, *pitying* ; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence such verbs have a passive voice : Plat. Apol. p. 34 C *ἵνα—ἐλεηθείη, that he might be pitied*.

Obs. 3. We find the constructions *ὦμοι τῶν κακῶν, alas for the woes*, and *οἶμοι τὰ κακὰ, I lament* (supplied from *οἶμοι*) *these evils* : (so Æsch. Ag.

^a Elm. Med. 996.

1146 *ὡς, ὡς* (= *θροῶ*) *λεγίας μέρον ἀγρόνος*,) and *οἶμαι ἐγὼ θαλή*, with an ellipse of *εἰμι*.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *annoyance*^a, &c.; as,

χολοῦσθαι, χέεσθαι, μηνίειν, θυμοῦσθαι, κοτεῖν, ἀχθεσθαι, χαλεπαίνειν, &c.: Π. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκατέμεινον χολώθη: Π. ξ, 266 Ἡρακλῆος περιχέοντο, παιδὸς ἰοῖο: Π. π, 320 Μάρις—Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοις χολωθείς: Π. π, 546 Δαναῶν κεχολωμένοι: ν. 553 χυόμενος Σαρπηδόος: Π. α, 429 χυόμενος κατὰ θυμὸν εὐζώνιοι γυναικός: Od. α, 69 Ποσειδάων—Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν: Π. ε, 178 ἱερῶν μηνίσας: Thuc. II. 43 φθονήσαντες τῆς οὐ βεβαίου δοκίσεως. So Plat. Rep. 501 Ε ἀγριανοῦσι λεγόντων ἡμῶν: Soph. Ant. 1177 πατρὶ μηνίσας φόβου: Eur. Or. 750 ἴσως σε θυγατρὸς θυμοῦμενος: Id. Alc. 5 οὐ δὴ χολωθείς.

Obs. 1. *Περὶ* is added sometimes to this gen., and also *ἐκ*: Π. ι. 566 ἐξ ἀρίων μητρὸς κεχολωμένος.

Obs. 2. So in the attributive gen.: *χάλος, κότος τυτός, de aliquo*.

§. 491. 1. So verbs expressing the reception of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received: *ὀνείασθαι, ἀπολαύειν, ἐπαυρέσθαι, ἀπαυρᾶν*^b.

So Eur. Hec. 997 *ὀναίμην τοῦ παρόντος, may I be benefited from*: Id. Alc. 335 σοὺ γὰρ οὐκ ὀνήμεθα: Hdt. VII. 180 τάχα δ' ἂν τι καὶ τοῦ νόματος ἐπαύροιο: Xen. M. S. VI. 3, 11 ἀπολαύειν πάντων τῶν ἀγαθῶν. So verbs of receiving, which take an acc. of the thing received.

2. So verbs expressing states of *prosperity* or *adversity* take a genitive of that whence the state arises: Soph. Electr. 653 *ἐδημεροῦσαν τέκνων*.

Obs. 1. Sometimes *μέρος* is joined with *ἀπολαύειν* Isocr. 203 B; sometimes *χάριν* Soph. CE. C. 1042.

Obs. 2. The prepositions *ἀπὸ* and *ἐκ* are sometimes joined with these verbs; as, Plat. Rep. 395 *ἀπολαύειν ἀπὸ τῆς μιμήσεως*: Id. Lys. 210 B *ὀνητόμεθα γὰρ ἀπ' αὐτῶν*^c: always with *ὑφελείσθαι*; *καρποῦσθαι* always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express

1. The cause: Thuc. V. 72 *καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, in consequence of not*.

^a Monk Alc. 5.

^b Butt. Lexil. V. ἀπαυρᾶν. II.—“With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an imme-

diately taking, the acc. case followed; on the other hand, if rather the consequences or fruits of any thing were to be enjoyed or derived, the genitive; or, when the construction was complete, (?) ἀπὸ with genitive.”
^c Ast Lex. Plat. ad voc.

2. The final cause^a:

Thuc. I. 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ: Id. V. 27 τοῦ μὴ καταφανεῖς γίγνεσθαι: Plato Gorg. 457 Εὐ οὐ πρὸς τὸ πρᾶγμα φιλονεικούντα λέγειν τοῦ καταφανὲς γενέσθαι: Xen. Cyr. I. 6, 40 τοῦ μὴ διαφεύγειν τὸν λόγον—σκόπους καθίστης. So often in New Testament, as St. Mark iv. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείραι. Cf. St. Luke ii. 77: Acts xxvi. 18 ἀνοίξαι τοὺς ὀφθαλμούς τοῦ ἐπιστρέψαι: Rom. vi. 6 τοῦ μηκέτι δουλεύειν τῇ ἁμαρτίᾳ: so Acts xxi. 12 παρακαλοῦμεν—τοῦ μὴ ἀναβαίνειν: the genitive expresses the aim of the παράκλησις viewed as the final cause thereof: so Acts xv. 20 ἀποστείλαι αὐτοῖς τοῦ ἀπέχεσθαι: see Luke iv. 10. And also frequently in the LXX^b. So in Latin: Cæs. Bell. Gall. IV. *Naves dejiciendi operis missæ*: Livy IX. 9 *viñia hæc capita luendæ sponzionis feramus*.

3. The result viewed as the cause: Thuc. II. 4 ἐμπείρους ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν ὥστε διεφθείροντο πολλοί, so that they did not escape. So Thuc. VII. 21 ζύνπειθε ὁ Ἑρμοκράτης οὐχ ἥκιστα τὸ ταῖς ναυσὶ μὴ ἀθυμεῖν, so that they did not despair. This is found in the New Testament, and deserves particular notice, as the interpretation of several passages depends on it: Acts xvii. 1 ὡς ἐκρίθη τῷ ἀποπλεῖν, result of the decision: Rom. vii. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλδία, so that she is not. Cf. xi. 8: Acts vii. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη: so Acts iii. 12 πεπονηκόσι τοῦ περιπατεῖν αὐτόν: Matt. xxi. 32 οὐ μετεμελήθητε—τοῦ πιστεῦσαι.

Obs. These constructions of τοῦ with the inf. are very frequent in I.XX. and in later Greek^c.

§. 493. 1. So also the notions of *being acquainted with, being skilled in, experienced in, gaining experience in*, and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do: ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, εἰδέναι, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, αἰδρις, ἀπαιδευτος, ἰδιώτης, also ἰδιωτεῖν (Plat. Protag. p. 327 A) &c., πειράσθαι, διαπειράσθαι, ἀποπειράσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπειρως, ξένως ἔχειν: as,

Ἐμπειρος ὁ ἐπιστήμων εἰμι τῆς τεχνῆς: Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαής ἀλλ' ἐμπειρος.—Od. a, 177 ἐπίστροφος ἀνθρώπων.—Ἀπαιδευτος ἀρετῆς, μουσικῆς Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρωπίνων πραγμάτων: Π. μ, 229 δε σάφα θυμῷ εἰδείη τεράων: Lycurg. Leocr. p. 159 πάντων συνειδέναι: Æsch. Suppl. 453 θέλω δ' αἰδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι (like σοφὸς τιμω Plat. Soph. p. 230 A).—Τρίβων ὧν ἵππικῆς Arist. Vespr. 1429: Eur. Hec. 687 ἀρημαθῆς κακῶν. Ἀπειρως ἔχειν τινός Isocr. 86 A: Plat. Apol. p.

^a Valckn. Hipp. 48.

^b Winer. Gr. Gr. p. 269. Piers. Mær. 426.
^c Winer. I. 292.

17 D ξένως ἔχω τῆς ἐνθάδε λέξεως : Π. π, 811 διδασκόμενος πολέμοιο — Πειρασθαί τινος Π. ω, 390 : Hdt. III. 119 ἀποπειράσθαι γνώμης : Ibid. 134 τῆς Ἑλλάδος ἀποπειράσθαι : Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ : Ibid. 128 διεπαί-
ρᾱτο αὐτέων τῆς δὲ ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδείσιός τε καὶ τρόπου.

2. So the notions of being *famous for*, *glorious in* ; as, Thuc. VII. 69 ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι.

Obs. In the verbs of *knowing*, the things known are viewed as that in the mental possession of which the verbal state consists, rather than that whence the knowledge proceeds : hence these verbs generally have the accusative.—See §. 551. 2.

§. 494. Connected with this notion of skill are the notions of *capability of*, *power of*, *fitness for*, *talent for*, the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed ; hence the genitive is used with verbal adj. in *ικός*, and others in which the notion of any capacity is implied ; as,

Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις : Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὥραϊη : Id. I. 196 γάμου ὥραϊη : Ibid. VI. 122 (θυγατέρες) ἐγένοντο γάμου ὥραϊαι : Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, *perfectly versed in*. Also verbal adj. which express a transitive action : Hdt. II. 174 ἱροὶ ὄφεις ἀνθρώπων οὐδαμῶς δηλήμονες, *capable of injuring* : Soph. Œ. T. 1437 θνητῶν—μηδενὸς προσήγορος.

§. 495. The verbs of *wondering at*, *congratulating*, *praising*, *blaming*, &c. take a genitive of the cause whence the feeling arises ; and the construction here is twofold : when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative ; as, ζηλῶ σε τῆς εὐτυχίας, τῆς ἀροίας : but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling ; as, θαυμάζω σοῦ λέγοντος, or θαυμάζω σοῦ ἃ λέγεις, the person is generally put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind : so ἀγασθαι, θαυμάζειν, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμψεσθαι (τινά τινος, acc. pers., gen. rei). Ἀγαμαί σε τῆς ἀνδρείας—Θαυμάζω σε τῆς σοφίας.—Ζηλῶ σε τοῦ πλούτου.—Εὐδαιμονίζω σε τῶν ἀγαθῶν.—Αἰνῶ σε τῆς προθυμίας : so,

Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας νόδους καὶ προθυμονέμενους οὐκ ἀγασθαι τῆς ἀνδρείας τε καὶ εὐχερείας : Hdt. VI. 76 ἀγασθαι μὲν ἔφη τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολίτας : Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε : Eur. Hec. 962 μέμφει τῆς ἐμῆς ἀπουσίας : Π. β, 225 τέο δ' αὐτ' ἐπιμέμψαι : so Æsch. Pers. 692

ἄμεμπτος χρόνου : Thuc. II. 38 θαυμάζω τῶν προθέντων : Æsch. Theb. 651 κηρυκευμάτων μέμψαι : Soph. Electr. 1027 ζηλώ σε τοῦ νοῦ : Xen. Cyr. III. 1, 15 εἰ μὲν ἄγασαι τοῦ πατρὸς. ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνν σοι συμβουλευῶ τούτων μμείσθαι : Id. Ages. II. 7 τὰδ' αὐτοῦ ἄγαμαι, ὅτι—παρεσκευάσατο (see Obs. 2.) : Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλέως ξενίαν : Plat. Rep. p. 367 D τοῦτ' αὐτὸ ἐπαίνεσον δικαιοσύνης : Ibid. p. 383 A πολλὰ ἄρα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα : Eur. Iph. A. 28 οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέος : Plat. Rep. p. 376 A καὶ τοῦτο—ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἀξίον θαυμάσαι τοῦ θηρίου^a : Id. Men. p. 95 C καὶ Γοργίου μάλιστα—ταῦτα ἄγαμαι : Thuc. VI. 36 θαυμάζω τῆς τόλμης : Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἑταίρου σου Πρωταγόρου : Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος : Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι : Plat. Crit. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθέδεις. After this analogy we find the transitive verb ὀνειδίζει : Hdt. I. 90 τούτων ὀνειδίσαι. So in Hdt. IV. 86 καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων ἴσθην—ποιούντων seems to depend on a notion of *wonder* or *blame* implied in the preceding sentence. So also adjectives which express or imply *surprise* : Plat. Phæd. p. 58 Ε εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδελῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσαι τοῦ ἀλλοῦ καὶ μεγέθους. And *interjections* or *exclamations* : as, εὐδαίμων μοίρας ! ὃ σχετλία τόλμης ! Plat. Euthyd. 303 C Ὡ μακάριοι σφὼ τῆς θαυμαστῆς φύσεως : Aristoph. Av. 61 Ἀπολλὼν ἀποτρόπαιε τοῦ χασμῆματος ! Id. Nub. 22 τοῦ δώδεκα μῦθς Πασία : Eur. Alc. 832 ἀλλὰ σοῦ ! τὸ μὴ φράσαι, where the notion of *wonder* is conveyed by the form of expression. So Plat. Euthyd. 303 A πνυπὰξ Ἡράκλεις, καλοῦ λόγου. So Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κἀκῆς ! τὸ καὶ προέσθαι μιλθάκους λόγους φρενί. See §. 482.

Obs. 1. Here also we find *περί* ; as, ὀνειδίζειν *περί* τινος.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof : 1. by a participle in the genitive ; as, θαυμάζω σοῦ λέγοντος : 2. by an explanatory sentence, which gives the cause, either simply or by narrating the circumstances which precede the feeling ; as, Æsch. Ag. 1399 θαυμάζομεν σοῦ, γλῶσσαν ὡς θρασύστομος : Ibid. 1200 θαυμάζω δέ σου πόντον πέραν τραφείσαν ἀλλόθρουν πόλιν τυχεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις : Id. Alc. 832 σοῦ τὸ μὴ φράσαι : Plat. Hipp. Maj. 27 ἄγαμαι σοῦ ὅτι &c. : Id. Crit. 100 ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθέδεις : Id. Legg. 190 Ῥαδαμάνθυος—ἄγασθαι διότι &c. : Hdt. V. 92, 6 θαυμάζειν αὐτοῦ, παρ' οὗ μιν ἄνδρα ἀποπέμψει.

Obs. 3. The person is not always put in the genitive when the explanatory sentence is used, as Æsch. P. V. 330 ζηλώ σ' ὁδοῦνεκ' ἐκτὸς αἰτίας κυρεῖς : nor yet with the acc., Eur. Orest. 1674 ζηλώ δέ σε θεῶν κατοικήσασαν ἄλβιον δόμον. (Obs. 2. 1.)

Obs. 4. It is but seldom that we find a genitive of the person and also of the thing, with verbs of admiration, as in Demosth. p. 296 ἀγασάιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, both being considered, at different moments of the thought, as the cause of the feeling. Things are generally rather regarded as the objects of the action or feeling than as the causes of it, and therefore are generally in the acc. : Thuc. V. 105 μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον : Xen. Cyr. IV. 2, 28 τῶν δὲ πολέμιων,

^a Stallb. ad loc.

ἐπεὶ φάος ἐγένετο, οἱ μὲν θαύμαζον τὰ δρώμενα, οἱ δὲ ἐγίγνωσκον ἥδη. So *ἀγασθαι*, *ἐπαινεῖν*, *ψέγειν*, *μέμψεσθαι* τι. Sometimes an accusative of the person alone; as, *ἐπαινεῖν*, *ψέγειν*, *μέμψεσθαι* τινα : *ἀγασθαι*, *ζηλοῦν*, *θαυμάζειν* τινά. So also to wonder at a person, not at any particular quality in him : Od. ζ, 168 *ὥς σε, γύναι, ἀγαμαί τε τέθηπά τε* : Eur. Ion 263 *ὥς σε θαυμάζω γύναι* : Xen. M. S. II. 1, 19 *πῶς οὐκ οἴεσθαι χρὴ τούτους καὶ ποιεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραίνουμένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων* ; Id. Œcon. XXI, 10 *ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην*. Double acc. : Xen. Ages. X. 1 *ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαινώ Ἀγησίλαον* : Soph. Aj. 552 *τοῦτο ζηλοῦν σε*. (See Double Acc.)

§. 496. Verbs which express the notion of *caring for*, *thinking much of*, or the *contraries*, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises ; as, *ἐπιμελεσθαι* or *ἐπιμελεῖσθαι*, *φροντίζειν*, *κῆδεσθαι*, *προνοεῖν*, *προορᾶν*, *μελεῖν*, *μεταμελεῖν*, *ἀμελεῖν*, *ὀλιγωρεῖν*, *καταφρονεῖν*, *φείδεσθαι*, *φυλάττεσθαι*, *διευλαβεῖσθαι*, and the poetic *ἐμπάζεσθαι*, *ᾄδεσθαι*, *ἀλεγείν*, *ἀλεγίζειν*, *τμηλεῖν*, &c. :

Od. ι, 275 *οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων* : Π. α, 181 *σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, οὐδ' ὄθομαι κοτέοντος* : Od. α, 271 *ἐμῶν ἐμπάζεο μῦθον* : Od. α, 415 *οὔτε θεοπροπίης ἐμπάζομαι* : Π. α, 393 *περιύχθη παιδὸς ἧτος* : Hdt. III. 151 *ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης* : Demosth. p. 41, 8 *οὐδὲν φροντίζειν ὧν ἔχρην* : Plat. Gorg. 512 *οὐδὲν ἦττον αὐτοῦ καταφρονεῖς*. So *παραχρήσασθαι* (*to think little of*), *τῶν μαχίμων Αἰγυπτίων* Hdt. II. 141. (But with acc. Id. I. 108. VIII. 20 :) Ibid. I. 120 *ἡμῖν τῆς σῆς ἀρχῆς προοπτέον* ; Id. III. 159 *τοῦ σίτου προορᾶν*, cf. Π. 121 : Thuc. IV. 11 *φυλάσσεσθαι τῶν νεῶν* : Xen. Cyr. I. 2, 2 *οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι*.—*Μέλει μοι τινος* : Id. V. 1, 10 *Γωβρύα—πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ* : Id. Hell. VII. 3, 6 *ὑπεριδόντας τῆς πόλεως*. In Hdt. I. 24 and Thuc. VIII. 102 *ἀνακῶς ἔχειν τινός* for *ἐπιμελεῖσθαι* : Theocr. I. 53 *μέλεται δὲ οἱ οὔτε τι πῆρας, οὔτε φυτῶν* : Plat. Legg. p. 843 E *διευλαβεῖσθαι τινος* : Π. λ, 840 *ἀλλ' οὐδ' ὥς περ σείω μεθήσω τειρομένοιο*. So *μεταστρέφειν* in which the notion of *caring for* is implied ; Eur. Alc. 1224 *οὐδὲ ναυκλήρου χερὸς μεταστρέφουσαι* (see also §. 507.). So *ἐντρέπειν* Plat. Crit. 52 : *οὔτε ἡμῶν τῶν νόμων ἐντρέπει* : Soph. Aj. 1117 *τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφεῖην*. So *ἐπιστρέφεσθαι* Id. Phil. 599^a. So *κινδυνεύειν τινός* : Demosth. p. 835, 69 *εἰ αἰσθοίτο—ὑπὲρ τούτων τῆς ἐπιβελίας τὸν αὐτοῦ νῦν ἐμὲ κινδυνεύοντα*, where the gen. alone is used, instead of the more usual construction with *περί*, apparently in consequence of the preceding *ὑπὲρ*, as shortly before we find *περὶ ἀτιμίας κινδυνεύοντας* : Demosth. p. 96. §. 27 *τῆς πατρίδος κῆδεσθαι*. *Μελετᾶν* also, in the sense of *to care for*, has a gen. in Hesiod : *Ἔργ. 316 μελετᾶς βίου* and 443 *ἔργου μελετῶν* : but in its usual sense of *to practise*, it always has an acc. So *ἐνθυμεῖσθαι* in the sense of *take into consideration* ; while in the sense of *reflect upon* it has the acc. : Xen. Mem. III. 6, 17 *ἐνθυμοῦ δι τῶν εἰδῶν ὅτι τε λέγουσι, καὶ ὅ τι ποιοῦσι : προσήκει τοῦ συμφέροντος ἐνθυμεῖσθαι* (Isocr.). The difference between the gen. and acc. may be illustrated by Thuc. V. 32 *ἐνθυμούμενοι τὰς τε ἐν μάχαις συμφορὰς, καὶ τοῦ Θεοῦ χρήσαντος*.

Obs. 1. Many of these verbs take an accusative of the immediate object

^a Ellendt ad voc.

rather than a genitive of the antecedent cause; as, Od. *l.* 268 *ἔνθα δὲ νῆων ὄπλη μελαυνῶν ἀλέγουσιν*.—*φροντίζειν*, to think on, Hdt. VII. 8, 16: *ἐπιμελείσθαι* Plat. Legg. p. 752 D: *κῆδεσθαι* Soph. El. 1059: *ἀμελεῖν* Eur. Ion 439: *παρημελεῖν* Xen. Cyr. I. 6, 14 *παρημεληκότα*—*τὰ τῶν θεῶν*^a: Plat. Phæd. p. 98 D *ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας: καταφρονεῖν* Thuc. and Hdt.: *φυλάττεσθαι* generally.

Obs. 2. *Μέλει* sometimes in poetry has the thing cared for as the subject in the nominative: Il. κ. 481 *μελήσουσιν δ' ἔμοι ἵπποι*: Od. α. 358 *μῦθος δ' ἄνδρεςσι μελήσει πᾶσι, μάλιστα δ' ἔμοι*: Od. α. 159 *τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αὐδῇ*: Eur. Hipp. 104 *ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει*. So *μεταμελεῖ μοί τι* Hdt. VI. 63 *τῷ Ἀρίστωνι τὸ εἰρημὸν μετέμελε*. Rarely *μέλεισθαι*: Od. κ. 505 *μή τι τοι ἡγεμόνος γε ποδὴ παρὰ νηὶ μέλεισθω*: Eur. Phœn. 758 *γάμους—σοὶ χρὴ μέλεισθαι*: Id. Hipp. 60 *Ἄρτεμιν ᾗ μελόμεσθα*.

Obs. 3. These verbs are sometimes further defined by the prepositions *περί* and *ὅπερ*. So in Attic prose: *ἐπιμελείσθαι περί τινος*, *φροντίζειν περί τινος*.

Obs. 4. The attributive genitive: *φροντίς τῶν παίδων—κῆδός τινος*: Hdt. I. 4 *μηδεμὴν ὄρην ἔχειν τινός*: Id. III. 155 (*τῆς στρατιῆς*) *οὐδεμὴ ἔσται ὄρη ἀπολλυμένης*.—*ἐπιμέλεια τῶν πολεμικῶν ἔργων*: Od. ο. 8 *μελεδήματα πατρός*. So *αἰδώς, πρόνοια, προμήθεια σοῦ*: (with *περί*: Demosth. p. 110, 2 *οὐδεμίαν περὶ τῶν μελλόντων πρόνοιαν ἔχουσιν*. So *Ἐπιμέλεια, φρόντις περί τινος*.) So adjectives; as, *ἐπιμελής τινος*: Soph. CE. C. 116 *ἡλύδβεια τῶν ποιουμένων*.

§. 497. Verbs of *pouring libations* or *drinking* in honour of any person; an antecedent conception of the person being that whence the action of the verb arises: Arist. Equit. 106 *σπονδὴν λαβὲ δῆ, καὶ σπείσω ἀγαθοῦ Δαίμονος*, in *Dæmonis honorem*. So *ἐπιχεῖσθαι τινος*: Theocr. II. 151 *ἀτὰρ τόσον αἶεν Ἔρωτος ἀκράτῳ ἐπεχεῖτο*, *merum sibi exfundit jussit in Amoris honorem*: Id. XIV. 18 *ἔδοξ' ἐπιχεῖσθαι Ἐκρατον ὕπνος ἦβελ' ἕκαστος*: Callimach. Epigr. XXXI. *ἔγχει καὶ πάλιν εἰπέ, Διοκλῆος*: Meleagr. Ep. XCVIII. *ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἥλιοδώρας*. So Horace: Od. III. 19, 9 *Da Lunæ propere novæ, Da noctis mediæ, da puer Auguris Murenæ*.

§. 498. Verbs which signify a *desire* or *longing for* take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it; as, *ἐπιθυμεῖν, ἐρᾶν, ἔρασθαι, ἐρατίζειν* poet., *ἡμεῖρειν, ἡμεῖρεσθαι, ἡλαιεσθαι* poet., *ἔλδεσθαι* poet., *ποθεῖν—διψῆν, πεινῆν*: so also desiderative verbs in *είω*: Il. ρ. 660 (*λέων*) *κρείων ἐρατίζων*: Il. ι. 64 *πολέμου ἔραται ἐπιδημίου*: Od. α. 315 *ἡλαιεσθαι ὁδοῖο*: Il. ψ. 122 *ἐλδόμεναι πεδλίοιο*: Soph. Aj. 50 *χεῖρα μαιμῶσαν φόνου*: Arist. Pax 497 *οἱ κιττώντες τῆς εἰρήνης*: Plat. Rep. p. 403 A *ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν*: Ibid. p. 438 A *οὐθεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου* πάντες γὰρ ἄρα τῶν ἀγαθῶν *ἐπιθυμοῦσιν*: Id. Symp. p. 181 B *οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμα-*

^a Bornemann ad loc.

των μάλλον ἢ τῶν ψυχῶν—ἐρώσιν : Ibid. p. 186 B τὸ ἀνόμοιον ἀνομοίων ἐπιθυμῇ καὶ ἐρῇ : Hdt. V. 20 χρήσας τούτῳ. So πεινῇ τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίου : Odyss. v, 137 σίτου πεινέμεναι : Il. ξ, 37 ὀφείοντες αὐτῆς καὶ πολέμοιο. So in Arist. Lys. 221 ἐπιτύφασθαι τινος, *aliquid vehementer concupiscere*. Later writers : κνίεσθαι, καίεσθαι, ἀλίσκεσθαι τινος : Theocr. IV. 59 τήναν τὰν κνάνοφρον ἐρωτῶδα, τῆς ποκ' ἐκνίσθη ;

Obs. 1. So also the attributive genitive : ἐπιθυμία, ἔρως, πόθος τῶν καλῶν Hdt. And also adjectives : Hdt. VII. 6 νεωτέρων ἔργων ἐπιθυμητής.

Obs. 2. These verbs sometimes take an equivalent accusative of that whereon the desire, &c. for the time rested. So ἰμείρειν—ποθεῖν : i. e. *requesting known requests* : Od. ι, 452 ἡ σύγ' ἀνακτος ὀφθαλμὸν ποθέεις : Il. λ, 161 ἵπποι—ἡνιόχους ποθέοντες ἀμύμονας : Od. α, 343 τοίην γὰρ κεφαλὴν ποθέω : Hdt. III. 36 ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον (ἐπιζητεῖν) : Plat. Rep. p. 329 Α ὀλοφύρονται—, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες.—ἔλδεσθαι : Od. α, 409 ἡ ἐδὲν αὐτοῦ χρεῖος ἐελδόμενος τόδ' (huc) ἰκάνει ; Il. ε, 481 κτήματα πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδεύης : Soph. C. T. 50 ἰμείροντες γνωτὰ : or the elliptic acc. Φιλεῖν, ἀγαπᾶν, στέργειν always have the accusative ; the object being considered not as the cause, but as the object of the feeling ; this latter notion being for the time more immediately present to the mind of the speaker. The object in the accusative is represented as dwelt upon by the feelings, in the genitive as awakening it.

II.

§. 499. Verbs which take their object in the accusative or dative, but to which the cause is usually or frequently attached in the genitive.

Verbs of *grudging*, &c. have a genitive of that from the antecedent perception of which the feeling proceeds : φθονεῖν, μεγαίρειν (τινὶ τινος, dat. pers., genit. rei) : φθονεῖν τιμὴ τῆς σοφίας : Thuc. I. 75 ἐπιφθόνως διακείσθαι ἀρχῆς τοῖς Ἕλλησι : Æsch. Prom. 626 οὐ μεγαίρω τοῦδ' ἐσσι δωρήματος : Eur. Hec. 238 τοῦ χρόνου γὰρ οὐ φθονῶ.

Obs. 1. So in the attributive genitive φθόνος τινός.

Obs. 2. This causal genitive is still more widely used in the attributive construction, being joined with many substantives, the verbs corresponding to which though properly expressing an intransitive feeling arising from some person or thing, yet are used in a transitive force and take an object in the accusative or dative, the object being considered rather as the patient, than the cause of the action or the feeling expressed by the verb, while the substantive expresses not the action but the state of feeling : φόβοι πολέμων, *metus ab aliquo* (but φοβεῖσθαι τινα) : Eur. Or. 432 τὸ Τροίας μῖσος : Id. Troad. 372 ἡδονὰς τέκνων, *pleasure in the children* : φιλία τινός.

§. 500. Verbs of *requital*, *revenge*, &c. take a genitive of that whence the desire of requital or revenge arises : τίσασθαι, τιμωρεῖσθαι (τιμωρεῖν trag.) τινά τινος (accus. pers. and gen. rei) :

Π. γ, 366 ἦτ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος : Od. γ, 206 τίσασθαι μνηστῆρας ὑπερβασίης : Æsch. Ag. 1263 ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον : Eur. Orest. 433 Παλαμήδους σε τιμωρεῖ φόνου.—So τιμωρεῖσθαι τινα φόνου : Hdt. III. 145 τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίστios, *ob hujus terra incursionem* : Ibid. 47 τίσασθαι τῆς ἀρπαγῆς.

Obs. 1. The accusative δίκην, or dative δίκη, is often joined to the genitive; in which case the genitive becomes attributive : τῆς σῆς ἀνοίας—μέτεμμι δίκην.—(See τίσασθαι, §. 585.)

Obs. 2. Some of these verbs have sometimes a derived sense of “avenging,” and then the cause of the action of revenge, &c. is considered as the patient thereof.—See §. 585.

Obs. 3. Attributive genitive; as, Od. α, 40 τίσις Ἀτρεΐδαι : Π. φ, 28 ποιῶν Πατρόκλοιο : Eur. Or. 435 πατὴρ δὲ δὴ τί σ' ὥφελεῖ τιμωρία.

Obs. 4. Ἀντί is sometimes added to this genitive : Hdt. VI. 135 Πάριοι—βουλόμενοι μιν ἀντὶ τουτέων (*hujus rei causa*) τιμωρήσασθαι θεοπρόπουσι πέμπουσι ἐς Δελφούς.

§. 501. Judicial verbs of *prosecution*, and *sentencing*; as, αἰτιάσθαι, ἐπαιτιάσθαι, διώκειν, ἐπεξίεναι, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, ἐγκαλεῖν, ἐπισκῆπτεσθαι—φεύγειν—δικάζειν, κρίνειν, κρίνεσθαι—αἰρεῖν and ἀλῶναι. Ἐπαιτιάσθαι τινα φόνον :

Hdt. VI. 104 (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ.—Ἐπεξίεναι τινὶ φόνον : Plat. Euth. 4 D ἐπεξέρχομαι τῷ πατρὶ φόνον.—Γράφεσθαι τινα παρανόμων.—Φεύγειν κλοπῆς, φόνου, ἀσεβείας.—Κρίνεσθαι ἀσεβείας : Xen. Cyr. I. 2, 7 δικάζουσι δὲ καὶ ἐγκλήματος, οὐ ἔνεκα ἀνθρώποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας : Id. M. S. I. 2, 49 κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι : Demosth. p. 846. extr. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν : cf. Ibid. p. 857, 41. 843, 13. Ibid. p. 861, 58 φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς. So Arist. Rhet. I. 15, 17 οὐχ ἀλίσκεται ψευδομαρτυριῶν. So ἔνοχος δειλίας, like *reus alicujus rei*; but in G. T. Matt. v. 21 ἔνοχος τῇ κρίσει.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence; the statement of the punishment being viewed as the antecedent characteristic of the trial or sentence, &c. : Hdt. VI. 36 ὑπάγειν θανάτου : Xen. Hell. II. 3, 12. Plat. Rep. p. 558 A ἀνθρώπων καταψηφισθεντῶν (*damnatorum*) θανάτου ἢ φυγῆς.—θανάτου κρίνειν, κρίνεσθαι—διώκειν θανάτου.

Obs. 2. Sometimes περί or ἔνεκα is added : Xen. Hell. VII. 3, 6 διώκειν τινὰ περί φόνον : Demosth. p. 53, 47 τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ὑμῖν περί θανάτου.—ἔνεκα : Hdt. VI. 136 Ξάνθιππος—Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν.—γράφεσθαι τινὰ τινος ἔνεκα Plat. : frequently also a substantive; as, φεύγειν ἐπ' αἰτία φόνου Demosth.—γράφεσθαι τινα γραφὴν φόνου, or δίκην φόνου.

Relative Genitive.

§. 502. When two things or notions are so connected with each other, that the one is a necessary condition of the existence or con-

ception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is conceived as depending on and arising from it, the verb takes a genitive of the notion which is thus antecedent to it, and is said to govern a genitive :

1. Every notion of *greater* or *less*, *superiority*, *inferiority*, arises from the antecedent consideration of that object to which it is superior, or greater or less ; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises ; as, ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς : Eur. Med. 965 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς : Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ : Plat. Symp. p. 188 D ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττους ἡμῶν θεοῖς.

3. *Positive adjectives* also, which imply a comparative notion, as the numeral multiples in ἄσιος ; as, διπλάσιος, τριπλάσιος, πολλαπλάσιος : so also the numerals in πλοῦς, as διπλοῦς, τριπλοῦς &c. ; and δεύτερος, &c. ὕστερος ; περισσός, δις τόσος &c. ; as,

II. ψ, 248 οἱ κεν ἡμεῖο δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε : Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου : Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἑωυτοῦ, *twice as great as before*, marking increase in degree ; Arist. Equit. 285 τριπλάσιον κεκράξομαί σου : cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἡμείοντο δμῶς θεήσασθαι τοὺς Μῆδους : Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 Α οὐδενὸς ὕστερος : Xen. Cyr. VIII. 2, 21 τῇδε γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὴν τῶν ἀρκοῦντων περιττὰ κτήσονται, τὰ μὲν αὐτῶν κατορύττονται, τὰ δὲ κατασῆπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι αἰὲ πλείωνων· ἐπειδὴν δὲ κτήσωμαι, ἂ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκοῦντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακούμαι. So ἡμιόλιος : Hdt. V. 88 τὰς περόνας ἡμιολίας ποιεῖσθαι τοῦ τότε κατεστεῶτος μέτρου : Anab. I. 3, 21 μισθὸν δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, ὃ πρότερον ἔφερον.—δις τόσος Eur. Heracl. 293 : δις τόσος Id. El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison : Od. λ, 481 σείο δ' Ἀχιλλεῦ, οὐτις ἀνὴρ προπάρειθε μακάρτατος οὐδ' ἄρ' ὀπίσσω : Eur. Iph. Aul. 1594 ταύτην μάλιστα τῆς κόρης ἀσπάζεται : St. John i. 15 πρῶτος μοῦ γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. So probably St. Luke ii. 2 πρώτη Κυρηναίου κ. τ. λ.

4. So notions of *preference* : Eur. Med. 1340 ὧν πρόσθεν ἤξιουν ἐγὼ γῆμαί σε.

Obs. In the *Comparatio Compendiaria* (see §. 781. d.) the person to which the comparative is applied, instead of the proper object thereof, is in the genitive, as Soph Antig. 75 πλείων χρόνος ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.

§. 503. Expressions of *difference* ; as this notion arises from an antecedent conception and contemplation of that from which any

thing differs; as, διαφέρειν (*to differ from*), διάφορος, ἄλλος, ἄλλοιός, ἀλλότριος, ἀλλόκοτος, ἕτερος,—ἐναντίος, ἔμπαλιν, *e contrario*:

Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἐτέρων: Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος: Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων: Soph. Phil. 1191 τὶ ῥέζοντες ἀλλοκότῳ γνώμα τῶν πάρος: Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν: Plat. Men. 87 ἄλλοιον τῆς ἐπιστήμης: Id. Crat. 402 B ἀλλοτρίωτερον Ἡρακλείτου: Id. Charm. 166 A ἐτέρου ὄντος τοῦ περὶ του—τῆς λογιστικῆς: Thuc. I. 28 φίλους ἐτέρους τῶν νῦν ὄντων: Plat. Euth. 5 D τὸ ἀνίσιον ὁσίου παντὸς ἐναντίον: Demosth. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρὸς with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. *H also is used instead of the genitive after comparative notions; as, ὁ πατήρ μείζων ἢ ὁ υἱός: Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοις: so Attic prose: Plat. Rep. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά: Hdt. IV. 30 πολλαπλήσις ἐστὶ τοῦ θέρους ἢ περ τοῦ χειμῶνος: Plat. Rep. 534 A.—ὑστερος ἢ Demosth. c. Timoth. 1193.—ἡμιόλιος, ἡμισυς ἢ: Xen. Hell. V. 3, 21 τὸν ἡμισυν σίτον, ἢ πρόσθεν.—ἐναντίον: Plat. Phædr. 275 A τοῦναντίον εἶπες ἢ δύναται: Demosth. 98, 33 τοῦναντίον ἢ νῦν.—So the adverb ἔμπαλιν: Hdt. IX. 56 Ἀθηναῖοι ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι: Id. I. 207 ἐγὼ γνώμην ἔχω—τὰ ἔμπαλιν ἢ οὗτοι: Xen. Anab. III. 5, 13 ἐπανεχώρουν εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα.—διαφέρειν ἢ seldom: Plat. Phædr. 228 D διαφέρει τὰ τοῦ ἐρώντος ἢ τὰ τοῦ μή. So ἄλλος ἢ: ἄλλοιός ἢ Od. τ. 265—267.

§. 504. Verbs of *superiority*—*getting the better of*—*being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made: προέχειν, ὑπερφέρειν, προφέρειν, υπερβάλλειν, ὑπερέχειν^a, περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet.: ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν, πρεσβεύειν poet. and prose, διαφέρειν (*to surpass*):

Plat. Euth. 4 D οὐδὲ ἂν διαφέρει τῶν πολλῶν: Eur. Med. 1092 προφέρειν εἰς εὐτυχίαν τῶν γειναμένων: Hdt. VIII. 138 ὁδμῇ ὑπερφέροντα τῶν ἄλλων: Thuc. I. 81 τοῖς ὅπλοις αὐτῶν ὑπερφέροντες: Æsch. Prom. 923 βροντῆς ὑπερβάλλοντα: Soph. Phil. 137 τέχνη γὰρ τέχνης ἐτέρας προὔχει: Il. ζ. 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων: Soph. Aj. 1389 Ὀλύμπιον τοῦδ' ὁ πρεσβεύων πατήρ: Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασέων τῶν ἐν Σπάρτῃ γυναικῶν: (Cf. Eur. Hipp. 1009:) Od. σ. 247 περίεσσι γυναικῶν εἶδος τε μέγεθος τε: Thuc. VII. 21 αὐτῶν ἐκπλαγέτων περιεσομένων: Xen. Cyr. III. 1, 19 τάχει—περιεγένου αὐτοῦ: Plat. Gorg. 475 B σκεψώμεθα, ἄρα λύπη υπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι: Id. Legg. 752 E πρεσβεύειν τῶν πολλῶν πόλεων: Id. Apol. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων^b: Demosth. 24, 23 στρατευόμενος καὶ πονῶν—ἡμῶν μελλόντων καὶ ψηφίζομένων καὶ πυνθανομένων περιγίγνεται: Ibid. θαυμαστὸν, εἰ μηδὲν ποιοῦντες ἡμεῖς—τοῦ πάντα ποιοῦντος, ἃ δέ, περιήμεν: Thuc. V. 97 ἄλλως τε καὶ ηἰσιῶται ναυτοκρατόρων εἰ μὴ περιγένοισθε. So περιγίγνεσθαι in

^a Elm. CE. T. 381.

^b Stallb. ad loc.

the sense of *surviving*: Thuc. VI. 8 περιγίγνεσθαι τοῦ πολέμου. So ἐγκρατῆς, &c., Xen. Cyr. IV. 1, 14 ἡδονῆς ἐγκρατὴ εἶναι.

Obs. 1. The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental or modal dative; as, Hdt. I. 1 τὸ δὲ Ἄργος προείχε ἅπασιν τῶν ἐν τῇ Ἑλλάδι but is sometimes expressed by a preposition; as, ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. In poetry it also stands in the accusative or infinitive, used as accusative, as being that wherein the excellence &c. consists.

Obs. 2. The verbs ἔχειν, φέρειν, βάλλειν, in the above compounds, are neuter (§. 360.). The compound verb assumes sometimes a transitive force, and then the effect or operation of the transitive verb on the thing or person surpassed is considered, rather than the cause of the neuter notion of a state. So ὑπερβάλλειν generally; προέχειν, ὑπερέχειν frequently: Eur. Hipp. 1365: ὑπερφύντος Hdt. VI. 127. (See *Compound Verbs*, §. 641.)

§. 505. Verbs of *being superior to*—*being lords over, masters of*—*governing*; these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive: κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυμνᾶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεύειν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν,—κρατεῖν: as,

II. α. 38 Τενέδοιο ἱφὶ ἀνάσσεις: II. ξ. 84 σημαίνειν στρατοῦ: Od. ι. 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων παίδων ἢ δ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν: Soph. Aj. 1050 κραίνει στρατοῦ: Eur. Med. 19 γήμας Κρίοντος παῖδ', δε αἰσυμνᾷ χθονός: Hdt. VII. 7 Ἀχαιμένα—ἐπιτροπεύοντα Αἰγύπτου—ἐφόνευσεν Ἰνάρος: Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἶδε.—Ibid. 99 ἡγεμόνευσε δὲ Ἀλικαρνησέων: Id. III. 15 ἐπιτροπεύειν Αἰγύπτου: cf. 82. Ibid. 142 αὐτὴ γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἑωυτῷ: Xen. Hell. III. 1, 10 ἐσατράπευε αὐτῷ τῆς χώρας: Æsch. Pers. 7 χώρας ἐφορεύειν: Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, *fama superabat rem ipsam*: Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζῶων, εἰκότως ἂν ἄρχοντες τούτων νομίζονται: Plat. Theæt. 179 D χορηγεῖν τοῦ λόγου: Demosth. 26, 30 εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε κ. τ. λ. So πλεονεκτεῖν, *to be superior to*—in a metaphorical sense, *to endure*: Xen. Ag. V. 3 πλεονεκτῶν—τοῦ ἡλίου.

Obs. 1. So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναῖξιν ἀρσένων ἔσται κράτος. So St. Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 2. Κρατεῖν, *to be superior to*, or *to get the upper hand of*, or *to govern*, from the relative notion κράτος, *power*, has a genitive—*to conquer*, from the positive notion κράτος, *strength*, it has an accusative; rarely a local dative, as νεκύεσσιν Od. λ. 485: ἀνδράσι καὶ θεοῖσι Od. π. 265.

Obs. 3. Many of these verbs of governing take a dative; this is either the dativus commodi, *for the benefit of*, or the local dative, to which the local prepositions ἐν and μετὰ are sometimes added: α. στρατηγεῖν (dat. commodi, seldom): Hdt. VI. 72 ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, So στρατηλατεῖν τινι.—β. ἀνάσσειν (dat. loci); in Homer the dative is more usual than the gen.: Od. α. 181 Ταφίοισι φιληρέτμοισιν ἀνάσσω: II. μ. 242

(Ζεὺς) δε πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντων μὲν κρατεῖν εἶδ' αἰεὶ, πάντεσσι δ' ἀνάσσειν. So in the sense of "to be the master," in Od. α, 117 κτήρασιν ὅσων ἀνάσσοι: cf. δ, 309. So Od. α, 402 δάμασιν ἀνάσσειν. Also with dative and genitive: Il. ν, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισιν τιμῆς τῆς Πριάμου, among the Trojans. With a preposition: μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. c. βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed: βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. d. ἄρχειν, generally genitive (in prose always); sometimes dative even in Homer: as, Il. ξ, 133 ἥρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων: Il. π, 552 ἥρχε δ' ἄρα σφιν Ἑκτωρ: Od. ξ, 230 ἀνδράσιν ἥρξα: Æsch. Prom. V. 940. δαρὸν γὰρ οὐκ ἄρξει θεοῖς: with ἐν Il. ν, 690. So in Homer: ἀρχεῖν τινί, but later, τινός. e. ἐπιστατεῖν but seldom, and in prose never, the genitive. f. σημαίνειν generally with dative: Il. κ, 58 σημαίνειν φυλάκεσσι, (transmission.) g. θεμιστοτεῖν τινί Od. λ, 569. h. κραίνειν is not found with dative till late Epic writers. i. ἡγεμονεύειν and ἡγεῖσθαι in the sense of, to precede, show the way, have the dative; to rule, or lead, gen.: ἡγεμονεύειν, has usually the dative, in Homer only; as, Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαι τινι ὀρχηθμοῦ, to lead off the dance (dat. commodi): so χορηγεῖν τινι (dat. commodi); ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., with accusative in the sense of, to manage, as III. 93. So also κραίνειν has the accusative: Soph. Trach. 126 ὁ πάντα κραίνων βασιλεύς. So δεσπόζειν: Eur. H. F. 28 Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν.

§. 506. Verbs which express inferiority, submission, posteriority, as these equally imply an antecedent standard: ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὑστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν, to come short; as,

ἡττᾶσθαι τῶν ἐπιθυμῶν: Pind. Nem. IX. 2 ἐνθ' ἀναπεπταμένοι ξείνων νενίκανται θύραι, ab hospitibus victa patent^a: Eur. Med. 315 ἡδικημένοι στήγησόμεσθα, κρείσσονων νικώμενοι^b: Æsch. Choeph. 1052 μὴ φόβου νικῶ πολύ. So often in Eur.; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγένειαν τῆς τύχης νικωμένην: Xen. M. S. I. 3, 3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυότων: Id. Hier. IV. 1 μεγάλου ἀγαθοῦ μειονεκτεῖ.—ὑστερίζειν τῶν καιρῶν, τῶν ἔργων Demosth. 50, 35. 51, 39. 93, 12. Id. 120, 36 οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμᾶς ἡττᾶτο (like ἡττᾶσθαι ἐπιθυμῶν^c). So ἀκρατής, Xen. Cyr. V. 1, 14 τῶν ἐπιθυμῶν ἀκρατῇ.

Obs. Νικᾶσθαι is also joined with a dative, which represents the instrument whereby the defeat is produced: Eur. Hipp. 468 ξυμφορὰ νικώμενοι^d: and ἡττᾶσθαι is joined with ὑπό, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent of the inferiority or subjection.

§. 507. Words expressing relationship—connection—equality—contraposition—community in, and the contraries, all which notions may arise from a previous notion of the person or thing towards

^a Dissen ad loc.

^b Pflugk ad loc.

^c Bremi ad loc.

^d Monk ad loc.

which these relations exist : *κοινός, ἴσος, ἰσόμετρος* poet., *ἀντίπαλος, ἀντίδογος* Pind., *ἐφέστιος* (Æsch. Eum. 577.), *ἐπώνυμος, ἡλιξ, ἰσόρροπος*,—*ὁμοίος* and the poetic *ὁμώνυμος, ὁμέστιος, ὁμόστολος*—(*προσφερέης* Eur. H. F. 132.)—*συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμφηφος, ξύμφωνος, ξύμφυτος*, and the Poetic *σύμφορος, σύννομος*—also *ἀδελφός, ἐχθρός* (Plato),—the Poetic, *ἐννομος, ἐνθεος, ἐντροφος, κληρονομεῖν* ; as,

Hdt. III. 37 *ἔστι δὲ ταῦτα ὁμοία τοῦ Ἡφαίστου* : Plat. Menex. 241 C *ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων* (as *κομπιμῆς αλικύης rei*) : Theocr. II. 88 *καὶ μεν χρῶς μὲν ὁμοίος ἐγένετο πολλάκι θάψῃ* : Demosth. 690, 14 *κληρονομοῦσι τῆς ὁμετέρης δόξης* : Soph. Ant. 192 *ἀδελφὰ τῶνδε* : Plat. Phæd. 108 B. Æsch. Choeph. 611 *ἡλικὰ παιδός*.

Obs. 1. *ἴσος, ὁμοίος, κοινός* generally take the dative ; *ἀδελφός* generally the genitive.

§. 508. So adjectives and adverbs, expressing *connection*, or *dependence* ; as, *ἐπιχάριος, φίλος, διάδοχος* (frequently with dative), *δοῦλος* (generally dative), *ἀκόλουθος, ἐξῆς, ἐφεξῆς* :

Plat. Symp. 189 B *ἡμέτερας Μούσης ἐπιχάριον* : Id. Rep. 604 D *δειλίας φίλον* : Soph. Phil. 867 *ὑπνου φέγγος διάδοχον* : Arist. Ach. 438 *τάκωλouth τῶν βακῶν—τούτων ἐξῆς* : Plat. Tim. 55 *τῆς ἀμβλυτάτης—ἐφεξῆς γεγονῆας* : Soph. Ant. 479 *δοῦλος τῶν πέλας*.

§. 509. Verbs of *aiming at a mark*, real or imaginary ; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark ; as, *τοξεύειν, ἀκοντίζειν, στοχάζεσθαι* (*βάλλειν, ἰέναι, τιτύσκεσθαι* [like *τυγχάνειν τινός*] poet.) ; as,

Il. ρ, 304 *Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ* : Ib. 517 *καὶ βάλεν Ἀρήτιον κατ' ἀσπίδα* : Ib. 525 *Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ* : Ib. 608 *ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας, δίφρῳ ἐφεστατός* : Il. ν, 159 *Μηριόνης αὐτοῖο τιτύσκετο δουρὶ φαεινῷ* : Il. δ, 100 *ὀϊστευσον Μενελάου κυδαλίμοιο* : Il. θ, 118 *τοῦ δ' ἰδὺς μεμαῶτος ἀκόντισε Τυδεὸς νίος* : Il. ψ, 855 *ἦς ἄρ' ἀνώγει τοξεύειν* : Soph. Ant. 1234 *τοξεύετ' ἀνδρὸς τοῦδε* : Id. Aj. 154 *τῶν γὰρ μεγάλων ψυχῶν ἰεὶς οὐκ ἂν ἀμάρτοι* ; Arist. Eq. 762 *προσικέσθαι σου* : Plat. Gorg. 465 A *τοῦ ἡδέος στοχάζεται* : Il. ξ, 68 *ἐνάρων ἐπιβαλλόμενος*. So metaphorically, Æsch. P. V. 928 *ταῦτ' ἐπιγλωσσῷ Διός*.

Obs. *Τοξεύειν* sometimes is used with *κατὰ*, to define more exactly the nature of the objective relation, and *τοξεύειν* and *βάλλειν* have a twofold sense, *to cast at*, and *to (cast at and) hit*, in which latter sense they take an accus. of the patient of the transitive action : so *ἔβαλεν αὐτοῦ, he cast at him* ; *ἔβαλεν αὐτόν, he (cast at and) hit him*.

§. 510. Verbs which properly signify a rapid motion after some object, and which are thence applied to the mental striving after an object : *ἐπείγεσθαι, ὀρμᾶν* (intransitive), and *ὀρμάσθαι, ἐπιβάλλεσθαι*,

ἐπαύσσειν, ἐσσύμενος Epic; ἐφίεσθαι, ἐπιστρέφεισθαι (στρέφεισθαι and μεταστρέφεισθαι poet.), ἐντρέπεισθαι, ἐπιβατεύειν;

Π. τ, 142 ἐπειγόμενος περ Ἄρηος: Od. α, 309 ἐπειγόμενος περ Ὀδῷ: Id. δ, 335 Τρώων ὁρμῶν (intransitive): Il. ξ, 488 ὁρμήθη δ' Ἀκάμαντος: Hdt. IV. 135 ἴσαν τῆς φώγης: Il. ζ, 68 ὃ φίλοι,—μήτις νῦν ἐνδρῶν ἐπιβαλλόμενος μετόπισθεν μμνέτω: Xen. Cyr. I. 2, 3 ποτηροῦ τινος ἡ αἰσχροῦ ἔργου ἐφίεσθαι.

Obs. Ἐφίεσθαι, *to desire*, is sometimes used with an accusative, but very rarely.

§. 511. Verbs of *feeling, catching, reaching* after an object or aim; as, ἐπιμαίεσθαι (*to feel*), μέμαα poet.^a, ὀρέγεσθαι (*to stretch after*), as ἐπιμαίεσθαι σκοπέλου, δώρων, νόστον^b: Il. ζ, 466 ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ: Il. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος—So metaphorically: ὀρέγεσθαι τῶν καλῶν ἔργων.

Obs. Ἐπιμαίεσθαι with accusative: Od. λ, 531 ξίφους ἐπεμαίετο κόπην (*he clasped*): Hymn. Merc. 108 ἐπεμαίετο τέχνην (*to seek after*).

§. 512. 1. And after this analogy, those verbs or adjectives of *obtaining or reaching any thing*, which may imply the notion of *aiming at or reaching after it*; as, λαγχάνειν (seldom), τυγχάνειν, (συντυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, ἐπήβολος, &c.:

Π. ω, 76 ὥς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἑκτορα λύσῃ: Il. ε. 587 τύχε γάρ ῥ' ἀμάθοιο βαθεῖης: Il. π, 609 ἔλπετο γὰρ τεύξεσθαι—προβιβῶντος: Æsch. Choeph. 932 πολλῶν αἰμάτων ἐπήκρισε: Ibid. 1033 πημάτων προσίξεται: Isocr. p. 22 B C ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, περὶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν.—Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας—τυχεῖν τελευτῆς, ὀνόματος &c.: Æsch. Prom. Vinc. 270 τυχόντ' ἐρήμου: Ibid. 649. Eur. Hec. 359. 374. Hdt. IV. 140 τῆς γεφύρης λελυμένης ἐντυχόντες.

Obs. 1. Λαγχάνειν and τυγχάνειν^c generally have the accusative, in the sense of *to find, meet with, gain, some one or some thing*—the attention being fixed rather on the thing found, than on what the verbal notion may imply as its antecedent. So κυρεῖν in this sense in the tragedians; as, Eur. Hec. 698 ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

2. So the adverbs: εὐθύ, ἰθύ(s), *straight for any mark*, μέχρι(s) Homer, ἄχρι(s), *up to*. These notions have no meaning unless their object has been previously conceived in the mind:

Arist. Eq. 254 ἔφευγε εὐθὺ τῶν Κυρηβίων, *straight for*: Il. μ, 254 (θύελλα) ἰθὺς νηὸν κοινὴν φέρεν: Il. π, 584 ἰθὺς Λυκίων—ἔσσυο: Il. ρ, 233 οἱ δ' ἰθὺς Δαναῶν—ἔβησαν: Hdt. VI. 95 ἔχον (dirigebant) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Ὠρητικῆς: Thuc. VIII. 88 εὐθὺ τῆς Φασήλιδος τὸν πλοῦν ἐποιούντο. So πάλιν, *back towards*: ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἥς.

Obs. 2. Hence the genitive after ἐπὶ in the sense of *towards*.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive; as, ὁδός, κέλευθος, νόστος τινός: Od. ε, 345 ἐπιμαίεο νόστου γαίης Φαιήκων: Eur. Iph. Taur. 1066 γῆς πατρώας νόστος.

^a Vide Passow Lex.

^b Ibid.

^c Herm. Vig. p. 762.

§. 513. Verbs of *meeting with*, or *approaching*; the notion of *striving* or *reaching* after something, as an aim, being implied therein : ἀντᾶν, ὑπαντᾶν, ἀπαντᾶν, ἀντιᾶν, ἀντιβολῆσαι—πελάζειν (neuter), πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν, ἀνύειν, κατανύειν &c. :

II. π., 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω. So Homer, ἀντᾶν μάχης, ὁπωπῆς, δαίτης, *to meet with, to hit upon* : ἀντιᾶν πολεμοῖο, πόνοιο, μάχης, ἔργων, ἀέθλων, hence, *to partake of, enjoy* : II. α., 66 αἶ κεν πως ἀνῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι. So ἀντιᾶν ἱρῶν, ἐκατόμβης : Od. π., 254 πάντων ἀντήσομεν ἔνδον ἔοντων, *we shall meet with all within*^a : Id. δ., 342 ἀντιβολῆσαι μάχης ; so τάφου, ἐδηγίους Homer : γάμον Hesiod : ὑπαντᾶν Soph. Phil. 719 : Id. Aj. 709 πελάσαι ρέων : Soph. CE. C. 1755 τίνος, ὦ παῖδες, χρείας ἀνύσαι : Id. Electr. 1451 φιλῆς γὰρ προξένου κατήνυσαν : Eur. Hipp. 364 πρὶν σᾶν κατανύσαι φρενῶν : Id. Phil. 1327 Χρύσης πελασθεὶς φύλακος : Xen. Cyr. III. 2, 4 μᾶλλον ἐπλησιάζον οἱ ἀμφὶ τὸν Κύρον τῶν ἄκρων.

Obs. When these verbs have not the notion of *striving after any thing*, but the simple one of *meeting, drawing nigh to*, they take the dative (see §. 592. I.) ; so always ὑπαντᾶν, ὑπαντιάζειν in Attic writers : ἀντιᾶν τι Epic : ἀντιάζειν and ὑπαντιάζειν τινὰ, *to lay hold on*, Hdt., ἀπαντᾶν, *to find* : II. α., 31 ἐμὸν λέχος ἀντιώσσα : Plat. Phil. p. 42 C ἀπαντᾶν ἡδονὰς καὶ λύπας.

§. 514. Words expressing the notion of *failing in, missing, being deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained : ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, more rarely ψεύδειν, διαψεύδεσθαι :

II. ψ., 857 ὄρνιθος ἀμαρτῶν : Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκε. Πεύδεσθαι, σφάλλεσθαι ἐλπίδος, δόξης, τύχης : Thuc. IV. 108 ἐφευσμμένοις τῆς Ἀθηναίων δυνάμεως : Æsch. Eum. 717 ἥ καὶ πάτηρ τὶ σφάλλεται βουλευμάτων : Eur. Med. 1010 δόξης ἐσφάλην.

Obs. Πεύδεσθαι in the sense of *to speak falsely*, naturally (see §. 566. II.) has an accus., Hdt. VI. 32.

§. 515. So all verbs of *remembering* and *forgetting* take a genitive : these notions arising from and implying an antecedent notion of the thing remembered or forgotten ; as, μνηνέσκειν, μνηνέσκεσθαι, μνημονεύειν, μνάσθαι—λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, *to make to forget* :

Od. α., 29 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο : Ibid. 321 ὑπέμνησέν τε ἐ πατρός : II. π., 357 οἱ δὲ φόβοιο δυσκελάδου μνήσαντο, λάθοντό τε θούριδος Ἀλκῆς : Eur. Hec. 279 ἐπιλήθομαι κακῶν : Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόνου ἐπεληληστο : Od. η., 221 ἐκ δέ με πάντων ληθάνει, ὅσσ' ἔπαθον : Plat. Symp. p. 180 C λόγων οὐ πᾶν διεμνημόνευεν. So attributive genitive : μνήμη τῶν κακῶν.

Obs. Μνημονεύειν, *commemorate, to speak of, mention*, generally has an accusative, especially when the object is a thing ; a living person being sometimes considered as the source of the remembrance which is implied in the notion of commemorating ; while a thing is regarded rather as the

^a Vide Passow Lex.

patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of *to keep in the memory, to mention* or *repeat from memory*; as, Il. ζ, 222 *Τυδεία δ' οὐ μέμνημαι*: Hesiod. Theog. 503 *οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν*: Hdt. VI. 21 *ἀναμνήσαντα οἰκίῃ κακᾷ*: Ibid. 86, 2 *οὕτε μέμνημαι τὸ πρῆγμα*: Ibid. 136 (τοῦ Μιλτιάδου) *ὑπεραπολογέοντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνημένοι καὶ τὴν Λήμνου αἵρεσιν* (genitive and accusative): Id. VII. 18 *μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον*: Id. VI. 19 *τοὺς (χρησμούς) τότε μνησθήσομαι, I will mention*: Arist. Ran. 662 *Ἰαμβον Ἰππώνακτος ἀνεμνησκόμεν*: Xen. Cyr. VI. 1, 24 *ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομνήσκοντο*: Id. Anab. III. 2, 11 *ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους*: cf. Hell. II. 3, 20. Plat. Phædr. p. 241 A *ὑπομνήσκων τὰ πραχθέντα καὶ λεχθέντα*: Id. Cratyl. p. 396 C *ἐμνημένην τὴν Ἡσιόδου γενεαλογίαν*: Demosth. p. 69 princ. *οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν*. *Λανθάνεσθαι* always has the genitive, but *ἐπιλανθάνεσθαι* sometimes, even in prose, the accusative; it then signifies the continuance of the mental act—*to keep out of mind—to neglect—to lose sight of*: Hdt. III. 46 *τὰ μὲν πρῶτα λεχθέντα ἐπιλεληθέναι*. *Μνᾶσθαι, to mention*, sometimes takes *περί*: Od. η, 191. Hdt. VII. 39. Dem. p. 30, 6.

§. 516. So also the notions of *beginning something* are formed from and imply an antecedent conception of that which is to be begun: *ἄρχειν, ἀρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν*:

Od. α, 28 *τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν*: Eur. Alc. 814 *πημάτων ἄρχει λόγον*: Æsch. P. V. 199 *ἤρξαντο δαίμονες χόλου*: Arist. Pax, 605 *ἤρξεν ἄτην*: Plat. Leg. 892 A *μεταβολῆς πάσης ἄρχει*: Od. δ, 19 *μολπῆς ἐξάρχειν*. And in Attic Prose: *ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας* &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive*, §. 530.)

Obs. These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Il. β, 273 *ἐξάρχειν (βουλευῶν) βουλὰς*: so Eur. Troad. *ἐξάρξω (μέλπων) μολπὰν*: so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 B *κατάρχειν (λέγων) λόγον*: Eur. Hec. 685 *κατάρχεσθαι νόμον*: Orest. 96α. Od. γ, 445.—*κατάρχομαι* is also used without any case, Eur. Iph. Taur. 40.—*ὑπάρχειν* is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 517. So also verbs of *ceasing, stopping, being relieved from*, imply an antecedent notion of something going on which is stopped: *λήγειν, παύεσθαι* (παύειν τινά τινος), sometimes *τελευτᾶν, λωφᾶν* (neuter and also τινά τινος), *ἔχειν, to stop*:

Il. ζ, 107 *Ἀργεῖοι—λήξαν φόνου*: so *ἀναπνεῖν, to take breath from, to cease*; *ἀναπνεῖν κακοτήτος, πονοῖο*: Eur. Med. 63 *οὐδὲ παύσεται χόλου*: Thuc. III. 59 *τελευτᾶν λόγου*: Ibid. 104 *ἐτελεύτα τοῦ ἐπαίνου*: Xen. Cyr. VIII. 7, 17 *τελευτᾶν βίου*: Thuc. I. 112 *Ἑλληνικῷ πολέμῳ ἔσχον οἱ Ἀθηναῖοι*: Arist. Pax, 421 *πεπαυμένοι κακῶν*: (Il. β, 595 *Μοῦσαι—Θάμυριν παῦσαν δοιδῆς*.) So Soph. Phil. 1334 *νόσου μαλαχθῆς τῆσδε*.

Obs. Sometimes in *παύομαι* the “self” is not accusative, *I stop my-*

self, but adjectival, and then of course the accusative follows, as in the active voice : Soph. Ant. 882 δαιδὸς καὶ γόους πρὸ τοῦ θανεῖν ὥς οὐδ' ἂν εἰς παύσαιτ' ἄν, *no one would stop his lament*.

§. 518. 1. When any thing is spoken of as deriving its characteristic or property from something else, this thing is in the genitive, as it must be conceived antecedently to the notion of any person being endowed with it. So Il. v, 410 νεώτατος ἔσκε γόνοιο. So when the verb εἶναι expresses the state or being of any one, it is followed by a genitive of that whence the state arises and which defines it ; as, Hdt. IV. 135 ἑόντες λόγου, *being of note* : Thuc. I. 113 ἐγὼ τῆς αὐτῆς γνώμης εἰμί. So the attributive genitives (§. 464. 2.) whereby the notion of the substantive is defined by a notion which is antecedent to it ; as, δαιδὸς μελέων. Of course when the idiom of the attributive genitive had been formed on this principle, it became a regular construction, even where the genitival notion rather followed than preceded that which it defined ; but still the theory of the construction is (to take δαιδὸς μελέων as an example) that the notion of δαιδός as here expressed properly arises from that which he sung.

2. When any person or thing is spoken or conceived of as the *property*, or *possession* of, or *being either dependent on*, or the *province* of another, this property implies and arises from an antecedent notion of the person of whom it is the property, &c.

a. With the verbs, εἶναι, γενέσθαι ; as, τῆς φύσεως μέγιστον κάλλος ἐστίν (certainly more correctly written ἔστιν)—τοῦ Σωκράτους πολλὴ ἦν ἀρετή. So εαυτοῦ εἶναι, *to be his own master* :

Demosth. p. 42, 7 ἦν ὁμῶν αὐτῶν ἐβλήσθητε γενέσθαι, *non ex aliis pendere* : Thuc. I. 142 τὸ ναυτικὸν τέχνης ἐστίν, *belongs to art—is a matter of skill*. Also, εἰναί τινος, *alicujus esse, alicui addictissimum esse*, prose and poetry : Soph. CE. R. 917 ἀλλ' ἐστὶ τοῦ λόγοντος : Thuc. V. 84 οὐδετέρων ὄντες, *being of neither party* : Isocr. p. 185 τῆς πόλεως ὄντας καὶ τῶν τὰ βέλτιστα λεγόντων : Demosth. p. 125, 56 εἶναι Φιλίππου^a. So Ibid. εἶναι τοῦ βελτίστου, *studere rebus optimis*. So ἔχειν in its intransitive sense of *being* : Soph. CE. R. 709 μαρτυκῆς ἔχον τέχνης^b : Plato Phædr. 244 εαυτῆς ἔχοντα, *dependent on itself*^c : Soph. Ant. 737 οὐ πόλις ἐστ' ἥτις ἀνδρὸς ἐστ' ἐνός. G. T. 2 St. Peter i. 20 ἰδίας ἐπιλύσεως οὐ γίνεται.

b. With many other verbs which imply *dependence*, *possession*, &c., though mostly there may be an ellipse of εἶναι :

Il. γ, 457 νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου : Plat. Protag. p. 343 Ε εἴηθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου : Demosth. p. 34, 21 δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος ἀφρείσθαι. Even ποιοῦ σκαυτῆς Soph. Antig. 547 : so Xen. Ag. 1, 33 τὴν Ἀσίαν

^a Bremi ad loc.

^b Ellendt Lex. Soph. p. 732.

^c But see Stallb. ad loc.

ἐκτῶν ποιοῦνται : Arist. Equit. 711 τὸν δῆμον σαυτοῦ νερόμικας : Soph. Œ. 411 προστάτου γεγράφομαι : τοῦ αὐτοῦ—πατρὸς καὶ δήμου προσαγορεύεται Demosth. : Soph. Œd. Col. 38 τίς ἐστ' ὁ χάρος ; τοῦ Θεῶν νομίζεται ; Id. Ant. 734 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται.

3. The person or thing, to which belongs some *quality* or *property* essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property ; often with an ellipse of εἶναι :

II. ψ, 160 οἷοι μάλιστα κηδεὸς ἐστι (better ἔστι) νέκυσ, the subject of *ποιεῖν* : Demosth. p. 102, 48 δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι : ἀνδρὸς ἐστιν (ἐστιν) ἀγαθοῦ εὐ ποιεῖν τοὺς φίλους : Hdt. I. 107 τρόπου ἡσυχίου ἐστὶ (ἔστι) : Soph. El. 1054 πολλῆς ἀνοίας (sc. ἔστι) καὶ τὸ θηρᾶσθαι κενά : Eur. Hec. 844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεί : Thuc. III. 39 ἀπόστασις τῶν βιαίων τι πασχόντων ἐστίν : Demosth. p. 54 princ. κακούργου μὲν γὰρ ἐστι (ἐστι) κριθὲν' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις : Ibid. p. 113, 12 συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καίροις παρεῖναι : Ibid. p. 13, 16 τὸ μὲν ἐπιτιμᾶν (vituperare) ἴσως φῆσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι (of any one), τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαινεσθαι, τοῦτ' εἶναι συμβούλου : Eur. Iph. Ant. 1142 τὸ σιγᾶν ὁμολογούντος ἐστίν : Eur. Phœn. 395 δούλου τὸδ' εἶπας.

Obs. 1. To this genitive however is frequently added the preposition *πρὸς* ; as, πρὸς ἀνδρὸς ἀγαθοῦ ἐστιν εὐ ποιεῖν τοὺς φίλους. See §. 639. I. 2. a.

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective ; as, Eur. Phœn. 1791 στολὶς κρυκέεσσα τρυφᾶς for τρυφερά : Ibid. 574 τραύμασιν αἵματος for αἱματόεσσι : Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίος for ἡσυχος. Compare §. 435. c.

4. So also with adjectives, which express the notion of being *sacred to*, *peculiar to*, *suitable to*, or the contraries : ἴδιος, οἰκείος, κυρίος, ἱερός, ἄγιος, πρέπων, &c. :

Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκόντων (*ancum*) ἴδιοι, μισθὸς δ' οὐκ ἐστίν : Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἴδιον, or οἰκεῖόν ἐστι—ὁ τόπος ἱερός ἐστι τοῦ θεοῦ : Soph. Phil. 943 τὰ τόξα, ἱερὰ τοῦ Ζηνός : Id. Aj. 534 πρέπον τοῦδε δαίμονος : Hdt. II. 44 ἱερὸν Ἡρακλῆος ἄγιον. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C, instead of the usual dative. Cf. Lat. *proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.) ; as, ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετὴ, πατὴρ Νεοπολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἄγαλμα : Od. v, 101 Διὸς τέρας : Il. ι, 579 τέμενος οἶνοπίδου.—τροπαῖα Διὸς Ἡρακλείους Ἡβῃ Eur., as, Virg. Æn. III. 319 Hectoris Andromache.

Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison

between it and the thing, that the notion of value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of price arises. So Arist. Nub. 31 *τρεις μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία*.

2. Verbs of *selling* and *buying*, *staking*, *wagering*, &c.; as, *ἀνείσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*—*πωλεῖν*, *ἀποδίδοσθαι*, *περιδίδοσθαι*, *διδόναι*. As early as Homer :

Il. ψ, 485 *τρίποδος περιδόμεθον ἡ ἐλέβητος*, *to wager a tripod or a caldron* : Od. ψ, 78 *ἐμέθεν περιδώσομαι αὐτῆς*, *I (Eurycleia) will wager (the value of) myself against any deceit* : Hdt. III. 139 *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος* : Id. V. 6 (*οἱ Θρήϊκες*) *ᾠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων* : Xen. M. S. II. 1, 20 *τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγ᾽ οἱ θεοί* : Id. Cyr. III. 1, 36 *σύ δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαίω, ὥστε τὴν γυναῖκα ἀπολαβεῖν*.—*Ἐγὼ μὲν, ἔφη, ὦ Κύρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεύσαι ταύτην* : Demosth. p. 113, 9 *τοῦτο δ' ἐστίν, ὃ τῶν ἀναλίσκομένων χρημάτων πάντων Φίλιππος ᾠνείται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμείσθαι* : Arist. Pax 1200 *οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ*.

§. 520. Verbs of *exchange* and *barter*, which imply the notion of equality in value; as, *ἀμείβειν*, *ἀμείβεσθαι*, *ἀλλάττειν*, *ἀλλάττεσθαι*, *λύειν* &c. :

Il. ζ, 236 *τεύχε' ἀμείβειν, χρυσέα χαλκείων, ἑκατόμβοι ἔννεαβοίων*. So Il. λ, 547 *ὀλίγον γόνυ γουνὸς ἀμείβων* : Il. λ, 106 *νῆε δ' ὧν Πριάμοιο — ἔλυσεν* (*Ἀχιλλεύς*) *ἀποίωνων*. So Od. λ, 326 *Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα*. So Xen. Cyr. III. 1, 37 *καὶ σύ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς^a, for them* : Eur. Med. 967 sq. *τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον* : Demosth. p. 68, 10 *κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προσέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εἶναιαν*. So verbs which imply these notions; as, Demosth. p. 172, 9 *τῆς καθ' ἡμέραν βαθυμίας—εὐδαιμονίαν προέμενοι, throwing away for*.

Obs. 1. So the attributive genitive, with a substantive expressing these notions : Eur. Or. 1136 sq. *ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου*, (*for ἀλόγιστον τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου*.)

Obs. 2. Sometimes *ἀντί* with a genitive, or *πρός* with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Il. η, 472 *ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ κ. τ. λ.* : Eur. Troad. 35 *δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσιν μέλεσι, Τρωάδες, γαμηλίοις : περιδύσθαι* sometimes has *περί* repeated, as Arist. Ach. 772 *περίδου μοι περί θυμιτιάδων ἁλῶν* : Id. Eq. 791 *περί τῆς κεφαλῆς περιδύσθαι*.

§. 521. Verbs and adjectives of *valuing*; as, *τιμᾶν*, *τιμᾶσθαι*, *ποιεῖσθαι*, *ἀξιοῦν*, *ἀξιόσθαι*, *ἀπαξιόῦν*, *ἄξιος*, *ἀνάξιος*, *ἀντάξιος*, &c. :

^a Bornemann ad loc.

II. ψ, 649 τιμῆς τετιμῆσθαι, *to be considered worthy of honour*. So βοὸς ἀξίος²: II. λ, 514 ἱππὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων: Hdt. III. 53 ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην: Ibid. 145 ἐμὲ—ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δῆσας γοργύρης ἤξιωσας: Plat. Legg. p. 728 A πᾶς δ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος. So ἀξίως: Hdt. VI. 112 ἐμάχοντο ἀξίως λόγου: Thuc. III. 39 ἐκολάσθησαν ἀξίως ἀδικίας. So Ἀξιοῦν τινα τιμῆς: Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινί τινος and τινά τινος, *to estimate a person's fine at such a sum*: τιμᾶν τινὶ δέκα ταλάντων, τοῦ θανάτου: Plat. Apol. S. p. 36 B τιμᾶταί μοι ὁ ἀνὴρ θανάτου. Εἶεν ἐγὼ δὲ δὴ τίνας ὑμῖν ἀντιτιμῆσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἡ δὴλον, ὅτι τῆς ξίας: Demosth. p. 862, 60 διὸ τούτῳ τῶν δέκα ταλάντων ἐτιμήσαν. So the midd. τιμᾶσθαι τινι ἀργυρίου, θανάτου, τῶν ἐσχάτων, *to attach the penalty of fine, death, &c. to the indictment*: Plat. Apol. p. 37 init. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. So Τιμᾶσθαι πολλοῦ &c.—Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου ποιεῖσθαι (but often also with περί and the genitive). So Hdt. III. 95 τὸ ψῆγμα εὐρίσκεται ἐὼν ταλάντων ὀγδώκοντα κ. τ. λ., *is found to be of the value*.

Obs. So the attributive genitive which defines quantity: that which defines the quantity is antecedent to a conception of the quantity. So σιτία τριῶν ἡμερῶν, *provisions for three days*: Thuc. II. 34 λάρνακας—φυλῆς ἐκάστης μίαν. So also definitions of size: Hdt. I. 178 εὖρος διηκοσίων πηχέων. So of time after εἶναι: πολλοῦ χρόνου εἶναι, *to be of long standing*: Demosth. 814, 4 ἐμὲ πέντ' ἐτῶν ὄντα.

Genitivus Locī.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose: II. ε, 319 ἐρείσατο χεῖρὶ παχείῃ γαίης, *on the ground*; the ground being viewed as the necessary condition of the position spoken of:

II. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὄρεων: II. ι, 219 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσῆος θεῖοιο τοίχου τοῦ ἐτέρου: Od. α, 23 Αἰθίοπας, τοὶ διχθὰ δεδαιγμένοι, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος: Od. γ, 251 ἡ οὐκ Ἄργεος ἦεν Ἀχαιῶκου, ἀλλὰ πῃ ἄλλη πλάξεται ἐπ' ἀνθρώπους: Od. φ, 108 οὔη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῶδα γαίαν, οὔτε Πύλου ἱερῆς, οὔτ' ἡπείροιο μελαίνης: Æsch. Ag. 1056 ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα, the altar being viewed as the cause or occasion of the sacrifices: Soph. El. 900 ἐσχάτης ὀρώ πυρὸς νεωρῇ βόστρυχον τετμημένον: Plat. Symp. p. 182 B τῆς δὲ ἰωνίας καὶ ἁλλοθι πολλαχοῦ αἰσχρὸν νενόμισται.

Obs. 1. Hence the local adverbs in the genitive form: οὐ, ποῦ, ποῦ, ὅπου, αὐτοῦ, ὑποῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *αι*: αἰ, ἐνδοθεν, ἐγγύθεν, τηλύθεν, ἔκτοσθεν, ὅπισθεν, πάροιθεν, πρόσθεν, ἄνωθεν, κάτωθεν, ἔνερθεν, ὑπερθεν, ἔξωθεν. ἔσωθεν; αἰ, II. ρ, 582 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων.

² Vide Lidd. and Scott ad v. ἄξιος.

Syntax of the simple Sentence :

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition, or as giving opportunity for the motion :

Il. δ, 244 ἔκαμον πολέος πεδίοιο θέουσαι : Il. β, 801 ἔρχονται πεδίοιο : Il. β, 785 διέπρησσαν πεδίοιο : Il. ν, 820 κονίοντες πεδίοιο : Il. χ, 23 θέειν πεδίοιο : Il. ε, 597 ἰὼν πολέος πεδίοιο : Il. κ, 353 ἰλκόμεναι νειοῖο βαθείης—ἀροτρον : Il. ν, 64 πεδίοιο διώκειν ὄρνεον : Il. ω, 264 ἵνα πρήσσωμεν ὁδοῖο : Il. ζ, 38 ἔππω ἀνυζομένω πεδίοιο : Æsch. Choeph. 710 ἡμερεύοντας μακρὰς κελεύθου : Soph. C. T. 1478 ἀλλ' εὐτυχοῖς, καὶ σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ μέ φρουρήσας τύχοι ! Aristoph. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ : Thuc. IV. 47 ἐπετάχονον τῆς ὁδοῦ τοὺς σχολαίτερον προσιώντας. So Hesiod. Opp. et Di. 577 ἥως τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. So in prose, ἵνα τοῦ πρόσω : Xenoph. ἐπορεύοντο τοῦ πρόσω. So metaphorically : Od. α, 296 νηϊάδας ὀχέειν. G. T. as Luke v. 19 ποῖας ὁδοῦ εἰσενεγκωσιν αὐτόν.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive ; it seems certainly so in such phrases as προλαμβάνειν τῆς ὁδοῦ, τῆς φυγῆς. When once the idiom was established it would occasionally be used in passages where its original force was less discernible, see §. 480. In ἐπὶ with the gen., as ἐφ' ἵππου, &c. on *horseback*, &c. the genitive is local, while ἐπὶ defines the position more exactly.

Obs. 3. So we may explain the genitive in the phrases κατέαγη, ξυνετρίβη τῆς κεφαλῆς (Arist.), as a genit. loci : Plat. Gorg. p. 469 D ; Eur. Troad. 1173 κρατὸς ὡς σ' ἔκειρε—βύστρυνχον. And so perhaps also the passage in Plat. Gorg. p. 496 E ἡ οὐχ ἅμα τούτῳ (sc. λυπούμενον χαίρειν, *cum voluptate dolorem esse conjunctum*) γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον (*eodem loco et tempore*), εἴτε ψυχῆς εἴτε σώματος βούλει, *in the mind or the body*.

Obs. 4. Possibly also the genitives such as ποδὸς λαβών, which are referred to the partitive genitive, might be considered as coming under this local genitive.

3. So occasionally the sphere in which some state operates and takes effect is in the genitive, instead of the local or modal dative ; this being viewed as the cause or the occasion of the state : Æsch. P. V. 909 αὐθάδης φρενῶν : the mind or temperament is viewed as the cause of the *self will* ; φρέσιν would express simply the sphere where it operated.

Genitivus Temporis.

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry : Ἀνθη θάλλει τοῦ ἔαρος, the spring being conceived of as a condition of the production of the flowers. So θέρους, χειμῶνος, ἔαρος, τῆς αὐτῆς ἡμέρας, νυκτός, ὁρθροῦ, δειλῆς, δπώρης, μηνός, ἐνιαυτοῦ, &c. as τοῦ αὐτοῦ, τοῦ προτέρου, ἐκδύτου, &c. :

hence the adverbial expressions, ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future* (in later writers generally λοιπόν or τὸ λοιπόν) :

Od. η, 118 τῶν οὐποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χεῖματος αὐτὸς θέ-
ρους.—Poetic, ἡοῦς, νηνεμῆς &c. : Il. ε, 522 (νεφέλας) Κρονίων νηνεμῆς
ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν : Il. θ, 470 ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα
Κρονίωνα ὄψεται : Hdt. IV. 48 Ἴστρος ἴσος αἰὲ αὐτὸς ἰωντῶ ῥέει καὶ θέρεος καὶ
χειμῶνος : Id. VI. 12 τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ : Eur. Iph. T. 1265
Chor. ὄπνου, *somni tempore* : Plat. Phæd. 59 D ἐξήλθομεν τοῦ δεσμωτηρίου
ὑπέρτας : Demosth. 44, 5 οὐκ ἐκί τοῦ λοιποῦ ἀσχοίμεν ἂν κακῶς. So G. T.
Matt. ii. 14 παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός. So with ad-
verbs : Arist. Equites 250 πολλάκις τῆς ἡμέρας : Id. Aves 1498 πηνίκα τῆς
ἡμέρας.

2. A space of time is also considered as the necessary condition
or occasion of the notion of the verb, and is in the genitive ; as,

Il. λ, 691 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη τῶν προτέρων ἐτέων : Æsch.
Ag. 285 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ; *how long* ? Soph. El. 478 οὐ
μακροῦ χρόνου : 80 συχοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου
alone, Arist. Eq. 950.), πολλῶν ἡμερῶν, ἐτῶν &c. : Hdt. III. 134 ταῦτα
ὀλίγου χρόνου ἔσται τελεύμενα : Id. VI. 58 ἐπεὶ δὲ θάψωσι, ἀγορὴ δέκα ἡμε-
ρῶν οὐκ ἴσταται σφί : Thuc. V. 74 ἡ μὲν μάχη ἐγένετο πλείστου δὲ χρόνου
μεγίστη δὴ τῶν Ἑλληνικῶν : Id. I. 3 χρόνον οὐ εἶχον σιτία : Xen. Anab. I. 7,
18 βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν : Plat. Gorg. 516 D ἵνα αὐτοῦ δέκα
ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς : Id. Phæd. princ. οὔτε τις ξένος ἀφίκεται χρόνου
συχοῦ ἐκείθεν : Id. Symp. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδη-
μικεν. So with the article it is used distributively : τοῦ ἐνιαυτοῦ *per*
annum—τῆς ἡμέρας, *per diem*.

Obs. 1. To define this relation more clearly, prepositions are sometimes
used : ἐκ, ἀπὸ, ἐπὶ, which represent the time, as it were, as something
on which the action rests or depends : διὰ,—ἐντός and ἔσω, *intra* ; as, ἐκ
νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἐσπέρας, ἐπὶ Κύρου,
Cyri ætate, ἐπ' ἐμοῦ, (ἐμοῦ representing the space of life,) *mea ætate*, gene-
rally with a present participle ; as, ἐπὶ Κύρου ἄρχοντος Hdt. III. 89 ; διὰ
πολλοῦ χρόνου—ἐντός—or ἔσω—πολλοῦ χρόνου. So ἐκ χειρός, ἐκ ποδός, ἐξ
ἀγχιμάλιο, (Il. ω, 352) ἐξ ἀπροσδοκήτου, ἐξ ἐνυίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. The temporal force of the genitive is clearly seen in such ad-
verbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, ποῦ, αἴφνης, or (with the preposition) ἐξαί-
φνης, ἐξαπίνης, like *de subito*.

Genitive of Position.

§. 524. 1. Closely connected with the relative genitive is the
Genitive of Position, which is used when the notion of position
(local, moral, or temporal), is determined by its relation to some-
thing else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*,
take a genitive of the object from the existence or conception of
which the notion of the particular position arises ; as in πέλας οἴκου,

the position of *οἶκος* must be in the mind before the notion of anything else being either *πέλας* or *τηλοῦ* to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to*, take a genitive of the correlative spot or person ; as, *ἀντίος, ἐναντίος, μέσος, ἀντίστροφος* (Plat., Aristotle), *παραπλήσιος* (Plat. Soph. 217 B.) :

Il. λ. 214 *ἐναντίοι ἔσταν Ἀχαιῶν* : Ibid. 219 *πρώτος Ἀγαμέμνονος ἀντίος ἦλθεν* : Il. ρ. 31 *ἀντίος ἴστας' ἐμείοι* : Eur. Or. 1460 *γυναικὸς ἀντίοι σταθίντες* : Hdt. II. 34 *ἡ Ἀἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστα κη ἀντὶ κείται*, so Id. VII. 36 *ἐπικαρσίας τοῦ Πόντου, at right angles to the Pontus*. So metaphorically of something mentally contrary : Æsch. Pers. 223 *ἔμπαλον τῶνδε*.

§. 526. So adverbs which express *position in relation or proximity to*, or *distance from* ; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c. ; as, *ἄντα, ἄντην, ἀντία, ἀντίον* (also with dative, Hdt. II. 34.) *ἀντικρύ(ς), ἀπαντικρύ(ς), ἐναντίον, καταντίον, ἐνώπιον, μεταξύ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάροιθε—ὀπίσθεν, πέλας* (also with dative, poet. : see §. 592. 2.), *πλησίον, ἐγγύς* (also with dative : Eur. Heracl. 37.), *ἐγγύθι, ἐγγύτατα, ἐγγυτάτω* (also with dative), *ἄσσον, ἄγχι* (also with dative), *ἀγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἐκάς, ἀπόπροθεν, ἀπόπροθι, ἀνευθε, (at a distance), ἀπάνευθε*, and also the prepositions, *ἀντί, πρό*. So also the genitive after *ὕψοθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἐκτός, ἔσω (εἴσω), ἔνδον, πέρα, πέραν (on the opposite side—beyond—opposite)* :

Il. ρ. 29 *εἰ κε μὲν ἄντα στήης* : Ibid. 69 *ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο* : Od. κ. 156 *ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης* : Il. ρ. 468 *στῇ δ' ὀπιθεν δίφροιο* : Hdt. III. 144 *κατεναντίον τῆς ἀκροπόλεως ἐκατάστω* : Id. VI. 77 *ὥς δὲ ἀγχοῦ μὲν γίνοντο τῆς Τύρου* : Soph. El. 900 *τύμβου προσείρπον ἄσσον* ; Eur. H. F. 1109 *πέλας ἐλθεῖν τῶν κακῶν* : Demosth. 117, 27 *πλησίον Θηβῶν καὶ Ἀθηνῶν* : Id. 99 *init. ἀπαντικρὺ τῆς Ἀττικῆς* : Il. ρ. 192 *στὰς ἀπάνευθε μάχης* : Il. π. 539 *τῆλε φίλων καὶ πατρίδος αἰῆς* : Plat. Apol. 38 C *θανάτου ἐγγύς* : Hdt. VIII. 144 *ἐκάς χρόνου* : Demosth. 49, 34 *τοῦ πάσχειν—ἔξω γενήσεσθε* : Il. ν. 13 *Διὸς ἔνδον, in the temple of Jove* : Od. π. 267 *ἀμφίς φυλοπίδος* : Il. ψ. 393 *ἱπποὶ ἀμφίς ὁδοῦ δραμένην* : Il. θ. 444 *ὁ Διὸς ἀμφίς* : Æsch. Ag. 183 *Χαλκίδος πέραν (opposite)* : Hdt. VI. 103 *πέρην τῆς ὁδοῦ* : Soph. Ant. 334 *πολίον πέραν πόντου* : Xen. Anab. VI. 5, 5 *πέρα μεσοῦσης ἡμέρας* : Thuc. II. 77 *μεταξὺ τοῦ τείχους καὶ τῆς προσχώσεως* : Plato Phædo 71 A *μεταξὺ τῶν ἐναντίων* : Hdt. I. 181 *μεσοῦντι τῆς ἀναβάσεως* : so Il. ζ. 118 *πυμάτῃ θένει ἀσπίδος ὀμφαλοῖσσης*. So when the position is signified by a preposition and substantive, such as *πρὸς νότον* &c. : Id. VI. 139 *ἡ γὰρ Ἀττικὴ πρὸς νότον κείται πολλὸν τῆς Λήμνου (procul a Lemno)*. So Ibid. 22 *ἡ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνὴν τετραμμένη τῆς Σικελίης* : Id. II. 112 *τίμενός ἐστι—καλὸν—τοῦ Ἡφαιστήϊον πρὸς νότον ἀνεμὸν κείμενον*. So in Attic writers, *ἐγγύτατα, or*

ἔγγιστον γίνους to express relationship. So πρό, πρόσθεν, μέχρι, in the notion of temporal position, before, until.

§. 527. So also the adverbs^a πού, πού, πῆ, πόθεν, οὐ, ἤ (ἵνα, τῆδε Poet.), οὐδαμού, πανταχῇ, &c.; as,

Od. α., 170 τίς, πόθεν εἰς ἀνδρῶν; unde terrarum? Od. β., 131 πατήρ δ' ἐμὸς ἄλλοθι γαίης ζῶει ὅγ' ἡ τέθηκε: Hdt. I. 163 τῆς ἐωυτοῦ χώρας οἰκῆσαι οὐκ οὐκ βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν τοῦ τῆς ἐκείνων χώρας: Ibid. 19 χρημάτων—μνήμην ἐτέρωθι τοῦ λόγου ἐποίησεν: Plat. Rep. p. 403 Ε εἰδέναι ὅπου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, ubique terrarum. So with the temporal adverbs, as ὁπὲρ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τρίς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἄνωγ' ἡ νυκτὸς, τῆς νυκτός &c.: Hdt. IX. 101 πρῶτ' τῆς ἡμέρας: Arist. Eccles. 291 πρῶ τοῦ κνέφους, early in the night: Plat. Protag. p. 326 C πρῶταίτα τῆς ἡλικίας, at a very early age: Theocr. II. 119 ἦνθον γὰρ—αὐτίκα νυκτός, h. e. ut primum nox appetebat. So metaphorically: Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν: Soph. El. 390 ποῦ ποτ' εἰ φρενῶν: Id. Aj. 386 οὐχ ὁρᾷς, ἔν' εἰ κακοῦ: Plato Symp. p. 181 Ε τὸ γὰρ τῶν παιδῶν τέλος ἀθλον, οἱ τελευταῖοι κακίας καὶ ἀρετῆς ψυχῆς τε περὶ καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁράτε—, οἱ προελήλυθεν ἀσελγείας.

Obs. 1. So G. T. ἕως both of time and place: Matt. ii. 14 ἕως τῆς τελευτῆς Ἡρώδου: Id. i. 17 ἕως τοῦ Χριστοῦ. ἕως οὐ, until. So Rom. iii. 12 οὐκ ἔστιν ἕως ἐνός, as far as one=no, not one. So Diod. Sic. 1, 27 ἕως ὠκεανοῦ.

Obs. 2. This genitive might perhaps be considered also as partitive.

§. 528. So also the adverbs and adjectives εὖ, καλῶς, μετρίως, ὥς, πῶς, ὅπως, ἤ, ὅπη, οὕτως, ὧδε, ὡσαύτως, καλῶς, ὁμῶς, &c.^a, when joined with the verb ἔχειν, (ἦκειν Hdt., less frequently Attic,) sometimes also εἶναι and κείσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εὖ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εὖ ἔχειν is formed. This construction is more common in poetry than in prose:

Hdt. VI. 116 Ἀθηναῖοι δὲ ὥς ποδῶν εἶχον τάχιστα ἰβοήθειον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εὖ ἦκοντες. Also without εὖ: Hdt. VII. 157 σὺ δὲ δυνάμεις τε ἦκεις μεγάλης, magna praeclitus es potentia. Εὖ, καλῶς, μετρίως ἔχειν βίον, φρενῶν, γένους, δυνάμεις: Thuc. I. 36 καλῶς παράπλου κείσθαι: Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔχειν. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους: Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις: Id. Hell. IV. 5, 15 ὥς τάχους ἑκαστος εἶχεν: Thuc. I. 22 ὥς ἐκατέρων τις ἐθνομίας—ἡ μνήμης ἔχει (where ἐκατέρων depends on ἐθνομίας): Il. 1, 605 ὁμῶς τιμῆς ἔσται: Plat. Rep. p. 576 D εὐδαμονίας ὡσαύτως ἔχεις: Id. Legg. p. 869 D κατὰ ταῦτ' ἔστω τοῦ καθαρὸς εἶναι: Lucian Somn. c. II. ὥς ἑκαστος γνώμης ἢ ἐμπειρίας εἶχεν. Poetry: Eur. El. 751 πῶς ἀγῶνος ἦκομεν: Id. Hel. 313 πῶς δ' εὐμενείας τοῖσι δ' ἐν δόμοις ἔχεις: Ibid. 1253 ὥς ἂν παρούσης

^a Lobeck Phryn. 280.

οὐσίας ἕκαστος ἦ : Il. I. 601 οὐκ ἔθ' ὁμῶς τιμῆς ἔσαι : Arist. Lys. 1125 ὁ κακὸς γνώμης ἔχω : Eur. Heracl. 213 ἤκειν ὥδε γένους. So with ἔκον impersonally : Id. Alc. 291 καλῶς μὲν αὐτοῖς καθαρεῖν ἦκον βίου.

Obs. Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive ; as, Hdt. VII. 157 δυνάμιος ἦκεις μεγάλης for μεγά.

Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing : hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of, &c.* ; also after verbs expressing transitive actions, which produce such state ; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μουνοῦν (poet.), and their middle forms, &c. : ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (to be in need of ; thence, to ask for ;) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλευθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, πτῆνης, ψιλός : and most compounds of a privative :

Demosth. p. 845, 3 οὗτος ἐμέ τῶν πατρῶν ἀπάντων—ἀπεστέρηκε : Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος : Hdt. III. 65 τῆς βασιλῆτης ἐστέρημαι : Il. σ, 100 δῆσεν ἐμεῖο, he wanted me : Soph. CE. R. 406 εὐβουλίας δεῖ : Thuc. VI. 13 ὠφελίας δεσθέντες : Id. VIII. 7 νῆς μῖς δεοῦσαι τεσσαράκοντα, forty minus one : Id. V. 105 εὐμενείας λελείπεσθαι. So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων : Eur. Med. 960 σπανίζειν πέπλων. Often Attic : πολλοῦ, δλίγου (seldom μικροῦ), δεῖ : Æsch. P. V. 993 γυμνός εἰμι προπόμπων : Eur. Med. 513 φίλων ἔρημος : Ibid. 51 σοῦ μόνῃ. So Id. Alc. 407 μονόστολος ματρός : Id. Hec. 869 ἐλευθερον φόβου : Plat. Epist. 332 C πτῆνης ἀνδρῶν φίλων : Hdt. II. 38 ἦν δὲ τούτέων πάντων ἡ καθαρός : Pind. Isthm. VI. 10 ὀρφανὸν ἐτάρων : Ibid. III. 26 ὀρφανοὶ ὄβριος : Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν : Id. Hec. 230 παρέστηκεν ἀγὼν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός : Hdt. I. 155 πόλιν—ἀναμάρτητον ἐοῦσαν τῶν τε πρότερον καὶ τῶν νῦν ἐστέων : Id. I. 32 ; III. 147 ἀπαθὴς κακῶν : Soph. Ant. 583 κακῶν ἀγευστος αἶων : Eur. Supp. 82 ἀκλαυστος γόνων : Id. Troad. 1313 ἅτας δίστος : Xen. Cyr. III. 3, 55 ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίωνων. So Soph. CE. C. 49 μὴ μ' ἀτιμάσης—ὦν σε προστρῆπω φράσαι : Soph. CE. C. 1147 ἀκραιφνεῖς τῶν κατηπειλημένων. Substantives : Il. λ, 605 (and elsewhere) τί δέ σε χρεὼ ἐμεῖο : Eur. Hec. 976 τίς χρεῖα σ' ἐμοῦ (sc. ἔχει) : Hdt. VI. 135 ἡσυχίῃ τῆς πολιορκίης : Ibid. 139 λύσις τῶν παρεόντων κακῶν ; Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῷ γῆρα πολλῇ εἰρήνῃ γίγνεται καὶ ἐλευθερία.—ἐνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation : Æsch. Ag. 479 φρενῶν κεκομμένος : Eur. Hel. 274 φίλων τητωμένη : Æsch. P. V. 472 ἀποσφαλεῖς φρενῶν.

Obs. 1. Δεῖσθαι, to request, takes either a genitive of the person only, as Demosth. p. 67, 3 δεσθῆναι πάντων ὑμῶν ; or a genitive of the person as well as of the thing, Hdt. III. 157 τῶν ἐδέετο σφῶν : Id. I. 59 ἐδέετο τοῦ

δήμου φυλακῆς τινος, the one genitive depending on the notion of *wanting*, the other on that of *asking*; or the preposition *παρά* is sometimes joined with the genitive of the person, and sometimes we find an accusative of the person: Thuc. V. 37 ἐδύντο Βοιώτους; and an accusative of the thing when it is considered, not as something wanted, but as the request made: *πῶς* τι (δέημα) δεῶνται.—(See *Accusative*, §. 548. c.)

Obs. 2. So also passive compounds with a privative: Soph. Cē. C. 1519 ἐγὼ διδάσκω—ἃ σοι γήρως ἄλυπα (*untouched by old age*) τῇδε κείσεται πόλει: Id. Antig. 847 φίλων ἄκλαυστος: Id. Cē. C. 1521 ἄθικτος ἡγητήρως: Id. Phil. 867 ἄπιστον ἐλπίδων: Eur. Hipp. 949 κακῶν ἀκήρατος: Arist. Nub. 1413 ἀθῶς πληγῶν: Demosth. p. 316, 17 ἀθῶς τῆς Φιλίππου δυναστείας: Soph. El. 231 οὐδέποτε ἐκ καμάτων ἀποπαύσομαι ἀνδρίθμος ὅδε θρήνων.

Obs. 3. Adjectives compounded with a privative in poetry, and sometimes in prose, take a cognate substantive in the genitive, though the substantive generally has some attributive. This fulness of expression is very becoming to the lofty diction of tragedy, and it is sometimes used even in prose: Soph. Cē. C. 1383 ἀπάτωρ ἐμοῦ: Id. Aj. 321 ἀψόφητος ὀξείων κωκυμάτων: Id. Trach. 247 χρόνος ἀνήριθμος ἡμερῶν: Ibid. 36 ἄσκευος ἀσπίδων: Id. Cē. C. 677 ἀνήμερος πάντων χειμῶνων: Ibid. 865 ἄφωνος ἀράς: Eur. Phoen. 324 ἀπεπλος φαρέων λευκῶν: Id. Hipp. 546 ἄλυξ λέκτρων: Ibid. 146 ἀνίερος ἀθύτων πελάνων*: Id. Hel. 526 ἀφίλος φίλων: Id. Herc. 114 πατὴρ ἀπάτορα: Id. Andr. 714 ἀπαιδας τέκνων. Prose: Hdt. III. 66 ἀπαιδα—ἰόντα ἔρσεως καὶ θήλεος γόνου, and in other passages in Hdt.: Id. VI. 12 ἀπαθές ἰόντες πόνων τοιούτων: Thuc. II. 65 χρημάτων ἀδωρότατος γυμνός: Xen. M. S. II. 1, 31 τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνέκοος εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος: Id. Cyr. IV. 6, 2 ἄπαις δὲ εἰμι ἀρρένων παίδων.

2. So adverbs which express *privation*, *absence*, *want*, or *exception from*: ἀνευ, ἀνευθεν, *without*: ἄτερ, ἄτερθε, νόσφιν, χωρίς, πλήν, δίχα, &c.: Il. ε, 473 ἄτερ λαῶν: Soph. Cē. R. 1415 πλήν τοῦ δαίμονος, *except*: Id. Phil. 115 οὐτ' ἂν σὺ κείνων χωρίς οὐτ' ἐκείνα σοῦ: Ibid. 31 ὄρω κενὴν δόκησιν ἀνθρώπων δίχα: Arist. Ran. 102 ἰδίᾳ τῆς φρενός: Hdt. V. 66 πάρεξ Αἰαντος.

Separative Genitive.

§. 530. 1. The notion of motion, removal or separation, implies the antecedent conception of a point whence the motion began; hence all verbs expressing any notion of *coming*, *going*, *removal*, *separation*, *departure*, *rising from*, may have a genitive of the point whence these began; hence all verbs of notion: βαίνειν poet., ἀπείναι, ἀναδύναι poet., τρέπεσθαι (*se avertere*) poet., φέρειν, ἄγειν, δαίρειν poet., χωρεῖν (*cedere*) poet., παραχωρεῖν, συγχωρεῖν rarely, ὑποχωρεῖν, εἴκειν and ὑπείκειν prose, χάλλεσθαι and ἀναχάλλεσθαι poet., ἀλύσκειν poet., φεύγειν often in the dramatists: ὑπανίστασθαι and ἐξίστασθαι Attic prose: νοσφίζειν, χωρίζειν, διορίζειν, διέχειν and ἀπέχειν (*to be at a distance*), &c.

* See Monk Hipp. 146.

a. Poetic use: Il. μ, 263 οὐδέ νυ πω Δαναοὶ χάζοντο κελύθου : Il. ρ, 129 Ἐκτωρ δ' ἄψ' ἐς ὄμιλον ἰὼν ἀνεχάλεθ' ἑταίρων : Il. σ, 138 ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο : Il. α, 359 ἀνέδνυ πολίης ἄλλος : Il. ε, 348 εἶκε, Διὶς θύγατερ, πολέμου καὶ δηϊοτήτος : Od. α, 18 οὐδ' ἔνθα πεφυγμένος ἦεν δέθλων (also with acc., Il. ζ, 488) : Il. π, 629 νεκροῦ χωρήσουσι : cf. μ, 406 : Il. ρ, 422 μήπω τις ἐρωεῖτω πολέμοιο ! Here also belongs the Homeric δέχεσθαι τινος : cf. Il. ξ, 203 : ω, 305. So Eur. Hipp. 89 δέξαιό τι μου : Æsch. Ag. 27 εὐνῆς ἐπαντείλασαν, *from* : Soph. Phil. 1044 τῆς νόσου πεφευγένοι : Id. El. 627 θράσους οὐκ ἀλύξεις : Id. Antig. 418 χθονὸς αἰέρας (*coming from the earth*) : Id. Phil. 630 νεὼς ἄγοντα (*from the ship*) : Id. El. 324 δόμων—φέρουσιν : Id. CE. T. 24 ἀνακουφίσαι κάρα βυθῶν : Ibid. 152 Πυθῶνος βῆναι : Ibid. 229 γῆς ἀπέναι : Id. Phil. 194 κακὰ πρὸς αὐτὸν τῆς ὀμόφρονος Χρήσης ἐπέβη. So Arist. Nub. 1240 ἐμοῦ καταπροτξεται. So Soph. El. 324 ὡς δόμων ὁρῶ τὴν σὴν ὄμαιμον (*from the house*) : Arist. Ran. 174 ὑπάγεθ' ὑμῖς τῆς ὁδοῦ : Pind. Ol. I. 58 εὐφροσύνας ἀλάται. b. Poetry and prose : Hdt. II. 80 οἱ νεώτεροι αὐτίων τοῖσι πρεσβυτέροις συντυγχάνοντες εἰκουσι τῆς ὁδοῦ καὶ ἐκτράπονται : Id. VII. 161 συγχωρήσομεν τῆς ἡγεμονίης : Xen. Cyr. II. 4, 24 ὑποχωρεῖν τοῦ πεδίου. (Cf. Arist. Ran. 798 :) Id. Hier. VII. 2 παραχωρεῖν ὁδοῦ : Id. Symp. IV. 31 ὑπανίστανται δέ μοι ἦδη καὶ θάκων καὶ ὀδῶν ἐξίστανται οἱ πλούσιοι : Id. Vectig. IV. 46 ἀπέχει τῶν ἀργυρείων ἡ ἐγγύ-
τατα πόλις Μάγαρα πολὺ πλείον τῶν πεντακοσίων σταδίων : Plat. Menex. p. 246 Ε ἐπιστήμη χωριζομένη δικαιοσύνης : so Od. α, 18 πεφυγμένος δέθλων : so G. T. 1 St. Pet. i. 4 ἀποφυγόντες τῆς φθορᾶς.

Obs. 1. Here also belong the expressions δεξιᾶς χειρὸς, or δεξιᾶς alone, ἀριστερᾶς, λαίᾶς, *from the right, left hand, right, left* : Hdt. V. 77 τὸ δὲ (τέθριππον χάλκεον) ἀριστερῆς χειρὸς ἔστηκε : Æsch. Pr. 714 (Sch.) λαίᾶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες : Eur. Cycl. 681 ποτέρας τῆς χειρὸς ; but ἐκ is generally added.

Obs. 2. Some of these verbs, as φεύγειν, have an accusative, when the notion is rather that which is implied as part of the verbal action, the person whom one flies, than of the point whence the motion begins, or the point which is left behind ; and very frequently, especially in poetry, the exact point of the motion is further defined by the prepositions.—(See *Prepositions*.)

Obs. 3. The adverbial genitive in *θεν* is sometimes used with these verbs instead of the inflected genitive ; as, οὐρανόθεν : but even to these the prepositions ἀπὸ and ἐκ are added : Hesiod. Op. 763 ἐκ Διόθεν.

2. Here belongs the genitive after verbs of *beginning*, where the point whence the action commences is expressly marked :

Od. θ, 499 ὀρμηθεὶς θεοῦ ἤρχετο, *from the god* : Od. φ, 142 ἀρξάμενος τοῦ χώρου ὅθεν οἰνοχοεῖται : Pind. Nem. V. 25 ὑμνησαν Διὸς ἀρχόμενοι : Thuc. I. 1 ἀρξάμενος εὐθύς καθισταμένου, *from its very commencement*.

3. So also after other verbs where the point whence the action commenced is expressed : Soph. CE. R. 808 ὄχου (*from the chariot*) κάρα μου καθέκετο. This perhaps might be considered as a local genitive.

Obs. 4. The prepositions ἀπὸ and ἐκ are sometimes added to this genitive, to define it more accurately : Xen. M. S. II. 1, 1 σκοπῶμεν ἀρξάμενοι

ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin *incipere ab aliqua re* : Plat. Legg. 701 A ἤρξε—ἐκ μουσικῆς.

§. 531. 1. All intransitive verbs of *leaving off, ceasing, &c.* which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began; or transitive verbs, of *driving away from, keeping off, delivering from, deviating from, hindering from*, may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action: *ἵεναι, desistere* Homer, *μεθίεναι* Homeric, dramatic, and prose: *μεθίσθαι, ἀφίεναι, τινά τινος, ἀφίσθαι, ὑφίεναι* in Hdt.: *ὑφίσθαι, ἀνίεναι* dramatic, in Thuc., and some other prose writers: *παρίεναι* Aristoph., Plat.: *προίεσθαι* Demosth. (generally acc.): *κωλύειν, ἐρητύειν, εἴργειν, βλάπτειν, εἴργεσθαι, ἔχειν* and *ἀπέχειν, to keep off: ἀπέχεσθαι, ἀλαλκεῖν, ἀμύνειν, λύνειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι* (Eur.): *σώζειν* (Trag.):

as,

Π. δ, 130 μήτηρ παιδὸς ἔργει μύϊαν : Π. ν, 525 ἐργόμενοι πολέμοιο : Od. ε, 397 τόγγε θεοὶ κακότητος ἔλυσαν : Od. α, 195 τόγγε θεοὶ βλάπτουσι κελεύθου : Thuc. I. 136 ἐναντιωθῆναι (=βλάπτειν) χρεῖας τινός, *to be hindered from* : Od. α, 69 ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *cacando privavit* : so ἀμύνω in the sense of *drive away from*, Π. ο, 731 Τρώας ἄμυνε νηῶν; then *to defend*, Id. ν, 109 ἀμύνειν νηῶν : so ἀμύνομαι, Π. ε, 527 ἀμυρόμενοι Καλυδῶνος : (for ἀμύνω with dat. see Obs. 4.) : Thuc. V. 83 κατέκλυσαν—Μακεδονίας Ἀθηναῖοι Περδίκκαν : Od. κ, 288 δεῖ κρατὸς ἀλάλκησιν κακὸν ἦμαρ : Od. δ, 380 εἰπέ—, ὅστις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου : Æsch. Ag. 120 βλαβέντα λουσθίων δρόμων : Eur. Or. 1515 σ' ἀπαλλάξει κακῶν : Ibid. 767 σωθῆναι κακῶν : Hdt. I. 60 εὐθεΐης ἀπηλλαγμένον. So Arist. Ach. 201 κακῶν ἀπαλλαγείς : Id. Pax. 772 καὶ μὴ μ' ἀφαίρει γενναιοτάτου τῶν ποιητῶν : Hdt. V. 62 τυράννων ἐλευθερώθησαν : Thuc. VII. 43 ἀνίεναι τῆς ἐφόδου, *to leave off advancing* : Ἀφίεναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν : Demosth. p. 18, 2 μὴ μόνον πόλεω καὶ τόπων—φαίνεσθαι προίεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν (αἰσχρὸν ἐστί).

Obs. 1. Many of these verbs may fall under the head of privative genitive.

Obs. 2. The verb *φείδομαι* takes a genitive, following, as it would seem, the analogy of *ἀπέχεσθαι*; as, Eur. Med. 1057 φείσαι τέκνων; though from our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 3. In prose and not unfrequently in poetry, some of these verbs are joined with *ἐκ* or *ἀπὸ*—*ἐλευθεροῦν, λύνειν, σώζειν—εἴργειν, ἀπείργειν, ἐξείργειν, ἐρητύειν* : Thuc. II. 71 Πανσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων : Plat. Rep. p. 571 C ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνῃς : Id. Gorg. p. 511 C D ἐκ κινδύνων σώζειν. Even *παύειν, παύομαι*, as Soph. El. 231, 987. Eur. Hec. 917. Med. 333. El. 1108.

Obs. 4. Ἀμύνω is more commonly found with the dat. *commodi*, (ἀμύνω τόνδε σοι) than with the genitive; the notion attached to the verb being rather that of benefit resulting to the person defended than of the driving away of the person attacking.

Obs. 5. So attributive genitives, as Eur. Med. 1285 δωμάτων Διη : Hdt. IX. 85 ἀπεστοὶ τῆς μάχης.

2. Recipient verbs take a genitive of the person or thing whence any thing is received ; as, δέχομαι *et simil.* Eur. Hipp. 89 δέξαιό τι μου : Id. Sup. 848 τρώμα λόγχης πολεμίων ἐδέξατο : Id. Phœn. 521 πῶς τέρψιν παλαιῶν λάβω χαρμονᾶν.

Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare ; and the most usual construction is with ἐκ or ἀπὸ : see Hdt. III. 155, VI. 40 τρίτῳ γὰρ μὲν ἔτει τούτων, *in the third year from this—reckoning from this point* ; whether it is *before* or *after* the context will determine : Xen. Hell. I. 1, 2 μετ' ὀλίγον δὲ τούτων, *after this* ; ἀπὸ is more frequently used : Hdt. VI. 69 νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης : Ibid. 86 κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο : ἐκ, Thuc. I. 2 ἐκ τοῦ (χρόνου sc.), ἐπὶ πλείστον : Ibid. εὐθὺς ἀπὸ παλαιοῦ. So also the suffix *θεν* is used of time : Xen. Anab. IV. 4, 8 ἔωθεν, *immediately from day-break*. So *de tertiâ vigiliâ*, &c.

Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive :

1. The verbs εἶναι and γίνεσθαι :

Hdt. III. 141 ἀπέστελλε—στρατηγὸν Ὀτάνεα, ἀνδρῶν τῶν ἐπὶ τὰ γενόμενον : Thuc. I. 65 καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι : Xen. Anab. I. 2, 3 ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων : Id. Cir. I. 2, 15 οἱ δ' ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγέωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίνονται : Demosth. p. 122 ἡ γὰρ Ζελεΐα ἐστὶ τῆς Ἀσίας : Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μαθητάνοντες : Id. Phæd. p. 68 D τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. So with an ellipse of εἶναι : Thuc. IV. 18 σωφρόνων δ' ἀνδρῶν (εἰσὶ) οἱ τινες κ. τ. λ., *they are of the number &c.* So with singular words which imply a plurality of parts : Hdt. VII. 101 ὦν πόλεος : Id. VI. 35 ὦν οἰκίης τεθριποφόρου.

Obs. To distinguish more accurately the part from the whole, ἐκ is sometimes used. This partitive relation is also more distinctly expressed by τῆς or εἰς, though there is no ellipse of either of these where the genitive stands alone.

2. The verbs τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, *to place &c. among* :

Plato Gorg. 500 B ἐτίθην τῶν περὶ τὰς ἡδονὰς τὴν μαγειρικὴν : Id. Rep. p. 376 E μουσικῆς δ', εἶπον, τίθης λόγους : *ad musicam refertur sermōnes* ^a ?

^a Stallb. ad loc.

Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθὴ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος : Ibid. p. 66 D ἃ τῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ. : Id. Rep. p. 424 C καὶ ἐμὲ τοῖνον—ὅς τῶν πεπεισμένων : Ibid. p. 567 E ποιείσθαι τινα τῶν δορυφόρων. So ἀριθμεῖσθαι : Eur. Bacch. 1316 τῶν φιλότατων ἀριθμήσει τέκνων : Theocr. XIII. 72 οὕτω μὲν κάλλιστος Ὑγας μακάρων ἀριθμεῖται.

Obs. Some of these genitives may also be referred to §. 518.

3. Any verb^b whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive :

Π. ξ. 121 Ἀδρήστοιο δ' ἔγχευ θυγατρῶν, *one of the daughters of Adrastus* : Od. ξ. 211 ἡγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων : Hdt. I. 67 ἐξ οὗ δὴ Αἰχῆς τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνέυρε : Id. III. 157 ὁ δὲ ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε : Id. VII. 6 κατέλεγε τῶν χρησμῶν, *some of the oracles* : Aristoph. Ach. 181 ξυνελέγοντο τῶν λίθων : Thuc. IV. 90 ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πεμπτῆς (part of the fifth) μέχρι ἀρίστου.

§. 534. The attributive genitive—*a.* joined with a substantive ; as,

στάγONES ὕδατος—σώματος μέρος : Hdt. III. 136 ἀπείκοντο τῆς Ἰταλίας εἰς Τάρωτα : Id. VI. 95 ἀπείκοντο τῆς Κιλικίας εἰς τὸ Ἀλλίον πεδίον.

b. With adjectives used as substantives, pronouns and numerals used as substantives ; as, οἱ χρηστοὶ τῶν ἀνθρώπων. (See §. 442. *a.*) This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry : thus, οἱ εὖ φρονεῖντες τῶν ἀνθρώπων.

Xen. Cyr. I. 3, 2 Περωῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μὲντοι—πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος : Eur. Med. 1228 θνητῶν γὰρ οὐδεὶς ἔστιν εὐδαίμων ἀνὴρ : Æsch. Ag. 809 τὸν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν : Eur. Heracl. 594 οἱ θανούμενοι βροτῶν : Hipp. 1282 μόνα τῶνδε : Med. 476 Ἑλλήνων ὅσοι : Plat. Gorg. 525 C τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So especially superlatives : ἡ πλείστη γῆς, πλείστοι τῶν Ἑλλήνων : Hdt. III. 60 μέγιστα τῶν ἀπάντων Ἑλλήνων ἐξεργασμένα : 80 ἀριδείκτος in Homer used as a substantive, Il. δ. 248 Κῶν ἀριδείκτος ἀνδρῶν.—*c.* πολλοὶ, ὀλίγοι, τινεὶ τῶν ἀνθρώπων,—εἷς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλαι, ἕτεροι &c., with genitive ; often οἱ τοιοῦτοι with genitive : Xen. M. S. II. 8, 3 τοῖς τοιοῦτοις τῶν ἔργων. So with Relative : Hdt. VI. 8 Αἰολέων οἱ Λέσβον ἡμονται : Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος. See also §. 442. *c.*—*d.* When an individual is spoken of as belonging to a class, or family, or nation, Thuc. VI. 3 Ἀρχίας τῶν Ἡρακλειδῶν, *one of the Heraclidae* : Xen. Hell. I. 6, 16 τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασιπίδης : Id. Anab. I. 8, 1 Παταγῶς—τῶν Κύρῳ πίστων.

Obs. 1. Of course the adjective signifies only a part of the whole, not the whole itself : thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals : πολλοὶ, ὀλίγοι ἄνθρωπων, a large or small part of the whole.

* Stallb. Soph. 232 B. 247 B.

Obs. 2. Here belong also the Homeric phrases, wherein the adjective has a partly superlative force : *δια, πρόσβα, πάντα θεάων* : Od. ξ. 443 *δαίμονι ξείνων*.—*ὦ φίλα γυναικῶν, ὦ τάλαινα παρθένων* Eurip. : Theog. 1307 *ἄβριμε παίδων*. The tragedians strengthen an adjectival notion by adding a partitive genitive of the same adjective : *δειλαία δειλαίων, ἄρρητ' ἄρρητων, ἐχθροὶ ἐχθρῶν*—*ἔσχατ' ἐσχάτων κακά* Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something, especially those compounded with *σύν* or *μετά* ; as, *μετέχειν, ἔρεστι, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι* (sometimes *προδιδόναι*, Eur. Suppl. 350.), *διαδιδόναι, κοινωνεῖν, κοινουῖσθαι, ἐπαρκεῖν, to communicate : μεταλαμβάνειν—συλλαμβάνειν*—sometimes *συλλαμβάνεσθαι—συναίρεσθαι* &c. (the preposition giving to most of these verbs their partitive force : as,

Soph. Cē. C. 567 *τῆς ἐς σῆριον οὐδέν—μοι—μέτεσθιν ἡμέρας* : Eur. Med. 303 *τῆσδε κοινωνῶ τύχης* : Id. Or. 430 sq. *μετάδος φίλοις σοῖσι τῆς εὐπρίας* : Xen. Cyr. I. 2, 15 *καὶ ἀρχῶν καὶ τιμῶν μετέχειν* : Id. Rep. Lac. I. 9 *τῆς δυνάμεως κοινωνεῖν* : Id. Cyr. VII. 5, 78 sq. *θάλλους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μεταδοτέον* : Id. M. S. I. 2, 60 *πᾶσιν ἀφθόμως ἐπήρκει τῶν ἑαυτοῦ* : Id. Cyr. I. 3, 7 *τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς*. So Homer : *χαρίζομένη παρόντων, giving of what there was* : Soph. Philoct. 282 *νόσου συλλάβοιτο, take share in, relieve by bearing part of* : Med. 946 *ξυλλήψομαι δὲ τοῖδε σοι ἀγῶ πόνου* : Id. Iph. A. 160 *σύλλαβε μόχθων* : Thuc. IV. 10 *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου* : Æsch. Pers. 724 *γνώμης δὲ πού τις δαιμόνων ξυλήψατο*. Here belong also : Med. 284 *ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος, conferre aliquid*. So Lysias 184, 31 *τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο* : Thuc. III. 36 *προσξυνεβάλετο τῆς ὁρμῆς* : Hdt. VIII. 90 *προσεβάλετο πάθος (vulgata e conj. προσελάβετο)*.

Obs. 1. Sometimes the partitive notion is expressed by *μέρος*, or *μοῖρα* in the accusative, the verb being no longer partitive with respect to its object *μέρος*, which is itself partitive in relation to the substantive which follows it in the genitive : a person who shares any thing with another, takes the whole of the part (*μέρος* in accusative), part of the whole (substantive in genitive) : Æsch. Ag. 507 *μετέχειν φιλότατον τάφου μέρος* : Eur. Iph. T. 1299 *μέτεσθιν ὑμῖν τῶν πεπραγμένων μέρος* : Arist. Vesp. 972 *τούτων μεταίτεϊ τὸ μέρος* : Hdt. IV. 145 *μοῖραν τιμῶν μετέχοντες* : Eur. Suppl. 1078 *μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος*. So also *ἴσος*, which implies *μέρος* in it : Thuc. VI. 40 *ἴσον μετασχεῖν* : Arist. Plut. 1145 *μετείχες τὰς ἴσας πλήγας*. So also *τι*—something, or some part of, Hdt. 16, 3 *ἀλλὰ τι τοῦ θεοῦ μετέχον* : *κοινοῦσθαί τι—μεταδιδόναι τι* Xen. Anab. IV. 5, 5. So another construction—the part is in the nominative ; *μέτεστί τι μοι* : Hdt. VII. 157 *μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα*.

Obs. 2. So also the phrases *τί μοι τινός* ; Il. φ. 360 *τί μοι ἔριδος καὶ ἀρωγῆς* : Eur. Hipp. 221 *τί κυνηγεσίῳ καὶ σοὶ μελέτης* ;

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the

whole which is touched; as, θιγγάνειν, ψάβειν, ἀπτεσθαι, ἐφάπτεσθαι, δράπτεσθαι—λαμβάνειν rather poet., λαμβάνεσθαι (λάβυσθαι poet.): ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι—ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι (ισχανᾶν poet.), γλίχεσθαι (properly, *to stick to*)—very rarely ἔπεσθαι, συνέπεσθαι, ἐρείδεσθαι:

Π. δ, 463 τὸν δὲ πεσόντα ποδῶν ἔλαβεν: Π. θ, 371 ἔλαβε χειρὶ γενείου: Π. π, 486 κῆπος δεδραγμένος αἱματοίσεως: Π. ω, 357 γούνων ἀψάμενοι: Π. ι, 102 σέο δ' ἔξεται: Od. θ, 288 ἰσχανῶν φιλότῆτος: cf. Π. ψ, 300. Hdt. VI. 13 προφάσιος ἐπιλαμβάνεσθαι: Ibid. 91 ἐπιλαμβάνεσθαι τῶν ἐπισπαστήρων: Ibid. 31 ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς: Id. I. 93 λίμνη δ' ἔχεται τοῦ σήματος μεγάλη: cf. VI. 8. Id. III. 72 ἔργου ἐχώμεθα, *opus aggrediamur*. Id. VII. 5 τοιούτου λόγου εἶχετο, *amplexari*.—Περιέχεσθαι τινος often in Hdt., *cupide aliquid amplecti*: cf. Id. III. 53. Ibid. 72 τοῦ γὰρ αὐτοῦ γλιχόμεθα: Thuc. I. 140 τῆς γνώμης τῆς αὐτῆς ἔχομαι: Xen. VI. 3, 17 κοινῇ τῆς σωτηρίας ἔχεσθαι: Hdt. III. 25 πάντα τὰ σιτίων ἐχόμενα: Plat. Rep. p. 329 Α ἄλλ' ἅττα, ἃ τοιούτων ἔχεται (*quæ cum his conjuncta, his similia sunt*)^a: Ibid. p. 362 Α ἀληθείας ἐχόμενον, *cum veritate conjunctum*: Id. Symp. p. 217 D ἀνέπαυτο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίῃ, *lecto mihi proximo*: Eur. Med. 55 φρενῶν ἀνθάπτεται, *mentem tangit*^b: Id. Or. 502 τοῦ νόμου ἔχεσθαι, *to stick to the law*: Ibid. 452 ἀντιλάβου καὶ πόνων ἐν τῷ μέρει: Ibid. 792 δυσχερὲς ψάβειν νοσούντος ἀνδρός: Demosth. p. 15, 20 ἀντιλάβεσθε τῶν πραγμάτων. So Hom. Π. η, 59 μέσσου δουρὸς ἐλὼν, *taking the spear by the middle*; where μέσσου is not attributive but predicative—δουρὸς signifying a part of the spear, and μέσσου defining it.

Obs. 1. Ἀντιποιεῖσθαι takes a genitive, seemingly after the analogy of γλίχεσθαι.

Obs. 2. In the phrases λαβεῖν τινὰ γούνων—ἀπτεσθαί τινα γενείου, &c. if the partitive force is to be looked for, we must not conceive that the genitive signifies the part of the person touched. The partitive genitive does not signify a part taken as the whole, but the whole considered in one of its parts, so that γούνων would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends; though probably this construction of these verbs arose from their general analogy to the partitive verbs, and hence we must not press their distinct partitive force too closely.

Obs. 3. Many of these verbs have an accusative: the notion of *touching* or *taking hold of the part*, being exchanged for that of *seizing* or *occupying the whole*; as, Π. δ, 357 λάβυσθαι μῦθον.—ἐφάπτεσθαι Plat. Legg. p. 664 E. Demosth. p. 16, 24 συνάρασθαι τὰ πράγματα.—γλίχεσθαι Plat. Hipp. p. 226 E—θιγγάνειν and ἀπτεσθαι are joined in Pindar with the local dative: Pyth. IV. 296 ἀσυχία θιγέμεν: Id. VIII. 24; IX. 43. Isthm. III. 30. Ol. I. 86 ἐφάφατ' ὧν ἔπεισι.—(See §. 590.)

Obs. 4. The preposition ἐκ sometimes defines this relation of dependence more accurately: ἀνίπτεσθαι ἐκ τινος. So ἐπὶ with verbs of holding by, leaning on: ἐπὶ μελῆς ἐρεισθεῖς Π. χ, 225: ἔχεσθαι ἐπὶ τινος Hdt. VI. 11. Soph. Ant. 1142. Hence ἐφ' ἑαυτοῦ, ἑαυτῶν, *leaning on oneself*—*independent*. So γλίχεσθαι περὶ τινος.

^a Stallb. ad loc.

^b Pfugk ad loc.

Obs. 5. After this analogy verbs of praying or vowing are joined with a genitive of the person or thing by whom or which any one implores or vows; such as, *λίσσεσθαι—ικετεύειν—ικεῖσθαι*: the person praying being conceived as touching the knee or the image of the divinity: *Od. β, 6 λίσσομαι ἡμὲν Ζητὸς Ὀλυμπίου ἡδὲ Θέμειστος*. So *λίσσεσθαι πατρός, τοκῆα*. So *Hdt. VI. 86 ἐγὼ δὲ σε μετέρχομαι τῶν θεῶν (per te deos obsecro)^a*. The following passages support this explanation: *Il. κ, 454 f. ὁ μὲν μιν ἐμελλ' γενέου χειρὶ παχείῃ ἀφάμενος λίσσεσθαι*: *Il. χ, 345 μή με, κύον, γούνων γοι κάζεο, μηδὲ τοκῆων*: *Il. ι, 451 ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων*: *Il. ψ, 58 ἱππῶν ἀφάμενος γαίηχον Ἑννοσίγαιον θυμῷ*: *Hdt. VI. 68 δὲ μήτερ, θεῶν τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε*: *Id. VIII. 6 Δημαρτήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος*: *Eur. Hec. 752 ἱκετεύω τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος*. When *ἀντί* is added to the genitive it expresses the notion of the person being before the image of the god.

Obs. 6. It may perhaps be better to consider this genitive as arising from viewing the person or thing by which any one prays as the cause and origin of the prayer (see §. 481.), whence *πρός* or *ὑπέρ* is used with the genitive (§. 638. 2. d.): *Od. λ, 67 νῦν δὲ σε τῶν ὄππθεν γουνάλομαι, παραόντων, πρὸς τ' ἀλόχου καὶ πατρός*: *Il. ο, 665 τῶν ὅπερ ἐνθάδ' ἐγὼ γουνάλομαι οὐ παραόντων*.

§. 537. Verbs of *eating, drinking*, have a partitive genitive; a *ἑσθίειν, φάγειν, πίνειν, γεύεσθαι, γεύειν, βοφεῖν*:

ἑσθίειν κρεῶν: *Od. ι, 102 μήπω τις λατοῖο φαγὼν νοστοῖο λαβῆται*: *Hdt. 188 τοῦ μόνου πίνει βασιλεὺς*: *Xen. Cyr. I. 3, 4 (ἀνάγκη σοι) ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων*: *Ibid. 10 καὶ τί δὴ, δὲ Κύρε, τᾶλλα μῆμα μινος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου*: *Id. M. S. IV. 3, 11 γεύεσθαι τιμῆς—γεύειν τινὰ τιμῆς*: *Plat. Phædr. p. 227 B ἢ δὴλον ὅτι τῶν λόγων ὑμῶν λυσίας εἰστία*; for the usual instrumental dative; *Id. Rep. 352 B εὐωχί τοῦ λόγου fruiere sermone* (like *Theophr. c. 8 δοκῶ μοί σε εὐωχῆσαι καὶ τῶν λόγων for the usual καυοῖς λόγοις*). Here perhaps is to be referred, *Hdt. VII. 138 ἀρυσάμενος τοῦ ἡλίου, drawing in unto himself of the sun, as it were drinking it in*.

Obs. The verbs of eating and drinking not unfrequently take an accusative; the partitive notion arising from the particular action of eating or drinking being lost sight of, and the more vague notion of eating in general being substituted, as is clearly the case in the two first examples: *Il. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πόνα μῆλα, οἶνον τ' ἔξαιτον μελιπλόῃ*: *Od. κ, 101 οἷτινες ἄνδρες εἰεν—σίτον ἔδοντες*: *Od. ι, 347 Κύκλωψ, τῇ, π οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα*: *Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτοῦ τ οἶνον*: *Ibid. 6 κρέα γε εὐωχοῦ*. So *ἑσθίειν κρέα* and *κρεῶ, πίνειν οἶνον αἰ οἶνου*. As in English, *he eats meat—he eats some meat, he drinks wine—he drank some wine*; so in the old proverb: *ἔδωρ δὲ πίνων οὐδὲν ἂν τέκοις καλ (ἔδωρ πίνων=ὕδροπότης)*.

^a Valck ad loc.

Material Genitive.

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive, as being the cause, source, origin of the thing produced.

Verbs of *making, forming, being made, formed, &c.* :

Π. η, 222 σκυτοτόμων ὅχ' ἄριστος—ἐποίησεν σάκος αἰόλον, ἑπταβόειον, ταύρων ἱατροφάειν : Π. κ, 262 ἀμφὶ δὲ οἱ κυνέην κεφαλῶν ἔθηκεν, ῥυοῦ ποιητήν : Hdt. V. 82 χαλκοῦ ποιεῖνται τὰ ἀγάλματα : Id. II. 138 ἐστρωμένη ἐστὶ ὁδὸς λίθου : Eur. Hel. 1360 κισσοῦ τε στεφθεῖσα χλόα.

Obs. 1. This construction is often expanded by the prepositions ἐκ, ἀπὸ, and διὰ ; and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

Obs. 2. The attributive genitive of the material belongs here (see §. 435. c.) ; as, ἔκπωμα ξύλου—τράπεζα ἀργυρίου—στέφανος θακύνθων : Theocr. I. 58 ἔδεκα—τυροῖντα μέγαν λευκοῦ γάλακτος : Id. II. 73 βόσσοιο καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full*, or transitive verbs of *filling, &c.* ; as πληθῶ, πληρῶ, πίμπλημι, μεστῶ rather Poetic : γέμειν, βρίθειν, βρῆναι, —τάσσειν, ἐπινάσσειν, —σάττειν, εὐπορεῖν : as,

Π. α, 103 μένεος δὲ μέγα φρένες ἀμφιμέλαιναί πίμπλυντ' : Π. ι, 224 πλησάμενος δ' οἶνοιο δέπας : Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ ἀρνῶν ἢδ' ἐρίφων : Π. α, 148 κοῦροι δὲ κρητῆρας ἐπιστέψαντο ποτοῖο : Od. σ, 22 στήθος καὶ χεῖλα φύρω αἵματος : Hesiod. Sc. 290 βριθόμενα σταχύνειν : Æsch. Ag. 659 ὀρώμεν ἀνθοῦν πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτιῶν τ' ἐρειπίων (both dative and genitive), like *florere frugum* Lucret. I. 256. Soph. Œd. C. 16 χῶρος—βρύων δάφνης : Xen. Symp. IV. 64 συγμένος—πλούτου τὴν ψυχὴν ἔσομαι : Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία—γέμει τούτων τῶν λόγων : Demosth. p. 33, 29 τῶν ἀπάντων εὐπορήσαι. So words which imply such notions : Arist. Vesp. 1386 εὐωχημένον κακχρόων : Soph. Electr. 851 πανσῦρτῃ παμμήνῃ δεινῶν στυγνῶν τ' ἀχέων αἰῶνι : Plat. Symp. 203 τοῦ νέκταρος μεθυσθεῖς.

Obs. 1. So also the attributive genitive ; as, πίθος μέλιτος, δέπας οἴνου : Od. ι, 196 αἶνον ἀσκήν ἔχον μέλανος οἴνου.

2. So also adjectives expressing *fulness* ; as, πλῆος, ἔμπλεος, πλήρης, μεστός, πλοῦσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής, περιστεφής, αἶτος Epic : ἀπληστος Trag. :

Od. α, 165 ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε : Od. β, 431 ἐπιστεφής οἶνον : Soph. Œd. R. 83 πολυστεφής δάφνης : Id. El. 895 περιστεφής ἀνθίων : Xen. Cyr. III. 1, 3 διαβεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν : Id. Anab. II. 4, 14 δασὺς δένδρων. So ὑπουλος Soph. Œd. R. 1396. So Horace : *generosa fertile testæ*.

Obs. 2. The instrumental dative is sometimes found with these words, as especially *βρίσκω* and *δοσίν*.

§. 540. Verbs of *being satisfied*, or *satisfying*; *ἀσ, δῶαι, δῶσθαι, κορέσασθαι* :

Π. ε, 289 αἶματος δῶαι Ἄρηα : Π. ι, 489 ὄψου τ' δῶαιμι : Π. λ, 562 ἐκορέσατο φορβῆς. So Π. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνου : Hesiod. Sc. 255 ἀρέσαντο φρένας αἶματος : Plat. Symp. 203 B μεθύσθεις τοῦ νέκταρος : Od. ν, 295 ἀτε δῶλω. So the adverbs *ἄδην, ἄλκι*. (So Virg. *Æn.* II. 586 *animamque explesse juvabit Utrius flammæ*.)

Obs. The poets use a material genitive with many other verbs ; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language ; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work : Od. γ, 408 ἀποστύλβοντες ἀλείφατος : Plat. Phæd. p. 113 A λήμνη ποιῶ—ζέουσιν ὕδατος καὶ πυρὸς. Verbs of *burning* : Π. ι, 242 αὐτὰς δ' ἐμπρήσσειν μαλεροῦ πυρὸς : Π. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι : Od. ρ, 23 ἐπεὶ κε πυρὸς θερμῶ : Π. ζ, 331 ἀλλ' ἀνα, μὴ τάχα δῶται πυρὸς δηϊοῦ θέρηται : cf. Π. λ, 667. Π. η, 410 (νέκτας) πυρὸς μελίσσέμεν. Verbs of *bathing, wetting, washing* : Π. ε, 6 λελουμένος Ὠκεανοῖο : Π. ζ, 508 λοῦσθαι ἑυρρείος ποταμοῖο : Od. β, 261 χεῖρας νιψάμενος πολλῆς ἁλός : though here the genitive may be local. Also Π. ι, 214 πᾶσσε δ' ἁλός.—καταπᾶσσειν Arist. Eq. 99 : Plat. Lys. p. 210 A τοὺς ὀφθαλμοὺς ἐμπᾶσαι τῆς τέφρας : Π. ι, 491 κατέδυσσας οἴνου : Eur. Phæn. 674 αἵματος ἔδυσσε γαῖαν : Soph. Trach. 661 παγχρίστη πειθοῦς : Plat. Phædr. 230 B ἡ πήγη βεῖ ὕδατος.

Genitive absolute.

§. 541. 1. The so called genitive absolute is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs : Hdt. I. 208 ἐξαναχωρεῖν ὡς αὐτοῦ διαβησομένου : here the genitive expresses the cause of the ἐξαναχωρεῖν.

2. Or the *genitive of time* : Κύρον βασιλεύοντος, *while Cyrus was reigning* : ὄρθρον γενομένου, though this notion is frequently more accurately defined by ἐπὶ : ἐπὶ Κύρου βασιλεύοντος &c.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: Æsch. Ag. 1156 *ἡ γάμοι Πάριδο δάφθροι φίλων* (which have ruined his friends): Arist. Pax 678 *ἀποβολή μαίος τῶν ὑπῶν*: Eur. Hec. 235 *καρδίας δηκτήρια*: Ibid. 1135 *ὑποπτος δὲ δὴ Τρωϊκῆς ἀλώσεως* ^a.

3. A genitive is sometimes found with active participles, and seems to depend on an adjective or substantive implied in that participle; as, Soph. Œd. C. 437 *ἔρως τοῦδ' ἐφαίνει ὀφελῶν*: and perhaps Ibid. 1084 *ἀγὼν θεωρήσασα*, spectator of the contest: Hom. Il. π. 811 *διδασκόμενος πολέμου* Acts iii. 12 *πεποιηκόσι τοῦ περιπατεῖν αὐτόν*, but see §. 442.

4. Adjectival genitive:—Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion, (see §. 435. c. So in G. T. as James i. 25 *ἀκρατῆς ἐπιλησμονῆς*.

5. Table of Attributive Genitives.

i. Genitive of causation:

- a. Of the cause: as, Il. β. 397 *κύματα παντοίων ἀνέμων*: Plat. νόσων *πολέμων φθορά—θράσει ἰσχυος*, confidence proceeding from strength. So G. T., as *κίνδυνοι ποταμῶν*.
- β. Of the author or agent; as, *τέχνημα ἀνδρός—Ὀμήρου ποιήματα—Ἥρας ἀλατρία*, of which Juno was the author: *ἐμῆς βόσκημα χειρῶν—ἔργον Πραξιτέλους—αἱ τῶν νέων τιμαί*, shewn by the young men: *πύγμος δαιμόνων—δαιμόνων τύχας*. So G. T., as *δικαιοσύνη Θεοῦ*.
- γ. Of the origin, birth, &c.; as, *ἄνδρα γενναίου πατρός*. Θουκυδίδης *Ὀλόρου*. G. T. *Ἰούδας Ἰακώβου*.
- δ. Of the occasion or source, whence the principal notion arises; as *τρόπαιον τῆς ναυμαχίας—νίκη μάχης—μόχθος τέκνων—πόνων λατρεμάτων—ἀναφυχαὶ κακῶν—ἀνέπνευσις πολέμοιο—κόρος γόοιο—μομφῆς ξυνοῦ δορός—κράτος ἀριστείας—θρόνων κράτη—ἰσχύος χάριν—τριπύσια τάλαντα φόρου—δασμὸς φόρου—ἑδοῦ στάδια—ὄνομάτων μορφή*. G. T., as *κρίσις μεγάλης ἡμέρας*.

^a Pflugk ad loc.

ii. Genitive of relation :

- a. *Necessary relation*, where one term implies the other ; as, *father and son*, πατήρ υἱοῦ : *superior and inferior*, as δεσπότης δούλου—δούλος δεσποτοῦ. So ἡγεμονία τῆς Ἑλλάδος—τὴν τῶν κρείσσονων δούλειαν—πόσις γυναικός—γῆς κράτη—ἀρσένων κρέτος—γαίης κοί-
ρανός. So G. T. as Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 1. The genitive in υἱὸς πατρός may be considered as causal. See 5. i. γ.

Obs. 2. In δούλος δεσπότου the genitive may be considered as possessive.

β. *Genitive of definition* : defining, explaining, or limiting the application of the principal substantive.

- a. *Genitive of reference* : defining the particulars in which the principal notion is spoken of, and to which it applies ; as, τῶν κακοῦργων νόμος, *the law of (applying to) evil doers* ; λήχους ἐπιστολάς (Eur. Hipp 859) : τὸ Μεγαρέων ψήφισμα—δ τῆς βλάβης νόμος—δίκη ἀποβολῆς—τοῦ πράγματος λόγος—ἀκὴ πατρός—δέρπου μῆστις—ψόφον τῆς μελλονύμφου. G. T., as παραβολὴ τοῦ σπειρόντος ; μαρτύριον τοῦ Χριστοῦ.
- b. *Genitive of the object or sphere*, in or on which the principal notion of the agent or state operates, or takes effect, or manifests itself ; as, διδάσκαλος λόγων—δοιδὸς μελέων—ἀμείβια ἀλλήλων—τὰς τῶν κακῶν συνουσίας—οὐ λόγων τοὺς ἀγῶνας ἀλλ' ἔργων—λήθη κακῶν. So G. T., as συνειδήσεις τοῦ εἰδύλου.

Obs. Sometimes this genitive expresses not only the sphere in which the principal substantive operates, but also some further relations thereof, which require to be distinguished.

c. *Genitive of the object towards which the principal notion is directed* :

1. *Object of feelings* : ἔρως τῆς γυναικός—ἐπιμέλεια τῶν πραγμάτων—πόθος τῶν συντρόφων—θάρρος τῶν πολεμίων, φίλων δὲ φόβος—τὸ Πausanίου μίσος—Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία. So G. T., as φόβος Ἰουδαίων.
2. *Of a motion* : τῇ τῶν Πλαταιῶν ἐπιστρατεία—πρόσοδοι μακάρων—νόστου γαίης Φαιήκων—φόρβης νόστον. G. T., as μετακείσια Βαβυλῶνος—εἰσόδος ἀγίων.
3. *Of an action* : ἐπιχείρησιν τῶν Ἐπιπολῶν—ἐπιτείχισμα τῆς βασιλείας ἀρχῆς—τέκνων πλαγάν.
4. *Of a thing* : τρόπαιον τῶν πολεμίων—ἔρυμα τῆς πολεμίας χειρός—πρόβλημα χειμῶνων. G. T., as πρόβατα σφαγῆς.

d. *Genitive of procession* ; that from which something proceeds ; separation from an object : ἀπόστασις τῶν Ἀθηναίων—ἐκβασίς ἄλλος—δωμάτων ἀλλ—ἀπεστοί τῆς μάχης—λύσις κακῶν.

e. *Privative genitive of the object*, the absence or want of which is denoted by the principal substantive : ἐνδεια χρημάτων—χρεῖω ἐμοῦ—ἡσυχία τῆς πολιορκίης—ἀπορία ἐφοδίων—ἐρημία ἐπικουρησόντων—so G. T. as χρεῖαν ἱατροῦ.

iii. Genitive of quality—*adjectival genitive*, see 4., which constitutes or characterises the principal substantive:

ὁ τῆς ἡσυχίας βίος—ἄστρον εὐφρόνῃ—ἀλατεῖαι πόνων—κηλῖδα συμφορᾶς—σῶμα σπόδου—ἔρκος δδόντων. G. T., as Rom. xv. 3 ὁ θεὸς τῆς ὑπομονῆς.

Obs. We find sometimes a double adjectival genitive: Eur. Med. 645 τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰὼν' οἰκτροτάτων ἀχέων.

iv. Genitive of quantity:

ὁ λιμὴ εἶχε τὸ στόμα ὀκτὼ σταδίων (Thuc.).

v. Genitive of value, or equivalent, or measure:

Xen. δυοῖν μηνῶν μισθόν: Thuc. σιτία τριῶν ἡμερῶν (see §. 521.): Thuc. II. 34 λάρνακας φυλῆς ἐκύστης μίαν—χιλίων δραχμῶν δίκην—ποινὴν ἐτάρων—τίσις Ἀτρεΐδαο. G. T., as Matt. xxvii. 6 τιμὴ αἵματος.

vi. Partitive genitive:

a. *Personal*: ἀνδρὶ τοῦ δήμου—ἄνδρα τῶν ἐλευθέρων—τῶν ἱππέων νεανίσκοι—ἄνδρας σφῶν αὐτῶν. (See §. 533. 1.) Thuc. Ἀρχίας τῶν Ἡρακλειδῶν. G. T., as εἰς τῶν δώδεκα.

b. *Local*: Xen. ὤρμισαντο τῆς Χερσονήσου ἐν Ἐλαιούντι—τοῦ Πειραιῶς ἐν λιθοτομίαις. G. T., as Κανὴ τῆς Γαλιλαίας.

c. *Things*: μικρὸν τῆς τύχης. G. T., as ἀγία ἀγίων. So the genitive after neuter adjectives or pronouns: εἰς τοῦτο ἡλικίας—εἰς τοῦτο θρόνους—ἐν παντὶ ἀθυμίας.

vii. Material genitive: expressing that of which the principal notion is composed or constituted.

a. *Actual material*: Plat. τρία τάλαντα χρυσίου—τάπης ἐρίοιο—ὄμβρος χαλᾶζης. G. T., as βαπτισμὸς αἵματος.

b. *Component parts*: οἱ θεμέλιοι παντοίων λίθων ὑποκείνται—ἔρμα ἱππων ὀκτὼ—γένος ἀνθρώπων—αἰγέλων ἄλσος. G. T., as ἀγέλη χοίρων.

c. *Contents*: δύο χοίνικας ἀλφίτων, καὶ δύο κοτύλας οἴνου—πολλὰ πλοῖα οἴτου—ναὺς εἴκοσι καὶ ἑκατὸν ἀνδρῶν. G. T., as ἀλάβαστρον μύρου.

viii. Genitive of possession:

a. The person or thing to which any thing belongs; as, ἡ τῶν σοφιστῶν τέχνη—Κορινθίων ἐπ' Ἀμπρακίαν ἐλήλυθε καὶ Λευκάδα: Thuc. ἐς Πύδναν τὴν Ἀλεξάνδρου—ὁ τοῦ βασιλέως κῆπος—τῶν ἐχθρῶν κακά. G. T., as πόλεως τῶν Ἰουδαίων.

Obs. Here belongs the periphrastic gen. Διὸς κράτος.

b. *Characteristic or constituting gen.* When a notion is characterised or particularised by being identified with, or constituted by, some other notion, or by being distinguished by something which gives it a peculiar nature, property, character, &c. it is viewed as belonging or appertaining thereto, and is followed by the possessive genitive: ἄστυ Ἀθηνῶν, see §. 435. d.—*τίμενος*

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking (agent), of a blow (act), and of a person struck (patient); and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative. They make up and complete the verbal notion which cannot be, strictly speaking, conceived of as complete without them.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

Obs. 1. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

Obs. 2. When one of these coincident notions is for some special reason to be taken out of its coexistence with the verbal action, and represented in some other light, then it is placed in the case proper (gen. or dative) for thus representing it. With some verbs this takes place always, with others occasionally. Thus in ἐπιθυμέω the thing desired (object) might be and sometimes, though but very rarely, is viewed as coincident with the ἐπιθυμία and placed in the accusative: but as the Greek mind generally viewed the thing desired as the cause of the ἐπιθυμία, it almost always stands in the genitive.

Obs. 3. Another way of stating this principle might be that where the state of the agent or patient is brought forward more prominently than the act of the verb proceeding from it, or producing it, then the genitive or dative is used. So in θυμῷσθαι τινος, the state in which the agent is and the cause thereof is considered: so in δακρύῳ τοῖσδε, the instrument, whereby the state is produced: so in βλάπτειν τινί, the injury received by the patient rather than the injury done by the agent. With regard to the genitive this is probably the ground of the unphilosophical explanation of that case by saying that, when it has a genitive it is equivalent to a substantive: ἐπιθυμέω τούτων=ἐπιθυμητής εἰμι τούτων.

Obs. 4. Here, as elsewhere, we must remember that when once the analogies of language were formed, they were followed by verbs, in which the principle whereon the construction is founded is less apparent.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλεύειν*, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλεύειν*, or where a question is asked, as *τίνα βουλὴν βουλεύεις*; or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλεον*: hence verbs of state and feeling, and neuter action, do not, except in such cases, take an accusative.

4. So in transitive verbs also the objective sentence is sufficiently perfect without the accus. of the cognate notion, because this is readily supplied; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, with others generally, with some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαι σε*—*διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε*, *διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself sufficiently express and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation.

Act.

Patient.

The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγάς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as τύμμα, but more frequently by a word expressing the same or an equivalent notion; as, πληγή=τύμμα; and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, Soph. Electr. τὸν ἀεὶ πατρὸς (sc. στόνον) στενάχουσα: Eur. Phœn. 325 δακρυόεσσαν λείσα: Soph. CE. R. 810 οὐ μὲν ἴσην ἔτισεν.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι	πολλὰς (sc. πληγάς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρῶτην φυλακὴν: κηρύσσω φυλακὴν (=κήρυγμα): Plato Phædr. 240 E φυλαττομένῳ φυλακάς. So Thuc.

Obs. 2. The instrumental dative is sometimes found with these words, as especially βρύνειν and δασύς.

§. 540. Verbs of *being satisfied, or satisfying* ; as, δσαι, δσασθαι, κορέσασθαι :

Il. ε, 289 αἵματος δσαι Ἄρηα : Il. ι, 489 ὄψον τ' ἔσαιμι : Il. λ, 562 ἐκορέσαστο φορβῆς. So Il. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ αἰνίου : Hesiod. Sc. 255 ἀρέσαντο φρένας αἵματος : Plat. Symp. 203 B μεθυσθεὶς τοῦ νέκταρος : Od. ν, 295 ἄτε δόλων. So the adverbs ἔδην, αἰλῆς. (So Virg. Æn. II. 586 *animumque explesse juuabit Ultrix flammæ*.)

Obs. The poets use a material genitive with many other verbs ; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language ; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work : Od. γ, 408 ἀποστῖλβοντες ἀλείφατος : Plat. Phæd. p. 113 Α λίμνην ποιεῖ—ζέουσιν ὕδατος καὶ πηλοῦ. Verbs of *burning* : Il. ι, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρὸς : Il. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι : Od. ρ, 23 ἐπεὶ κε πυρὸς θερῶ : Il. ζ, 331 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοῦ θέρηται : cf. Il. λ, 667. Il. η, 410 (νέκτας) πυρὸς μειλισσέμεν. Verbs of *bathing, wetting, washing* : Il. ε, 6 λελουμένος Ὀκεανοῖο : Il. ζ, 508 λούεσθαι ἑρρεῖος ποταμοῖο : Od. β, 261 χεῖρας νυφάμενος πολυῆς ἄλγος : though here the genitive may be local. Also Il. ι, 214 πάσσε δ' ἄλγος.—καταπάσσειν Arist. Eq. 99 : Plat. Lys. p. 210 Α τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας : Il. ι, 491 κατέδευσας οἴνου : Eur. Phœn. 674 αἵματος ἔδευσε γαῖαν : Soph. Trach. 661 παγχρίστῃ πειθοῦς : Plat. Phædr. 230 Β ἡ πῆγη βεῖ ὕδατος.

Genitive absolute.

§. 541. 1. The so called genitive absolute is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὄρων τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs : Hdt. I. 208 ἐξαναχωρεῖν ὡς αὐτοῦ διαβησομένου : here the genitive expresses the cause of the ἐξαναχωρεῖν.

2. Or the *genitive of time* : Κύρου βασιλείοντος, *while Cyrus was reigning* : δρθρον γενομένου, though this notion is frequently more accurately defined by ἐπὶ : ἐπὶ Κύρου βασιλείοντος &c.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: *Æsch. Ag.* 1156 *ἰὼ γάμοι Πάριδος δάδωροι φίλων* (*which have ruined his friends*): *Arist. Pax* 678 *ἀποβολιμαῖος τῶν ὅπλων*: *Eur. Hec.* 235 *καρδίας δηκτήρια*: *Ibid.* 1135 *ὑποπτος ὃν δὴ Τρωϊκῆς ἀλώσεως* ^a.

3. A genitive is sometimes found with active participles, and seems to depend on an adjective or substantive implied in that participle; as, *Soph. Œd. C.* 437 *ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν*: and perhaps *Ibid.* 1084 *ἀγώνων θεωρήσασα*, *spectator of the contest*: *Hom. Il. π.* 811 *διδασκόμενος πολέμοιο*. *Acts* iii. 12 *πεποιηκῶσι τοῦ περιπατεῖν αὐτόν*, but see §. 442.

4. Adjectival genitive:—Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion, (see §. 435. c.) So in *G. T.* as *James* i. 25 *ἀκροατῆς ἐπιλησμονῆς*.

5. Table of Attributive Genitives.

i. Genitive of causation:

- a. Of the *cause*: as, *Il. β.* 397 *κύματα παντοίων ἀνέμων*: *Plat. νόσων ἡ πολέμων φόρα*—*θράσει ἰσχυος*, *confidence proceeding from strength*. So *G. T.*, as *κίνδυνοι ποταμῶν*.
- β. Of the *author* or *agent*; as, *τέχνημα ἀνδρός*—*Ὁμήρου ποιήματα*—*Ἥρας ἀλατρία*, *of which Juno was the author*: *ἐμῆς βόσκημα χειρὸς*—*ἔργον Πραξιτέλους*—*αἱ τῶν νέων τιμαί*, *shewn by the young men*; *πότμος δαιμόνων*—*δαιμόνων τύχας*. So *G. T.*, as *δικαιοσύνη Θεοῦ*.
- γ. Of the *origin*, *birth*, &c.; as, *ἄνδρα γενναίου πατρός*. *Θουκυδίδης δ' Ὀλόρου*. *G. T.* *Ἰούδας Ἰακώβου*.
- δ. Of the *occasion* or *source*, whence the principal notion arises; as, *τρόπαιον τῆς ναυμαχίας*—*νίκη μάχης*—*μόχθος τέκνων*—*πόνων λατρεῦματα*—*ἀναφυχαὶ κακῶν*—*ἀνάνευσις πολέμοιο*—*κόρος γόοιο*—*μομφὴν ξυνοῦ δορός*—*κράτος ἀριστείας*—*θρόνων κράτη*—*ἰσχύος χάριν*—*τριακόσια τάλαντα φόρου*—*δασμὸς φόρου*—*ἑδοῦ στάδια*—*δνομάτων μορφῆ μία*. *G. T.*, as *κρίσις μεγάλης ἡμέρας*.

^a Pfugk ad loc.

ii. Genitive of relation :

- a. *Necessary relation*, where one term implies the other ; as, *father and son*, πατήρ υἱῷ : *superior and inferior*, as δεσπότης δούλου—δούλος δεσποτοῦ. So ἡγεμονία τῆς Ἑλλάδος—τὴν τῶν κρείσσων δούλειαν—πόσις γυναικός—γῆς κράτη—ἀρσένων κράτος—γαίης κοίρανος. So G. T. as Matt. xi. 1 ἐξουσίαν πνευμάτων.

Obs. 1. The genitive in υἱὸς πατρός may be considered as causal. See 5. i. γ.

Obs. 2. In δούλος δεσπότου the genitive may be considered as possessive.

β. *Genitive of definition* : defining, explaining, or limiting the application of the principal substantive.

- a. *Genitive of reference* : defining the particulars in which the principal notion is spoken of, and to which it applies ; as, τῶν κακοῦργων νόμος, *the law of* (applying to) *evil doers* ; λέγους ἐπιστολάς (Eur. Hipp 859) : τὸ Μεγαρέων ψήφισμα—ὁ τῆς βλάβης νόμος—δίκη ἀποβολῆς—τοῦ πράγματος λόγος—ἀκὴ πατρός—δόρυ μῆστις—ψόφον τῆς μελλονύμφου. G. T., as παραβολὴ τοῦ σπειρόντος ; μαρτύριον τοῦ Χριστοῦ.
- b. *Genitive of the object or sphere*, in or on which the principal notion of the agent or state operates, or takes effect, or manifests itself ; as, διδάσκαλος λόγων—δοιδὸς μελέων—ἀμικία ἀλλήλων—τὰς τῶν κακῶν συνουσίας—οὐ λόγων τοὺς ἀγῶνας ἀλλ' ἔργων—λήθη κακῶν. So G. T., as συνείδησις τοῦ εἰδώλου.

Obs. Sometimes this genitive expresses not only the sphere in which the principal substantive operates, but also some further relations thereof, which require to be distinguished.

c. *Genitive of the object towards which the principal notion is directed* :

1. *Object of feelings* : ἔρως τῆς γυναικός—ἐπιμέλεια τῶν πραγμάτων—πόθος τῶν συντρόφων—θάρρος τῶν πολεμίων, φίλων δὲ φόβος—τὸ Πausanίου μίσος—Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία. So G. T., as φόβος Ἰουδαίων.
 2. *Of a motion* : τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ—πρόσοδοι μακάρων—νόστου γαίης Φαιήκων—φόρβης νόστον. G. T., as μετακείσθαι Βαβυλῶνος—εἰσοδος ἀγίων.
 3. *Of an action* : ἐπιχειρήσιν τῶν Ἐπιπολῶν—ἐπιτείχισμα τῆς βασιλείας ἀρχῆς—τέκνων πλαγάν.
 4. *Of a thing* : τρόπαιον τῶν πολεμίων—ἔρυμα τῆς πολεμίας χειρός—πρόβλημα χειμῶνων. G. T., as πρόβατα σφαγῆς.
- d. *Genitive of procession* ; that from which something proceeds ; separation from an object : ἀπόστασις τῶν Ἀθηναίων—ἐκβασίς ἄλλος—δωμάτων ἀλλ'—ἀπεστοί τῆς μάχης—λύσις κακῶν.
- e. *Privative genitive of the object*, the absence or want of which is denoted by the principal substantive : ἐνδεια χρημάτων—χρεῖω ἐμοῦ—ἡσυχία τῆς πολιορκίης—ἀπορία ἐφοδίων—ἐρημία ἐπικουρησόντων—so G. T. as χρεῖαν ἱατροῦ.

iii. Genitive of quality—*adjectival genitive*, see 4., which constitutes or characterises the principal substantive:

ὁ τῆς ἡσυχίας βίος—ἄστρον εὐφρόνη—ἀλατεία πόνων—κηλῖδα ξυμφορᾶς—σῶμα σπύδου—ἔρκος ὀδόντων. G. T., as Rom. xv. 3 ὁ θεὸς τῆς ὑπομονῆς.

Obs. We find sometimes a double adjectival genitive: Eur. Med. 645 τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰὼν' οἰκτροτάτων ἀχέων.

iv. Genitive of quantity:

ὁ λιμὴ εἶχε τὸ στόμα ὀκτὼ σταδίων (Thuc.).

v. Genitive of value, or equivalent, or measure:

Xen. δυοῖν μηνῶν μισθόν: Thuc. σιτία τριῶν ἡμερῶν (see §. 521.): Thuc. II. 34 λάρνακας φυλῆς ἐκάστης μίαν—χιλίων δραχμῶν δίκην—παιὴν ἐτάρων—τίσις Ἀτρεΐδαο. G. T., as Matt. xxvii. 6 τιμὴ αἵματος.

vi. Partitive genitive:

a. *Personal*: ἀνδρὶ τοῦ δήμου—ἄνδρα τῶν ἐλευθέρων—τῶν ἱππέων νεανίσκοι—ἀνδρας σφῶν αὐτῶν. (See §. 533. 1.) Thuc. Ἀρχίας τῶν Ἡρακλειδῶν. G. T., as εἰς τῶν δώδεκα.

b. *Local*: Xen. ὤρμisanτο τῆς Χερσονήσου ἐν Ἐλαιούντι—τοῦ Πειραιῶς ἐν λιθοτομίαις. G. T., as Κατὰ τῆς Γαλιλαίας.

c. *Things*: μικρὸν τῆς τύχης. G. T., as ἀγία ἀγίων. So the genitive after neuter adjectives or pronouns: εἰς τοῦτο ἡλικίας—εἰς τοῦτο θράσους—ἐν παντὶ ἀθυμίας.

vii. Material genitive: expressing that of which the principal notion is composed or constituted.

a. *Actual material*: Plat. τρία τάλαντα χρυσοῦ—τάπης ἐρίοιο—ὄμβρος χαλᾶζης. G. T., as βαπτισμὸς αἵματος.

b. *Component parts*: οἱ θεμέλιοι παντοίων λίθων ὑποκείνται—ἄρμα ἵππων ὀκτὼ—γένος ἀνθρώπων—αἰγείρων ἄλσος. G. T., as ἀγέλη χοίρων.

c. *Contents*: δύο χοῖνικας ἀλφίτων, καὶ δύο κοτύλας οἴνου—πολλὰ πλοῖα σίτου—ναὺς εἴκοσι καὶ ἑκατὸν ἀνδρῶν. G. T., as ἀλάβαστρον μύρου.

viii. Genitive of possession:

a. The person or thing to which any thing belongs; as, ἡ τῶν σοφιστῶν τέχνη—Κορινθίων ἐπ' Ἀμπρακίαν ἐλήλυθε καὶ Λευκάδα: Thuc. ἐς Πύδναν τὴν Ἀλεξάνδρου—ὁ τοῦ βασιλέως κῆπος—τῶν ἐχθρῶν κακά. G. T., as πόλεως τῶν Ἰουδαίων.

Obs. Here belongs the periphrastic gen. Διὸς κράτος.

b. Characteristic or constituting gen. When a notion is characterised or particularised by being identified with, or constituted by, some other notion, or by being distinguished by something which gives it a peculiar nature, property, character, &c. it is viewed as belonging or appertaining thereto, and is followed by the possessive genitive: ἄστυ Ἀθηνῶν, see §. 435. d.—τίμενος

οἰνοπέδιοι, consisting in a vine plot;—ἄρμα Νισαίων ἱππῶν (identity), —ἀνδρὸς φύσις, the φύσις is characterised by ἀνδρός—σοφίας διδασχῇ, the teaching proper to wisdom;—πόσις τοῦ ἀνδρείου τρόπου—Εὐρώταν χόρτων εὐδένδρων, famous for: νεπτέρων δωρήματα, funeral gifts, or proper to the dead. So when the nature of an event is defined by time, as κρίσις ἡμέρας μεγάλης. So the neuter article: τὸ τῆς ἀνάγκης—τὸ τῆς φύσεως. (See §. 518. 2.) G. T., as τὸ τῆς συκῆς.

Obs. This differs from the genitive of reference (ii. β.), because this latter only gives the sphere in which the principal notion operates: σοφίας διδασχῇ, instruction in wisdom, as distinguished from instruction proper to wisdom, would be referred to this head.

c. Genitive of dependence; as, Κλέαρχος καὶ οἱ ἐκείνου. So G. T., as οἱ Χλόης.

Obs. 1. Sometimes a substantive is followed by two genitives falling under different heads; as, Soph. Aj. 998 δέξια γάρ σου (reference ii. β.)—βάξιν ὡς θεοῦ τινός (cause, i. β.).

Obs. 2. Of adjectives followed by a genitive some are to be viewed as representing a verbal notion, and referred to the verbal construction; some are used elliptically for substantives, and to be referred to some one of the classes given above.

Obs. 3. Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion—see §. 435. c. So in G. T. ἀκροαταὶ ἐπιλησμονῆς.

Obs. 4. It will be seen that some of the instances given under the several heads might be looked at in a different point of view, and thus classed under the simple genitive of reference: but all attributive genitives will fall under one or other of these heads.

Double Genitive.

§. 553. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends; as, Hdt. VI. 2 Ἰστιαῖος ὑπέδυνε τῶν ἰώνων τὴν-ἡγεμονίαν τοῦ πρὸς Δαρείου πολέμου: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατάπαυσιν-τῆς-βασιλητῆς: Plat. Phæd. 85 A διὰ τὸ αὐτῶν δεδς-τοῦ-θανάτου: Arist. Eq. 521 χώρων τῶν ἀντιπάλων νίκης-τρόπων. So in G. T. Acts v. 32 ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες-τῶν-ῥημάτων τούτων: 2 Cor. v. 1 ἐπίγειος ἡμῶν οἰκία-τοῦ-σκήνους.

2. So also adjectives, derived from verbs which take or might take a double accusative^a, are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἰκομένη εὐγμάτων προσήγορος.

^a Herm. Ant. 1170.

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking (agent), of a blow (act), and of a person struck (patient); and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative. They make up and complete the verbal notion which cannot be, strictly speaking, conceived of as complete without them.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

Obs. 1. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

Obs. 2. When one of these coincident notions is for some special reason to be taken out of its coexistence with the verbal action, and represented in some other light, then it is placed in the case proper (gen. or dative) for thus representing it. With some verbs this takes place always, with others occasionally. Thus in ἐπιθυμέω the thing desired (object) might be and sometimes, though but very rarely, is viewed as coincident with the ἐπιθυμία and placed in the accusative: but as the Greek mind generally viewed the thing desired as the cause of the ἐπιθυμία, it almost always stands in the genitive.

Obs. 3. Another way of stating this principle might be that where the state of the agent or patient is brought forward more prominently than the act of the verb proceeding from it, or producing it, then the genitive or dative is used. So in θυμοῦσθαι τινος, the state in which the agent is and the cause thereof is considered: so in δακρύω τοῖσδε, the instrument, whereby the state is produced: so in βλάπτειν τινί, the injury received by the patient rather than the injury done by the agent. With regard to the genitive this is probably the ground of the unphilosophical explanation of that case by saying that, when it has a genitive it is equivalent to a substantive: ἐπιθυμέω τούτων=ἐπιθυμητής εἰμι τούτων.

Obs. 4. Here, as elsewhere, we must remember that when once the analogies of language were formed, they were followed by verbs, in which the principle whereon the construction is founded is less apparent.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλεύειν*, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλεύειν*, or where a question is asked, as *τίνα βουλὴν βουλεύεις*; or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλεον*: hence verbs of state and feeling, and neuter action, do not, except in such cases, take an accusative.

4. So in transitive verbs also the objective sentence is sufficiently perfect without the accus. of the cognate notion, because this is readily supplied; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, with others generally, with some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαί σε*—*διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε*, *διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself sufficiently express and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation.

Act.

Patient.

The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative ; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγάς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as *τύμμα*, but more frequently by a word expressing the same or an equivalent notion ; as, *πληγή* = *τύμμα* ; and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker ; as, *Soph. Electr. τὸν αἰὲ πατρός* (sc. *στόνον*) *στενάχουσα* : *Eur. Phœn. 325* *δακρυόεσσαν* *λείσα* : *Soph. OE. R. 810* *οὐ μὴν ἴσην ἔτισεν*.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or <i>μοχθούς</i> , or <i>ταῦτα</i>).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. <i>ποιήματα</i> .

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι	πολλάς (sc. <i>πληγάς</i>).

So *Eur. Rhes. 537* *τίς ἐκηρύχθη πρῶτην φυλακὴν* : *κηρύσσω φυλακὴν* (= *κήρυγμα*) : *Plato Phædr. 240 E* *φυλαττομένῃ φυλακάς*. So *Thuc.*

I. 126 ἐπιτετραμμένοι τὴν φυλακὴν = ἐπιτροπήν: Id. V. 37 ταῦτα ἐπεσταλμένοι: Arist. Ach. 1 ὅσα δὴ δέδηγμαι: Id. Pax. 644 πληγὰς δὲ ἐτύπτοντο: Id. Ran. 636 τύπτει τὰς ἴσας πληγὰς: Æsch. Ag. 1343 πέπληγμαι πληγὴν: Arist. Ran. 357 βακχεῖον ἐτελέσθη: Thuc. VIII. 5 ὑπὸ βασιλείῳ πεπραγμένος τοὺς φόρους (πράσσω τὸν φόρον): so περιτίθεσθαι κυνὴν, ἐσθῆτα, &c. These instances are sufficient to illustrate the principle of a construction which is so frequently met with, that it is needless to accumulate passages.

Obs. 2. We must distinguish between those neuter verbs which imply a result, and therefore require to have their coincident notion stated to complete the verbal action, as ποιῶ ταῦτα (sc. ποιήματα), *I make this* (semi-transitive), and those which are complete without the cognate notion being stated, inasmuch as they imply no result; as, in ἄλλομαι or χαίρω—the coincident notion may be stated if required, but the verbal action or state is perfect without it. The former seemingly approach nearer to the character of transitive, but they are not really such, as they have no real patient; when a personal accusative is joined with these verbs it is really only an equivalent expression for the act of the verb, as in ἐποίησαν τυράννους, the accusative τυράννους = ποιήμα, or thing produced. This may be further seen by the fact that in these verbs the participle passive is only another expression for the act or result, as ποιῶ τὸ ποιούμενον or ποιήμα, while in the really transitive verbs the passive participle denotes a patient separate from the act or result, as in τύπτω τυπτόμενον, the accus. is not the blow, but the person struck.

Obs. 3. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject; but many neuter verbs both of state and feeling have an object wherein and whereon the state or feeling consists, operates, rests, and is completed; as, φοβέομαι σε; these semi-transitive verbs seldom have a double accusative, (only when it is specially required to mark some peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb; this substitution may be clearly seen in such instances as Soph. Phil. 1250, ΟΔ. στράτον δ' Ἀχαιῶν οὐ φοβεῖ πρᾶσσω τὰδε; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταραβῶ φόβον: and in most languages the substantives, which primarily signify the feeling, are used equally for the object whereon the feeling for the time rests; as, αἰδώς, ἔλπις, φόβος, χαρά &c.

4. In verbs in which the notion of the object is, or is viewed as being rather antecedent or consequent, as δέχομαι σου, there is only an accusative of the cognate notion of the thing received, &c.: δέχομαι σου τόδε = τὸ δεχθὲν δῶρον.

5. So in transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb is not coincident with but consequent on that operation, as receiving is consequent on giving; and the grammatical patient of the verb, i. e. the passive participle,

the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,

δίδωμι.

Gift or thing given,

δῶρον or διδόμενον.

Obs. 4. It may be asked why verbs of transmission have not an accusative, why it is δίδωμί σοι and not σε? The answer is, that the object of the verb is not implied in the act—the verbal notion of giving is complete even though the gift is not accepted, and the notion of the patient or, more properly speaking, the personal object of the act, follows in the mind: it is *consequent* and not *coincident*.

6. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb; as, τύπτω σε κεφαλῇν, σε not being a sufficiently accurate expression for the patient (τυπτόμενον) κεφαλῇν is added, as being the part really struck. So in neuter verbs; as, τρέμουσα κῶλα=τρόμον κῶλων, μογούντα πλεῦρα, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself: Od. α, 208 ὄμματα ξοικας αὐτῷ the resemblance consisted in the eyes; τὰ ὄμματα καλλιστεῖει, the eyes were the κάλλος. So πόδας ὠκὺς Ἀχιλλεύς.

§. 546. Hence the following rules may be laid down:—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or effect (or its equivalent), and of the patient, *may* have a double accus.; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have or may have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All verbs whose object is either antecedent (as receptive), or consequent (as transmissive verbs), imply but one coincident notion,

of the thing received or transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

Obs. The cognate subst. is sometimes placed in a different part of the sentence from its verb ; as, Plat. Rep. 567 C πολεμῖν εἶναι καὶ ἐπιβουλεύειν ὥς ἂν καθήρη τὴν πόλιν—Καλὸν γὰρ, ἔφη, καθαρμόν.

§. 547. For the better examination of the functions of the accus. case the following division of verbs according to their notions will be useful :—

A. Verbs with one Accusative case :—of Cognate notion.

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state ; ἡδονὰς ἡδεσθαι, νόσον νοσεῖν.

2. Verbs of neuter motion, implying a cognate notion of the road ; as, βαίνειν ὁδόν, or of the place arrived at, βαίνειν πόλιν.

3. Verbs of action, implying a cognate notion of the act or thing done ; as, πράττω πρᾶγμα, ποιῶ πόνους.

4. Verbs of production, implying a cognate notion of the production or thing produced ; as, ποιῶ ποίημα, δέμω δόμον.

5. Verbs of transmission, implying a cognate notion of the thing transmitted ; as, δωρέω δῶρον.

6. Verbs of reception, implying a cognate notion of the receipt ; as, λαμβάνω λήψιν.

7. Verbs of perception, implying a cognate notion of the perception or thing perceived ; as, αἰσθάνομαι αἰσθησιν.

8. Verbs of possession, implying a cognate notion of the possession or thing possessed ; as, κτήματα κέκτημαι.

B. With two Accusative cases :—of Cognate notion, and patient.

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act ; as, διδάσκω σε τέχνην= διδάγματα.

Verbs with one Accusative.

§. 548. 1. This accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as ἀρίστην βουλὴν βουλεύειν, or by a neuter adjective agreeing with the

verbal notion, as *ἄριστα βουλευεῖν*, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as *τιτρώσκειν φόνον*=*φόνιον τραῦμα*, or into a cognate substantive and genitive; as, *ῥέειν ὕδωρ*=*ῥόον ὕδατος*. For the use of this accusative, see §. 544. 3.

Obs. 1. A good many verbs exchange their neuter for an equivalent sense, and thus take a corresponding accusative; as, *ἁσεβεῖν εἰς θεούς*, and *ἁσεβεῖν* (*to dishonour*) *τοὺς θεούς*; so that, when they have an accus., they must be explained by the corresponding expression. So *ἐξίέναι τὴν γῆν*: *Æsch. P. V. 713 ἐκπερᾶν χθόνα*; so *ἀποδιδράσκειν τὸν δεσπότην*. So *Eur. Phœn. 873 θεοὺς ὑπεκδραμούμενοι*: *Thuc. VIII. 102 ἐκπλεῦσαι ναῦς*: *Soph. Electr. 1378 προὔστην σε*: *Il. o, 227 νεμεσσηθεὶς ὑπέδειξεν χεῖρας ἐμὰς*: *ὑποχωρεῖν τὸν ὄχλον* (cf. *Thuc. II. 88.*), *ἀποχωρεῖν Xen. Cyneg. V. 18, ἐξαναχωρεῖν τὰ εἰρημέα Thuc. IV. 28*: *Soph. Trach. 505 ἐξῆλθον* (= *sought*) *ἀέλθα*: *ἐκστῆναι κίνδυνον, reformidare, ὑπεκστῆναι Plat.: ἀποστρέφεσθαι Xen. Eur.: ὑπεκτρέπεσθαι—ἐκτρέπεσθαι Demosth.: ἀφίστασθαι Xen. Cyneg. III. 3: ἐγκλίειν τινά Id. Cyr. III. 3, 65.* So *Eur. Hec. 812 ποῖ μ' ὑπεξάγεις πόδα*: so *ὑπέρχεσθαι τινα*, and *οἰχεσθαι τινα*: *Arist. Av. 86 ὁ κολοῦός μ' οἰχεται ὑπὸ τοῦ δέρου*: *Theocr. XV. 8 τὸ δ' ἐκαστοτέρω ἔμ' ἀποικεῖς*: *St. Matt. xxi. 31 προάγουσιν ὑμᾶς, go before you*; *ἄγειν* being neuter, see §. 359: (*Virg. Æn. XI. 750 vim viribus exit.*) So especially verbs of sound signify the action which that sound implies; as, *κτυπεῖν τὴν γῆν, to sound the ground*, to beat it with a noise: *Hom. Il. λ, 160 κροτάλιζον ὄχρα, they rattled them along*: *Eur. Ion 1151 ὄχρημ' ἔπαλλεν, rattled the chariot along*. So *Theocr. II. 36 τὸ χαλκίον ὄχει, sound the gong*.

Obs. 2. So also passive verbs: *Soph. Electr. 1645 ἐκπλαγείσά σε*: so *G. T. Acts xxi. 3 ἀναφανέντες τὴν Κύπρον*.

Obs. 3. Analogously to this usage the verbal notion implied in a periphrasis (see §. 360. *Obs. 3.*) takes its proper accusative: *Soph. Electr. 556 ἐξήρχες—λόγοις ἐμέ*. So *Hdt. IV. 88 ζῶα—γραφάμενος* (= *ζωγραφάμενος*) *τὴν ζεύξιν*: cf. *Id. 87 ἐντάμνων—γράμματα ἔθνεα*: *Soph. Trach. 208 ἴτω κλαγγά* (= *κλάζετε*) *τὸν—Ἀπολλῶνα*.

Obs. 4. Some verbs have a double sense arising from two different relations implied in the original notion (see §. 352. 5. b.), each of which may have its proper accusative; as, *ἀμείβεσθαι, ἀλλάσσειν, to exchange*; hence *to give and receive*; *τίσασθαι, to avenge* and *to punish*; *ἐρεῖδειν, to put one thing against another, to keep it up, or push it down*. So *σπένδεσθαι εἰρήνην, to make a peace*; *σπένδεσθαι νίκος, to end a quarrel*.

Obs. 5. It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning; thus *τίνω*, *Æsch. Choeph. 650 τίνει μύσος Ἐρινύς, pays back the accused deed*, i. e. *punishes it*: *τίνειν δίκην, to pay the penalty, to suffer punishment*: *τίνειν χάριν, to be grateful*.

2. So that this accusative is either^a,

a. *Accusative of cognate substantive*; as, *βουλὴν βουλεύω, χαίρω χαρὰν*:

Obs. 1. Many verbs, which are not in good writers followed by their cognate substantives, are in later writers found with them^b.

^a Lobeck Paral. 509.

^b Lobeck l. c.

Obs. 2. Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D κακὸς πᾶσαν κακίαν : Ibid. 579 D δοῦλος μεγίστας θωπείας καὶ δουλείας : Id. Apol. 22 E σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν.

b. Accusative of cognate notion, the proper cognate substantive being generally wanting or obsolete ; as, κειμένη θέσιω, κοιμήσατο ὕπνου :

c. Accusative of equivalent notion, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it ; as, ἀντικαθανεῖν δίκην = θάνατον, which is the δίκην. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive ; as, ἀνταυγεῖ φόνον = αὐγὴν φόνου, or *vice versa*, as ἀντικαθανεῖν δίκην = δίκην θανάτου ; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc., as, προρέειν καλλίρροον ὕδωρ = ῥόον ὕδατος. This equivalent accus. is very common with verbs of saying, &c. ; the words spoken being substituted for the λόγος, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined :

d. Accusative cognate to a notion implied in the verb ; as, σιγᾷ (= οὐ λέγει) λόγους : Soph. Œd. Col. 84 ἔκαμψα (= κάμπτων γόνυ, ἐξόμην) ἔδρας.

Obs. 3. This accusative may either be the cognate substantive to the notion so implied, as σιγᾷ λόγους ; or the equivalent notion to it, as σιγᾷ τυχας ; or the elliptic accus., as σιγᾷ ταῦτα.

e. Elliptic accus., where an adjective in the neuter gender, (sometimes masculine or feminine,) is joined to a verb, agreeing with the coincident state, or act, or effect implied therein (see §. 891. 893.) ; as, πράττειν τὰ ἐπεσταλμένα, sc. πράγματα ; μέγα (sc. χάσμα) χαίρειν : here belong all relatives ; as, ὃ (sc. πᾶγμα) πράττουσι.

f. Derived from this is the *adverbial accus.*, which is joined to almost all verbs in a purely adverbial sense.

Obs. 4. We sometimes find two adverbial accusatives, as Eur. Ion 255 τί χρήμα δ' ἀνερεύητα δυσθύμει.

g. Accusative of duration in space or time—the sphere of an action in space or time may be considered to be (as it really is) coincidentally implied in the action.

Obs. 5. One or more forms of these may be required at the same time, so that more than one such accusative may be joined to a verb. Further, these spheres of space or time may be considered expressly as the necessary condition or cause of the action, and be in the genitive, or as the instrument thereof, and be in the dative.

Obs. 6. In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive; as, λέγω λόγον, or λεγόμενον; while in transitive verbs the passive voice is the proper expression of the patient; as, τύπτω σε τυπτόμενον, not τύμμα τυπτόμενον: but see §. 364. *b*.

Obs. 7. On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as χαίρω, πολεμέω, νοσέω, the cognate notion is added only when some further definition is required; and this is done in three ways; 1. by affixing the adjective or adjectival pronoun containing the required notion to the cognate substantive, as δεινὴν νόσον νοσεῖν; or 2. the adjective alone agreeing with the neuter notion of the verb, as, δεινὰ νοσεῖν; or 3. by substituting for the cognate notion a substantive equivalent to it, but containing, besides, the notion whereby the verb is to be defined; as, νοσεῖν ἀλγος=ἀλγώδη νόσον.

Obs. 8. Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action or state of the verb is produced, or the modal dat. to give the circumstances in which it operates, (see §. 603.) rather than the operation of the verb; as, Soph. Cē. R. 65 ὑπὸ γ' εὐδοντα: Id. Trach. 168 ζῆν ἀνιπτήφ βίῳ: Hdt. III. 130 ἰδυρέτο—δαψιλῇ δωρεῇ^a: Plat. Phil. p. 21 B μεγίσταις ἡδοναῖς χαίρουσιν ἄν. So Hdt. I. 87 ἵσαι ὕδατι; and this dative gives neuter verbs a passive sense (see §. 359. 3.).

Obs. 9. Adjectives expressing a verbal notion are often followed by the same accusative as the verb would have; so ἄπορα πόριμος (see §. 581. 2. *Obs.*).

*Verbs expressing the feelings, states, or motions of the body
or mind.*

Obs. These verbs do not require an accusative to complete the notion.

§. 549. Verbs of being *pleased, sorry, despondent, of pity, love, madness, content, discontent, displeasure, anger, envy, grudging, may* have an accus. of the feeling, or that wherein the feeling consists: ἡδομαι, χαίρω, γηθέω, ἐράω, ἀχθομαι, οἰκτεῖρω, οἰκτίζω, γελάω, μαίνομαι, &c.

a. Accus. of cognate subst.:

Plat. Phil. p. 63 A ἡδονὰς ἡδεσθαι. (So Plaut. *mea gavisurum gaudia*): Eur. Hipp. 32 ἐρῶσ' ἔρωτα: Æsch. Eum. 490 οἶκτον οἰκτίσασθαι: Eur. Med. 1041 τί προσγέλᾳτε τὸν πανύστατον γέλων: Arist. Thesm. 793 μανίας μαίνεσθαι: Eur. Bacch. 1261 ἀλγήσει^a ἄλγος: Hipp. 337 ἡράσθης ἔρον: so G. T. as Matt. ii. 10 ἐχάρησαν χαρὰν μεγάλην.

b. Accus. of cognate notion:

Arist. Rhet. I. 2, 9 χαίρειν ἡδονήν: Eur. Orest. 1043 τέρπον δησιῶν: Æsch. P. V. 979 μεμνηνός οὐ σμικρὰν νόσον: Soph. Trach. 982 βάρος ἀπλετον ἐμμέμονεν φρήν: Xen. Eph. II. 1, 31 ἐρᾶν ἐπιθυμίαν.

^a Lobeck Paral. p. 523. Bernh. Gr. Syn. 107.

c. *Accus. of equivalent notion :*

ἄχθομαι ἔλκος=ἄχος ἔλκος : Il. v, 352 ἤχθετο Τρῶας δαμναμένους, *the grief was the defeat of the Trojans* : Eur. Hel. 831 τὶ χρεῖμ' ἄθυμεις : Theocr. XIV. 26 κατατήκετο τήνον ἔρωτα=τῇξιν ἔρωτος : that in which the grief, joy, consisted being substituted for the grief, joy, itself, as we say, "*this is a great grief, joy,*" &c. : Eur. Hipp. 1340 χαίρω θνήσκοντας=χαρὰν θνησκόντων. The particular χαρά was their θάνατος : Med. 888 νύμφην τε κηδεύουσιν (=κῆδος νύμφης) ἡδεσθαι σέθεν : Il. θ, 379 γηθήσει προφανείσα : cf. Thuc. IV. 47 : Soph. Phil. 1314 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε : Id. Œ. R. 936 τὸ δ' ἔπος τάχ' ἂν ἡδοίο : Id. Aj. 136 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω : Eur. Ion 541 τοῦτο τερφθεῖς, so χαίρω τοῦτο : Soph. Aj. 790 ἀλγεῖν πράξιν : Ibid. Phil. 906 ταῦτ' ἀνιῶμαι. So Plat. Menex. p. 89 D δυσχεραίνειν αὐτό : Id. Legg. p. 908 B δυσχεραίνειν θεούς : Id. Soph. 229 E τὰ μὲν χαλεπαίνοντες : Demosth. p. 68, 24 τὸ λυσitteλὸν ἀγαπήσοντας. So Xen. Cyr. I. 3, 5 μυσσάττομενον ταῦτα τὰ βρώματα : Soph. Œ. T. 310 φθονήσας φάτιν : Plat. Euth. p. 4 D ἀγανακτῶ ταῦτα : Id. Phæd. p. 62 D ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπίοντας : Thuc. II. 51 ἐξέκαμνον τὰς ὀλοφύσεις=καμάτους.

Obs. 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c., but some thing or act ; wherefore we do not find χαίρω, δυσχεραίνω, &c. with an accus. of a person, except with a participle, or an explanatory sentence introduced by ὅτι, &c. whereby his act is denoted, or unless the same is implied in the context, as δυσχεραίνειν θεούς, *the notion of the gods* : τὸ ἔπος (=ὅτι λέγω ταῦτα) τάχ' ἂν ἡδοίο. Indeed it would seem that this construction arose from the substitution of the participle for the infinitive, as in σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω the verb might be, and probably originally was, followed by σὲ εὖ πρᾶσσειν, so that the acc. really belongs to the infinitive, and remains when the infinitive is altered.

Obs. 2. In the notions of *hating, loving, pitying*, as distinguished from *feeling dislike, desire*, &c. &c. the object is prominently brought forward as distinct from the feeling, though implied in it, and hence these have an accus. of the patient, and some a double accus. case, while verbs of *anger, envy*, take the patient in the Dativus Incommodi.

Obs. 3. Some verbs signifying the states of *resignation, contentment, acquiescence*, which most naturally would have an instrumental or transmissive dative (see §. 587.), have an accus. derived from their primary sense ; as, *στέργειν, to love* : Æsch. P. V. 10 τυραννίδα στέργειν : Id. Ag. 1551 στέργειν τὰδε δύσκλητα. So Demosth. 68, 24 τὸ λυσitteλὸν ἀγαπήσοντας : Plat. Rep. p. 399 C ἀγαπῶντα τὰ ἀποβαίνοντα ; so αἰνέω, *I praise* : Eur. Alc. 2 θῆσαν τράπεζαν αἰνέσαι, *to deign to* ; cf. Id. Phœn. 481.

d. *Adverbial accus. :*

Arist. Nub. 817 τί δὲ τοῦτ' ἐγέλσας : Il. ζ, 484 δακρυόεν γέλσασσα : Od. β, 270 ἡδὺ γελᾶν : Il. ι, 77 τίς ἂν τὰδε γηθήσειεν ; so Arist. Ach. 7 ταῦθ' ὡς ἐγανώθην : Il. ε, 181 τὰδε μαίνεται : Eur. Ion 255 ἀνερείνητα δυσθυμεῖ : Æsch. Theb. 373 τοιαῦτ' ἀλύων : Arist. Ach. 10 ὠδυνήθην ἕτερον αὐτῷ τραγυδικόν.

§. 550. Verbs expressing *fear, hope, confidence, wonder, shame*, &c. take an accus. of the feeling or that wherein it consists : φοβέομαι, δέιδω, δειμαίνω, θαρρῶ, θαυμάζω, &c.

a. *Accus. of cognate subst.*:

Plat. Prot. 361 B φόβους φοβούνται, cf. Eur. Suppl. 548: Plat. Symp. 198 A δέος δεδιέναι: Eur. Andr. 869 δέιμ' δ δειμαίνεις: Plat. Prot. 361 B θάρρη θαρροῦσιν: Demosth. 426, 20 οὔτε ἤσχύνοντο αἰσχύνῃ, *they were not ashamed of the shame*: Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται.

b. *Accus. of equivalent notion*:

Soph. Phil. 1250 στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ. (The στρατός was the φόβος:) then φοβεῖσθαι τι or τινα, considered as, and substituted for, the φόβος: Il. ρ, 175 ἔργα μίχην. So Soph. CE. C. 604 πάθος δέισαντες: Plat. Rep. 382 D δεδιώς τοὺς ἐχθρούς. (Cf. Demosth. 10, 2 τοῦτό ἐστι μάλαστα δέος; hence δεδιέναι τοῦτο=δέος, cf. Lys. 105, 9:) Eur. Hec. 54 φάντασμα δειμαίνουσα: Id. Med. 39 δειμαίνω νιν. (Cf. Eur. Herc. F. 700 πέρσας δαίματα θηρῶν=δεινούς θήρας.) Eur. Ion 1280 οὐ βαμὼν ἔπτηξεν θεοῦ: Æsch. Eum. 38 οὐδὲν δέισασα: Eur. Andr. 362 ἐν δέδοικα: Id. Suppl. 179 τὰ οἰκτρὰ δεδοικέναι: Æsch. 42, 7 δεδιέναι τὰ δεινὰ: Plat. Phæd. 88 B θαρροῦντι θάνατον=θάρος θανάτου. (Cf. Plat. Prot. 361 B οὐκοῦν αἰσχρὰ θάρρη θαρροῦσιν;—θαρροῦσι δὲ τὰ αἰσχρὰ καὶ κακά.) Hence θαρρεῖν τι or τινά. So Eur. And. 994 θάρσει γέροντος χεῖρα: Od. θ, 197 θάρσει τόνδε γ' ἄεθλον: Xen. Cyr. V. 42 ἵνα σε θαρρήσωσι: Eur. Hec. 875 τὰ δ' ἄλλα θάρσει: Demosth. 30, 7 οὔτε Φίλιππος ἐθάρρει τούτους οὐδ' οὗτοι Φίλιππον: Soph. Trach. 110 ἐλπίζοντες αἶσαν: Il. ο, 539 ἤλπετο νίκαν: Thuc. VI. 78 βούλησιν ἐλπίζει: Soph. Trach. 367 προσδόκα τόδε: Eur. Hipp. 244 αἰδούμεθα τὰ λελεγμένα=αἰδῶ: Plat. Symp. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article: Plat. Rep. 414 E ἡσχύνου τὸ ψεῦδος λέγειν: Soph. CE. R. 1079 δυσγένειαν αἰσχύνεται: Demosth. 174 θαυμάζωμεν αὐτά: Plat. Gorg. 458 E δ (sc. θαύματα) θαυμάζω: Ibid. 428 D θαυμάζω σοφίαν: Æsch. Ag. 853 θαυμάσῃς τόδε: so Eur. Orest. 890 ἐκπαγλούμενος πατέρα, the person being the θαῦμα: so ἐκπλήττεσθαι, &c.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, dreaming, hesitating, shuffling, pretending, &c.* take an accus. of the thought, &c. or that wherein it consists: σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητιόμαι, μερμηρίζω, μεριμνάω, δρμαίνω, μενοινάω, &c.

a. *Accus. of cognate subst.*:

Eur. Hel. 120 δοκεῖτε δόκησιν: Plat. Rep. 493 A δόγματα δ δοξάζουσιν: Demosth. 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος: Il. ι, 74 ἀρίστην βουλὴν βουλεύειν: Il. ι, 104 νόον νόησει: Plat. Parm. 132 C νόημα νοεῖ: Id. Prot. 325 C ἐπιμελοῦνται ἐπιμέλειαν: Id. Rep. 405 C πάσας στροφὰς στρέφεισθαι.

b. *Accus. of cognate notion*:

Il. ν, 153 βουλὰς μητιώωντες: Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. *Accus. of equivalent notion, &c.*, the thought, notion, &c. being expanded into that wherein it consists:

Plat. Rep. 413 A τὰ ὄντα δοξάζειν: Id. Theæt. 209 B σέ (=δόξαν σοῦ) δοξάσω: Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ἔξω μοίρας (which formed the λογισμός): Plat. Phil. 18 C τοῦτον τὸν δεσμὸν λογισάμενος: Eur. Phœn. 181

προσβάσεις τεκμαίρεται, the calculation being the *προσβάσεις* : Hdt. VIII. 4 ἐβούλευον δρησμόν (= βουλὴν δρησμοῦ) : Æsch. Choeph. 985 τοῦτ' ἐμήσατο στόγος : Od. ζ. 14 νόστον μητιώωντες : Soph. Trach. 289 φρόναι νιν ὡς ἤξοντα, (his arrival was the φρόνημα) : Thuc. VI. 34 καταφρονεῖν τοὺς ἐπίοντας : Od. τ. 2 φόνον μερμηρίζων : Od. ω. 127 δόλον μερμηρίζει : Soph. (E. R. 1124 ἔργον μεριμνῶν : Od. δ. 732 ὁδὸν ὀρμαίνειν, so πόλεμον, πλοῦν, φόνον : Od. β. 275 ὁδὸν ἦν συ μενοινᾷς : Il. α. 549 μῦθον νοῆσαι : so σκῆψασθαι νόσον &c. (the disease &c. being the pretence) : Thuc. V. 54 προόφασίσσαντο τὸν μῆνα, (the month was the πρόφασις.)

d. *Accus. of notion contained in verb* : Thuc. V. 105 πιστεύει (= πιστῶς δοκεῖ) δόξαν : Soph. Ant. 159 μῆτιν ἐρέσσω = σφόδρα μηδόμενος.

e. *Elliptic accus.* :

Plat. Phædr. 228 C ἀληθὲ δοκῶ : Id. Rep. 380 D τοιαῦτα δοκεῖν : Id. Menex. 243 ἀληθὲ (δόξαν preceding) ἔδοξε : Xen. Apol. I. 1, 3 ταῦτα δοξάζειν : Plat. Symp. 194 ἄρροικον (sc. δόγμα) δοξάσω : Od. ρ. 570 τοῦτ' ἐνόησε : Plat. Prot. 347 E ἕτερα νοεῖ : Il. ξ. 221 ταῦτα μενοινᾷς : Od. δ. 533 ἀεικέα μερμηρίζει : Il. ξ. 20 διχθάδια (sc. ὀρήματα) ὀρμαίνει : Xen. Ap. 15 ταῦτα πιστεύσητε : Plat. Tim. 90 C τὰ θεῖα φρονοῦντες : Soph. Phil. 77 αὐτὸ τοῦτο σοφισθῆναι : Xen. Hell. VII. 5, 5 τὰ ἡμέτερα φρονοῦσαι : and Thuc. So ταῦτα πάντα γινώσκειν : Hdt. V. 102 τὸ σκηπτόμενοι : Plat. Rep. 533 A τότε ἀμφισβητεῖ : Id. Lach. 196 B τοιαῦτα στρέφασθαι : so θέλω, βούλομαι ταῦτα.

f. *Adverbial accus.* :

Plat. Phæd. 65 C λογίζεται κάλλιστα : Xen. Apol. III. 5, 23 πολλὰ μεριμνῶν : Il. ο. 703 ἀτάλα φρονέοντες : Eur. Med. 1129 φρονεῖς ὀρθά : Soph. Phil. 1006 εὐέθερον φρονεῖν : Æsch. Ag. 221 τὸ παντότολμον φρονεῖν : Hdt. VIII. 10 καταφρονήσαντες ταῦτα, *thinking thus meanly of them*.

Obs. So after words which imply the notions of *thinking*, &c. we find an accusative with a participle ; as, Thuc. VI. 24 τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστρεφόμενοις ἐφ' ἃ ἔπλεον, ἡ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν : δύναμιν depends on νομίσασιν implied in ὡς, see §. 703. 4. So Plat. Rep. 345 E ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἔσομένην. ὡς = νομίσαντες*. It will be observed that this seemingly anomalous construction arises partly from the notion arising from ὡς, and partly from the substitution (see §. 549. Obs. 1.) of the participle for the infinitive. Plat. Phæd. 109 D ὡς διὰ τούτου οὐρανὸν τὰ ἄστρα χωροῦντα : Hdt. IX. 42 ὡς περιεσομένους ἡμέας Ἕλληνας : Soph. (E. T. 101 ὡς (νομίζοντας) τόδ' αἶμα χεῖμαζον πόλιν : Eur. Ion 963 σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον ; ὡς (δοκῶν) τὸν θεὸν σώσοντα τόν γ' οὐτοῦ γόνον : cf. Thuc. IV. 5. It must be remembered that it ought not to be said that νομίζειν, or δοκεῖν, is understood, but rather that it is represented by ὡς.

2. Verbs of *conceiving, knowing, believing, knowing from memory, holding, concluding, or the contraries*, take an accus. of the knowledge, &c. or thing known, &c. : ἐπίσταμαι, γινώσκω, οἶδα, νομίζω, ἡγούμαι, ἀπορώ, ἀμηχανῶ &c.

Accus. of equivalent notion, of that wherein the knowledge, &c. consists :

* Stallb. ad Phæd. 109 D. Elms. Heracl. 693.

Plat. Crat. p. 409 C τὸ πῦρ ἀπορῶ : Æsch. Ag. 1177 τέμν' ἀμνηχῶ : Plat. Men. p. 93 A ἀρετὴν ἐπίστατο : Id. Gorg. p. 484 B ἄσφα οὐκ ἐπίσταμαι (*re-collect*) : Id. Leg. p. 908 C νομίζων θεούς : cf. Eur. Suppl. 732. So Id. Hec. 800 ἡγεῖσθαι θεούς : cf. Arist. Eq. 32. Plat. Parm. p. 134 E γινώσκουσι τὰ ἀνθρώπινα πράγματα : Id. Prot. p. 337 D εἰδέναι τὴν φύσιν τῶν πραγμάτων : Æsch. Pers. 242 εἶσαι λόγον : Id. Choeph. 101 ἔχθος νομίζομεν : Soph. OE. R. 1525 αἰνίγματα ᾗδῃ : Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους : Plat. Crat. p. 409 D ἃ ἀπορῶ : Id. Euth. p. 301 B τοῦτο ἀπορήσαι : Eur. Ion 548 ταῦτ' ἀμνηχῶ : Plat. Hipp. p. 285 C ἃ ἐπίστασαι : Id. Rep. p. 285 A ὁμοῖα νομίζαντες : Id. Apol. p. 24 E τοῦτο αὐτὸ οἶδε : Id. Euth. p. 2 B οὐκ ἐκεῖνο καταγνώσομαι, *I will not believe this.*

Obs. 1. In the usual construction of νομίζω, γινώσκω &c. the accus. of the knowledge, or opinion, &c. is resolved either into a substantival sentence with ὅτι, &c. (see *Substantival Sentences*) ; as, νομίζω ὅτι οἱ θεοὶ εἰσὶ = νομίζω θεούς : or the accus. and infin. ; as, νομίζω εἶναι θεούς.

Obs. 2. Νομίζω in Hdt. is used with a dat.—(See §. 591. *Obs.*)

Obs. 3. We find an accusative after some of these verbs which may be classed with the constructions mentioned in §. 549. *Obs.* 1. ; as, Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός = παῖδα εἶναι κακόν, or παῖδα κακὸν ὄντα.

§. 552. Verbs of living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing, &c. take an accus. of the state or that wherein it consists.

a. *Accus. of cognate subst. :*

Hdt. IV. 112 ζὸν ἔζων : Plat. Prot. 355 A καταβιώναι βίον : Id. Phæd. 114 A βιώσιν βίον : Id. Rep. p. 444 C ζῶειν ζῶήν : Æsch. 22, 35 διατριβὰς διέτριβον : Hdt. III. 147 πάθος μέγα ἔρσας πεπονθότας : Il. ε, 386 πῆματ' ἔπασχον : cf. Æsch. P. V. 470. Soph. OE. C. 361 παθήμαθ' ἃ ἔπαθον : Plat. Rep. p. 451 A κινδύνευμα κινδυνεύειν : Demosth. p. 139, 9 κινδυνεύσαντες τοὺς ἐσχάτους κινδύνους : Plat. Alc. p. 139 E νόσον νοσεῖν : cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπολώμεθ' αἰπὺν δλεθρον : Plut. Crats. XXV. δξύν θάνατον ἀποθήσκειν : Plat. Prot. p. 324 D ἀπορία ἦν ἀπορεῖς.

b. *Accus. of cognate notion :*

Eur. Med. 248 ἀκίνδυνον βίὼν ζῶμεν : cf. Soph. El. 599. Plat. Rep. p. 465 D. Arist. Aves 161 ζῆτε βίον : Isæus p. 36, 31 ἀσθενῶν νόσον : Plat. Rep. p. 408 E νόσους κάμνειν : Od. γ, 220 ἄλγεα πάσχομεν : Æsch. Choeph. 433 ἄλγεα πάθομεν : Soph. OE. C. 564 ἡθλησα κινδυνεύματα : Eur. Med. 581 ζημίαν ὀφλίσκάνει : Æsch. Ag. 534 δίκην ὀφλῶν : Plat. Apol. p. 39 B θανάτου δίκην ὀφλῶν : Od. α, 166 ἀπόλωλε κακὸν μόρον : Il. γ, 417 κακὸν οἶτον ἄλίσθαι : Il. ν, 384 φθίσεσθαι.

c. *Accus. of equivalent notion :*

Isocr. 315 C βεβίωκα τὸν παρελθόντα χρόνον = χρόνον βίου : Arist. Aves 609 πέντε γενεὰς ἀνδρῶν ζῶει : Demosth. p. 520 πράγματα αἰσχίστα (= πάθη) ἐπάθομεν : Plat. Gorg. p. 495 E νοσεῖ ὀφθαλμούς = νόσον ὀφθαλμῶν : Soph. Phil. 1320 νοσεῖς ἄλγος = ἀλγώδη νόσον : Arist. Aves 1481 ἀσπίδας φυλλόροποι : Eur. Ion 620 ἀπαιδεῖαν (ἀπαιδεία Dind.) νοσεῖν : Id. Phœn. 763 ὀφλισκάνεις ἀμαθίαν = ὀφλημα ἀμαθίας : Id. Med. 404 γέλωτα ὀφλεῖν : Andoc.

p. 18, 7 *βλαβὴν ὀφλεῖν* : Isæus p. 117, 7 *ὀφλον τὴν δαίταν* = *δίην τῆς δαιτὸς* : Plat. Apol. p. 36 A *ὀφλε χιλίας δραχμάς* = *ζημίαν* : Demosth. p. 835, 15 *κινδυνεύειν τὴν ἐπωβελίαν* = *κίνδυνον* : Ibid. p. 1033, 1 *ψευδομαρτυρίαν* : Eur. Hel. 76 *ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης*, *ἀπόλαυσιν* is in apposition to *θάνατον*, implied in *ἔθανες* ; so G. T. Matt. v. 6 *πεινῶντες τὴν δικαιοσύνην*.

d. Accus. cognate to the notion implied in the verb :

Eur. Orest. 207 *βίοντον ἔλκω* = *βίωμι ἔλκων*, *protract*. So Id. Phæn. 1534 : Eur. Hipp. 898 *ἀντλήσει βίον* : Thuc. II. 44 *εὐτυχεῖτε βίον* : Æsch. Choeph. 1003 *νομίζων* (*habitually living*) *βίον* : Eur. Phæn. 1535 *ἔλκεις μακρόνουν ῥοάν* : Plat. Rep. p. 534 C *ὀνειροπολοῦντα* (= *ἐν ὀνείρῳ βιοῦντα*) *βίον*, so *ἄγειν βίον*, *ἡμέρας* &c.

Obs. ἄγειν in its neuter sense signifies *to do any thing continuously* : thus Soph. Aj. 382 *ἄγειν γέλωτα* : *νομίζειν*, *to do any thing habitually*.

e. Elliptic accus. :

Demosth. p. 760, 14 *ζῶμεν τὰ καθ' ἡμᾶς αὐτοὺς* : Eur. Troad. 615 *νοσεῖς ἕτερα* : Soph. Cē. C. 595 *πέπονθα δεινά* : Plat. Rep. p. 318 A *θείον πεπόνθατε*. cf. Phædr. p. 238 C : so *ταῦτα πάσχειν*, *to be similarly affected* : Eur. Med. 953 *ἐν εὐδαιμονήσῳ*, so *πάντα εὐδαιμονεῖν* : Eur. Hec. 429 *πάντα δυστυχῶ* : Demosth. p. 1460, 23 *ἐν τούτῳ εὐτυχῆσαι* : Eur. Hel. 1213 *τάδ' εὐτυχεῖν* : Thuc. I. 6 *ὁμοιότροπα διατῶμενων*.

f. Adverbial accus. :

Eur. Ion 632 *μέτρια ζῆν* : Soph. Frag. 326 *ζῆν ἄνοσον* : Plat. Rep. p. 495 C *οὐδ' ἀληθῆ ζῶσι* : Od. χ. 472 *οἵκιστα θάνοιεν* : Eur. Med. 349 *πολλὰ διέφθορα*.

§. 553. Verbs which express a man's *position*, or *condition in the world*, *serving public offices*, *slavery*, *age*, &c. take an accus. of the condition, &c. or that wherein it consists : *ἄρχω*, *χορηγέω*, *τριηραρχέω*, *λειτουργέω*, *πρεσβεύω*, *δουλεύω*, *βασιλεύομαι* &c.

a. Accus. of cognate subst. :

Arist. Av. 308 *ἄρχειν ἀρχήν* : Demosth. p. 836 *χορηγεῖ καὶ τριηραρχεῖ καὶ τὰς ἄλλας λειτουργίας λειτουργεῖ* : Ibid. p. 92, 11 *πρεσβείας πρεσβεύειν* : Xen. Apol. 3, 12 *δουλεύειν δουλείαν* : Plaut. *servio servitutum* : Plat. Legg. p. 676 B *πολιτείας πεπολιτευμένοι* : Ibid. p. 680 E *βασιλείαν βασιλεύοντες* : Æschin. 3, 30 *ιεράσθαι ἱερωσύνην* : Eur. Iph. A. 1364 *αἰρεθεὶς αἴρεσιν*. So Plat. Rep. p. 404 A *μεταβολὰς μεταβάλλοντες*. So Thuc. III. 13 *ἀποστήσεσθαι διπλὴν ἀπόστασιν*.

b. Accus. of cognate notion : Soph. Aj. 435 *ἀριστεύσας καλλιστεία*.

c. Accus. of equivalent notion :

Soph. Cē. C. 869 *βίον* (= *γῆρας βίου*) *γηρᾶναι* : Eur. Herc. F. 436 *ἦβων σθένος* = *σθεναρὰν ἦβην* : Eur. Electr. 131 *τίνα οἶκον*, *τίνα πόλιν* (= *τίνος οἴκου λατρείαν*) *λατρεύεις*.

d. Elliptic accus. :

Demosth. p. 62, 25 *τὰ προσταττόμενα* (*λειτουρήματα*) *λειτουργῶν* : Eur. Hel. 283 *πολιὰ παρθενεύεται* : Soph. Electr. 950 *ἄλεκτρα γηράσκουσιν* : Demosth. p. 440, 16 *τοιαῦτα πεπρεσβευκότος* : Ibid. p. 535, 12 *χορηγεῖν Διονύσια*.

e. Adverbial accus.: Antiph. p. 117 ἀριστα χορηγήσω: Eur. Rhés. 405 ἐπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like θεραπεύω.

§. 554. Verbs of *eyeing, looking, having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. Accus. of cognate notion:

Æsch. Pers. 79 κναοῖν λεύσσω δέργμα: Id. P. V. 903 ἔρωσ ἀφύκτον ὄμμα προσδράκει με. So probably Soph. Œ. C. 1084 τῶνδ' ἀγόνων ἐωρήσασα (read θεωρήσασα) τοῦμην ὄμμα, *seeing with my own eye*. See §. 542. 3.

b. Accus. of equivalent notion:

Od. τ. 446 πῦρ ὀφθαλμοῖσι δεδορκώς = πυρὸς δέργμα. So the Homeric phrases: βλέπειν, δέρεσθαι ἄρην, ὄρῶν ἀλκήν = δράμα ἀλκῆς: Æsch. Sept. c. Theb. 500 βλέπων φόβον = βλέμμα φόβον: Eur. Phœn.; Id. Ion 1263 ἀναβλέπων φλόγα = βλέμμα φλογός. So in the comedians; βλέπειν νᾶπν, ὑπότριμμα, ὀμφακας (*sour grapes*), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst.: Arist. Vesp. 847 τιμᾶν βλέπω.

c. Accus. cognate to notion implied in the verb: Eur. Med. 92 ταυρομένην (= ταυρικὸν βλέπουσαν) ὄμμα: Ibid. 187 ἀποταυροῦται δέργμα.

d. Adverbial accus.:

φθονερὰ βλέπειν: Theocr. XX. 13 λοφὰ βλέποισα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so εἰλεωνόν δρᾶν: Il. β. 269 ἀχρεῖον ἰδόν: Eur. Alc. 773 τί σεμνόν οὕτω καὶ πεφρονηκὸς βλέπεις. So Arist. Vesp. 900 κλέπτων βλέπει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing*, &c. take an accus. of the stream, &c. or that wherein it consists.

a. Accus. of cognate subst.: Plat. Alcib.: φύσημα φυσώντων. So Il. δ, 27 ἰδρῶσ' ἰδρῶτα.

b. Accus. of cognate notion:

Eur. Phœn. 225 λάμπουσα σέλας = λαμπάδα: Hom. Hymn. Apol. προρέειν καλλίρροον ὕδωρ: Eur. Hipp. 1210 καχλάζων ἄφρον: Theocr. II. 134 αἶδων σέλας.

c. Accus. of equivalent notion:

Soph. Aj. 413 φυσῶσι μένος: Id. El. 1385 φυσῶν αἶμα: Eur. Orest. 1512 ἀνταυγεί φόνου = αὐγὴν φόνου: Hom. πνείοντες μένεα = πνεύματα μένεος, so ἄρεα πνεῖν: Eur. Hipp. 1246 πνέων σμικρὸν βίον: Pind. Pyth. IV. 225 πνεῖν φλόγα = πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνέοντων δαστρων: Id. Trach. 845 τέγγει ἄχραν: Anacr. XXXVII. 2 βρύειν ῥόδα: Æsch. Pers. 622 θαλλούσης βίον = βάλλος βίον: Pind. Ol. III. 23 δένδρε' ἔβαλλεν γῇ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῇ τ' ἡρινὸν θάλλουσα.) Theocr. V. 124 ρεῖτω γάλα: Ibid. 126 ρεῖτω μέλι. So Æsch. P. V. 370 ἐξαναΐσει χόλον. So Eur. Bacch. 620 στάζων ἰδρῶτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

Obs. *Χορεύω* has a transitive sense of “to celebrate by dancing:” *ἐχόρευον τὸν θεόν* (=θεοῦ χόρον): *Soph. Antig.* 1152 αἱ σε χορεύουσι, τὸν ταμίαν ἱαρχόν.

Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, *to go*; 2. Motion to, *to arrive at*; wherefore the accusative after these verbs must be considered in its relation to each of these senses.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, *βαίνειν ὁδόν. to go along a road.*

b. Motion towards.—The notion of *going to, arriving at*, implies the notion of the place arrived at, as coincident with its completion, just as the notion of “beating” implies the notion of a patient beaten.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

Obs. The notion of *arriving at* is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the context with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: *Od. a.* 330 κλίμακα δ' ὑψηλὴν κατεβήσατο. Here the context shews that *καταβαίνω* means “to move along,” or “down along;” but in *Od. β.* 337 θάλαμον κατεβήσατο, we see the verb signifies “to move towards,” though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along*.—So *βαίνειν, ἔρχεσθαι, περᾶν, ἔρπειν, πορεύεσθαι &c. ὁδόν*:

Il. a. 151 ὁδὸν ἔλθεμένοι: *Il. μ.* 225 ἐλεύσομεθ' αὐτὰ κέλευθα: *Il. ξ.* 390 ἀπέσυστο δώματος ἔκτωρ τὴν αὐτὴν ὁδὸν αὐτῖς: *Od. ι.* 261 αὐτὰ κέλευθα ἤλθομεν: *Æsch. Ag.* 81 τρίποδας ὁδοὺς στείχει (so *itque reditque viam*): *Arist. Aves* 42 βάδον βαδίζομεν: *Il. a.* 151 ὁδὸν ἔλθομεν: *Arist. Aves* 4 ὁδὸν ποροφουμένω: *Thuc. III.* 24 ἐχώρου ὁδόν: *Plat. Rep.* p. 405 διεξόδους διεξελθεῖν: *Thuc. V.* 10 ἔθει ὁδόν: *Od. γ.* 71 πόθεν πλεῖθ' ὑγρὰ κέλευθα: *Il. ζ.* 292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατρίειαν: *Od. a.* 330 κλίμακα δ' ὑψηλὴν κατεβήσατο: *Od. ψ.* 85 κατέβαιν' ὑπερώϊα: *Od. ξ.* 350 ξιστόν ἐφ' ὀλκαῖον καταβῆναι, *to creep down the rudder*: *Od. ι.* 261 οἴκαδε ἵμενοι ἄλλην ὁδόν, ἀλλὰ κέλευθα ἤλθομεν: *Eur. Rhes.* 428 περᾶν νόστον=νόστιμον ὁδόν: *Æsch. S. Th.* 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον: *Id. Pers.* 733 μολεῖν γέφυραν: *Eur. Bacch.* 986 μολεῖν δρόμον: *Æsch. Cho.* 727 πατεῖν πύλας: *Soph. Aj.* 845 διφρηλατεῖν τὸν οὐρανόν. So metaphor, ἀμαξεύω τὸν βίον: *Soph. OE. C.* 1686 πόντιον κλύδων' ἀλώμεναι: *Theocr. ἀλώμενος ὥρεα*: *Eur. Med.* 1067 ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν: *Il. δ.* 385 ἀγγελίην στείλαν: *Soph. OE. C.* 20 προδυστάλης ὁδόν: *Soph. Trach.* 563

ἐσπόμεν στόλον: Æsch. Pers. 448 νῆσον ἦν Πὰν ἐμβατεύει.— Arist. Theem. 1067 διφρεύουσα νῶτα αἰθέρος: so metaphorically, Hdt. VI. 119 τρέπεται τριφασίας ὁδοῦς: cf. Thuc. V. 10. Xen. Cyr. I. 6, 43 ἄγειν (στρατιῶν) ἡ στενὰς ἡ πλατείας ὁδοῦς: Demosth. p. 49, 34 ἄγων καὶ φέρων τοὺς πλείονας τὴν θάλατταν. So Soph. Phil. 1027 πλεῖν στόλον=πλοῦν: cf. Id. Cē. R. 422. So Eur. Iph. T. 410 ἐπλεύσαν νῆον ὄχημα (=στόλον or πλοῦν): Il. λ, 140 ἀγγελίην (=ὁδὸν ἀγγελίης) ἐλθόντα: Il. ω, 235 ἐξεσίην ἐλθόντι: Demosth. p. 392 ἀπήραμεν πρεσβείαν=πλοῦν πρεσβείας: Soph. Phil. 163 στίβον δγμεύει: Æsch. Ag. 286 πόντον (=νῶτα πόντου) νωτίσαι: Soph. Cē. R. 193 παλίσυτον δράμημα νωτίσαι (to fly along): Id. Cē. C. 1400 οἶον τέλος ὁδοῦ ἀφορμήθημεν=ὁδὸν οἶαν τελοῦσαν: Eur. Alc. 752 ἀμείψασθαι πύλας, to pass through: Xen. Hipp. VIII. 10 ὁ μὲν φεύγη παντοῖα χώρια: Soph. Cē. R. 1134 τὸν Κισαιρῶνος τόπον ἐπλησίαζον (=πλησίως ἤλθομεν): Arist. Ach. 234 γῆν πρὸ γῆς δώκειν, to pass quickly over: Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι, so ἐλαύνειν (to run) δρόμον: Demosth. p. 393 ὁδὸν ἐπειγόμενοι: Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν; so φανῆναι (sc. ἐλθόντα) ὁδόν: Soph. Trach. 58 θράσκει (passes quickly through) δόμους: so Od. α, 409 τόδ' ἱκάνει, he is taking this journey: Eur. Hipp. 1134 κατέχων ποδὶ γυμνάδας ἵππους=(γυμνάζων) τρόχον; so ἄντην (ὁδὸν) ἔρχεσθαι, ἀντίβιον ἐλθεῖν, and many other adverbial expressions of daily occurrence; as, τὴν ταχίστην (ὁδὸν), celerrime (Xen. II. 1, 18.)—τὴν πρώτην, primum (Hdt. III. 134). Demosth. p. 28, 2.^a Ibid. p. 34, 21 τὴν ἄλλως—λέγειν, frustra dicere: Ibid. p. 73, 32 οὐδ' ἵνα τὴν ἄλλως ἀδολέσχῃ: Ibid. p. 34, 21 τὴν ἄλλως προήρημαι λέγειν, non frustra statui dicere—τὴν εὐθείαν, rectā—μακρὰν, a long way, μακροτέρην Plat.—ἄλλην καὶ ἄλλην, now one way, now another—ἄντων, ἀντιβίην, ἀντίον, πλησίον, αὐτόδιον, properly that same way, illico: Od. θ, 449 αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἄνωγον: Il. ψ, 116 πολλὰ δ' ἄνακτα, κάταντα, πέραντά τε δόχμιά τ' ἤλθον. So active verbs of causing motion, Eur. Med. 1067 ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν, καὶ τοῦσδε πέμψω τλημονεστέραν ἔτι.

2. Verbs of *stepping* take an accus. of the step or its equivalent; as, βαίνω ποδά=ποδὸς βάσιν (on foot):

Soph. Aj. 42 ἐπεμπίπτει (=ἐμπεσὼν βαίνει) βάσιν: Sept. c. Theb. 371 διώκων πομπίμους χνῶας ποδῶν: Eur. Elect. 1173 βαίνουσιν ἐξ οἴκου πόδα: Id. Alc. 1153 νόστιμον ἔλθοις πόδα. So Id. Med. 1164 βαίνουσα: so ἀίσκειν χέρα, βάσιν &c.: Id. Phœn. 1412 προβὰς κῶλον δεξιόν: Id. Orest. 1470 Μυκηνίδ' ἀρβύλλαν προβὰς: Id. Heracl. 802 ἐκβὰς πόδα: Id. Hec. 1071 πᾶ πόδ' ἐπάξας: Ibid. 53 περὶ πόδα: Æsch. Choeph. 676 δεῦρ' ἀπεβύγην πύδας, came on foot.

§. 559. Verbs expressing or implying *motion to*:

. Il. φ, 382 ἀφορρον δ' ἄρα κῦμα κατέσσυτο καλὰ βέεθρα: Eur. Andr. 1120 χωρεῖ δὲ πρόμαν: Æsch. P. V. 708 στείχε γύας: Eur. Med. 668 ἐστάλης δμφαλόν: Ibid. 757 ἀφίξομαι πόλιν: Ibid. 1143 στέγας ἐσπόμεν. So Il. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλὴν. So Il. ζ, 87 ἡ δὲ ξυνάγουσα γεραίς νηὶν Ἀθηναίης: Soph. Cē. C. 1562 ἐξανύσαι νεκρῶν πλάκα (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας: Il. α, 317 κνίσση δ' οὐρανὸν ἴκε: Od. α, 176 πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ: Od. β, 337 θάλαμον κατεβήσατο: Od. ι, 351 σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἱκοίτο—: Od. ζ, 296 ἰκώμεθα δώματα πατρός: Soph. Cē. T. 35 ἄστυ Καδμείον μολῶν: Id. El. 893 ἤλθον πατρός ἀρχαῖον τάφον: Eur. Med. 7 Μήδεια πύργους γῆς

ἐπλεον' ἰαλίας : Ibid. 12 φυγῇ—ἀφίκετο χθόνα : cf. 680. 682. 920. 1143. Id. Rhes. 289 δρυὸν μολόν. So perhaps we might explain ἰκνεῖσθαι τινα, *to belong to a person* ; as, Hdt. IX. 26 ἡμέας ἰκνεῖται ; (but for a better way see §. 674.) So active verbs of *causing motion* ; as, Eur. Alc. 457 πέμψαι σε φάος, *to send you to the light* ; Il. ε, 291 βέλους δ' ἵθυσεν Ἀθήνη βίνα ; and these verbs have two accusatives, but these are not to be confounded with the double accusatives properly so called.

Obs. 1. All these verbs may be joined with an adverbial accusative, defining the character of the notion, and agreeing with the neuter notion of the verb ; as, Eur. Med. 1164 ἀβρόν βαίνουσα.

Obs. 2. The sense of direction, *to*, containing in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατά, ὑπέρ, ἐπί, περί, ἀμφί, μετά, πρός, παρά, ὑπό, ὡς, (see these prepos.) and by the local suffix δέ, as ἀστυδε ἔλθωμεν.

Obs. 3. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion ; as, Plat. Rep. p. 496 E τὴν ἀπαλλαγὴν ἀπαλλάσσεται : Arist. Av. 854 προσόδια προσίειναι : Eur. Herc. F. 896 καταγαστρί διωγμόν : Id. Hel. 21 διώγμα φεύγων : Plat. Symp. p. 197 D ξυνιέται ξυνόδους. And sometimes we find an adverbial acc. with the other accusatives, as πέμπω σε γῆν τόδε (*thus*).

Obs. 4. The distinction between the different cognate accusatives given in §. 548. 2., holds good with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before ; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

Verbs of Action.

§. 560. Any notion of *doing* implies—

The Agent and his operation, The Deed or thing done.
 πράττω. πράγμα or τοῦτο.

So that all verbs of *doing* may have an accusative of the coincident notion of the deed, or thing done.

Obs. In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense ; as, ποιεῖ τέχης, or δόμον=ποίημι ; πράττω τάφον, or εἰρήνην=πράγμα.

1. Πράττω, ἐργάζομαι, βέβω, σπεύδω and σπουδάζω (*to do eagerly*) πραγματεύομαι &c. :

Plat. Lach. p. 179 D πράγματα ἔπραττον, then ταῦτα, ἄριστα, πολιτικά, κοινά &c. (sc. πράγματα) πράττειν : Eur. Alc. 97 πράττειν τάφον : Xen. πράττειν εἰρήνην : Hes. Op. 404 χρῆμα πρήξεις : Arist. Ran. 615 ποιήσω πᾶγμα : Hdt. VI. 2 πρήσσειν πρήγματα : Eur. Hec. 1122 τοῦργον εἰργασαι : Il. ω, 733 ἔργα ἐργάζοιο : cf. Soph. Ant. 1228. Od. ρ, 321 ἐναίσιμα ἐργάζεσθαι : Od. ω, 457 ἔργον ἔρεζον : Eur. And. 838 τόλμαν ἂν (=τολμηρὸν ἔργον θ) ἔρεζα : Soph. Phil. 1206 παλάμαν βέβης : Il. λ, 502 μέρμερα βέβων : Od. σ, 138 πολλὰ ἀτάσθαλα ἔρεζα : Eur. Ion 448 σπεύδοντες ἡδονάς : Æsch. Ag. 151

συνεδόκον θένον : Eur. Supp. 161 εὐφυχών δυνευσας : Id. Iph. T. 200 συνεδία ἀποκίδναται : Id. Hel. 1629 μεγάλη συνεδίας καὶ : Plat. Gorg. p. 481 B ταῖτα συνεδία : Id. Soph. p. 259 C οὐκ ἄξια συνεδίας : Xen. Apol. VIII. 17 συνεδίζοντα τὰ ἑαυτοῦ ἰδία. So χρίσκει as expressing an action has not unfrequently an adverbial accusative ; as, Thuc. II. 15 ἄξια ἔχοντο, *treated properly* : cf. Hdt. I. 210 ; II. 95. 106 : so G. T., as Luke ii. 8 φιλοδοξούσας φιλοκίης^a.

2. Verbs of *accomplishing, confirming, bringing to an end, finishing, beginning (to do), endeavouring (to do), daring, &c.* : ἀνω, ἀνω, ἀνω, περὶ, πρὶν, περὶ, τελειώ, τελειώ, τελειώ, &c.

Arist. Av. 439 διδόντων δαδόν : Æsch. Ag. 1471 κρατύνεις κράτος, *confirmest thy power* : Od. γ. 490 ἦναι ἰδόν : Eur. Herc. Fur. 576 αἰτῶν (sc. τῶν) ἦσαν : Æsch. Pers. 748 αἰδούων ἦσαν : Id. P. V. 700 χρεῖαν ἦσαν : Soph. O. R. 1530 τέρμα βίον περὶ : Eur. Iph. A. 19 ἐξέρχεται βίον : Od. ε. 83 πρὶν αἰδούων : Od. ι. 491 πρὶν αἰδούων : Soph. Aj. 22 πρὶν περὶ : Thuc. II. 114 πρὶν αἰδούων ἀφ' ὧν τῆς πόλεως = πρῶτος : Soph. Trach. 79 τελειώ τῷ βίον τελειώ : Id. Ant. 1114 βίον τελειώ : Id. El. 726 τελειώ τῷ βίον δόκον : Od. β. 280 τελειώ τῷ βίον ἔργα, so ταῖτα τελειώ : Arist. Plat. 419 τελειώ τελειώ : Soph. Elect. 471 πρὶν (= τελειώ) τελειώ : Eur. Ion 976 τὰ δαυτὰ τελειώ : Id. Herc. 1123 ἔλθεις τελειώ : Id. Herc. F. 1184 τῷ αἶμα = αἰματῶν ἔργα : Æsch. Ag. 1234 ταῖτα τελειώ. Plat. Tim. 36 E ὅχις ἔλθεις. So Plat. Legg. p. 797 B πνευματῶν τι νέον. So Thuc. συνεδίας συνεδίας : Hdt. VII. 148 συνεδίας αἶμα, so τέλειον (to make by sacrifice) ἔργα πιστά, συνεδίας, φιλόκρη, Homer. So Hdt. VI. 63 ἔργα ἐπὶ τέλειον.

3. Verbs of *serving, doing good or ill to others, &c.* take an accus. of the good or harm done : Eur. Med. 620 πάνθ' ἐπυργάζει σοι : Id. Ak. 845 Ἀδμήτῃ ἐπυργάζει χάριν.

4. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, victim, &c. : θύω, βέβω &c.

Eur. Iph. A. 721 θύων θύματα : Od. α. 291 κτερεῖ κτερεῖ : ξ. 94 ἱερῶν ἱερῶν : Hdt. VIII. 99 θύων θύματα : Plat. Rep. p. 362 C θύων θύων : Od. ξ. 446 θύων ἄγναθ' αἰνῶν : Æsch. Eum. 108 δαῖτα θύων : Eur. Iph. T. 1331 θύων φλόγα = θύων φλόγας : Æsch. Ag. 1417 θύων ταῖτα : Arist. Av. 932 τῷ δαῖτιν θύων = θύων τῷ δαῖτιν σελήνῃ, so εὐγγέλιον, δαδάρημα (θύματα) θύων : Od. γ. 5 ἱερὰ βέβω : Il. ψ. 206 βέβωσι ἐπὶ τῷ : Soph. Trach. 288 θύματα βέβω.

5. So verbs of *celebrating feasts, &c.* : Hdt. I. 147 ἄγουσι ὀργάν.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of, &c.* : μαθήω, δασκῶ, μελετῶ, ἐπιτηδεύω, νομίζω, to have a custom, &c. :

Soph. Trach. 450 μάθω ἐκμαθήων, so μαθήων τι = μάθω : Plat. Lach. p. 184 E σταδίων δασκῶ : Id. Legg. p. 795 B πεπραγμένων ἡγεμονίας :

^a So if in Soph. Antigone we read δίκαια, it may be joined with χρηστῶς as the accusative, "treating him justly." So Il. τ. 262 εὖ' εἰνῇ πρὸς αὐτὸν ἀρχαίους, we must supply εἰνῇ, and take πρὸς αὐτὸν εἰνῇ to be an accusative in apposition after the analogy of χάριν, δαδάρ. see §. 560.

Id. Gorg. 527 δικαιοσύνην καὶ ἄλλην ἀρετὴν (= ἄσκησιν ἀρετῆς) ἀσχοῦντας : Demosth. 799, 13 ἀσχοῦντες φθόνον : Æsch. P. V. 1066 κακότηγ' ἀσκαίν : Eur. Hel. 1149 ἔρωτας, ἀπάτας, δολιὰ τ' ἐξευρήματα ἀσκοῦκα : Xen. Cyr. I. 5, 7 πολεμικὰ ἀσκαίν : Hdt. II. 77 μνήμην ἐπασχαίν : Plat. Gorg. 511 C μελετῶν τέχνας = μελέτας : Demosth. 1129, 9 μελετῶν τὴν ἀπολογίαν : Xen. Cyr. II. 3, 1 μελετῶν τὰς τάξεις : Plat. Apol. 28 B ἐπιτήδευμα ἐπιτηδεύσας : Thuc. VI. 54 ἐπιτηδεύσαν ἀρετὴν : Hdt. II. 51 ταῦτα Ἕλληνες νενομίκασι : cf. ch. 92 : so ch. 42 φάνην νομίζουσι : ch. 64 ἐορτὴν νενομίκασι : Id. I. 142 γλῶσσαν τὴν αὐτὴν νενομίκασι.

§. 562. 1. Verbs of *eating, drinking, &c.* take an accusative of the cognate notion or its equivalent—*food* or *thing eaten*—*drink* or *thing drunk* : βόσκομαι, νέμομαι, δειπνέω, βιβρώσκω, ἔω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, βοφέω, δαίνυμαι &c. :

Hom. Od. ι, 354 ποτὸν πίνων : Æschin. II. 13 δειπνῶν πολυτελεῖ δαίπνα : Xen. Cyr. I. 2, 11 ἀριστον δειπνήσαντες : Id. Symp. I. 11 τὰλλότρια δειπνεῖν : II. χ, 94 βεβρωκὸς φάρμακα : Æsch. Theb. 1035 σάρκας πάσσονται Od. ι, 84 εἶδαρ ἔδουσι : II. ε, 341 σίτον ἔδουσι : Id. δ, 345 κρέα ἔδμεναι : II. ο, 636 βοὺν ἔδει : metaph. οἶκον, κτήματα, θυμὸν ἔδειν : Od. κ, 460 ἐσθίετε βρώμην : Od. υ, 19 ἑταίρους ἤσθιε : II. α, 464 σπλάγχν' ἐπάσαντο : So II. φ, 76 Δημήτερος ἀκτὴν : Od. ι, 94 φάγοι καρπὸν : Od. δ, 33 ξινήϊα φαγόντες : Arist. Eq. 412 κυνὸς βορὰν σιτούμενος : Theocr. XXV. 8 βόσκεσθαι βόσιν : Hdt. I. 78 νομάς νέμεσθαι : Arist. Ach. 801 τρώγεις ἀν' ἐρεβίνθους : so οἶνον, αἶμα, πίνειν : Theocr. XVIII. 11 πολὺν ἔπινες (οἶνον) : Eur. Cyc. 569 ὅστις ἀν' πίῃ πολὺν : Arist. Vesp. 814 φακὴν βοφήσομαι : Id. Ach. 278 εἰρήνης βοφήσει τρυβλίον (= εἰρήνην ἐκ τρυβλίου) : II. ω, 802 δαίνυντο δαῖτα : So II. ψ, 201 εἰλαπίνην δαίνυντο : II. τ, 299 δαΐσειν γάμον = γάμον δαῖτα : II. ι, 531 θεοὶ δαίνυνθ' ἐκατόμβας : Eur. Iph. Aul. 123 δαΐσομεν ὑμεναίους : Od. ι, 162 δαινύμενοι κρέα.

2. Verbs of *putting on, &c.* take an accusative of the *dress*, or that wherein it consists : II. σ, 517 εἴματα ἔσθην.

§. 563. 1. Verbs of *labouring, undertaking, toiling, playing, contending in games, enduring labour, &c.* take an accus. of the *labour, &c.* or that wherein it consists : πονέω, μοχθέω, μογέω, τλήμι, τολμάω, καρτερέω, ἀθλεύω, ἀγωνίζομαι, ἀμιλλάομαι, παλαίω, τρέχω, παίζω &c. ;

Plat. Rep. 410 B πόνους πονήσει : cf. Æsch. Pers. 682. Eur. Hec. 779, Orest. 1613. Arist. Pax 150. Demosth. 1443, 23. Plat. Rep. 410 B γυμνάσια (= πόνους) πονήσει : Eur. Hipp. 1369 ἐπόνθησα μόχθους : Id. Iph. A. 213 ἀμιλλαν ἐπίνει : Æsch. P. V. 44 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην : Eur. Supp. 577 πονοῦσα πολλά : Id. Andr. 134 μόχθον μοχθεῖς : Xen. Œc. XVIII. 2 πόνον μοχθοῦσι : Id. Apol. II. 1, 7 τὰλλα πάντα μοχθήσουσι : Eur. Phœn. 1666 μάταια μοχθεῖς : Eur. Hec. 815 μοχθοῦμεν μαθήματα : Od. δ, 170 ἐμόγησεν ἀέθλους : Od. π, 19 ἄλγεα μογήσῃ : II. α, 162 πολλ' ἐμόγησα : Eur. Hel. 603 πόνους τλήναι : Id. Phœn. 1514 ἄχεα ἔτλα : Ibid. 192 δουλοσύνην τλαίην : Id. Herc. F. 1250 πολλὰ τλάσα : Id. Iph. T. 115 τολμῶσι πόνους : Æsch. P. V. 143 ὀχίσω φρουράν. So Eur. Alc. 1071 καρτερεῖν (= καρτερῶς τλήναι) θεοῦ δόσιν : Id. Supp. 317 ἀθλήσας πόνον : Id. Orest.

1124 ἀγωνιόμεθα ἀγῶνα : cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) : cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρῶγμ' ἡγωνίσω : Demosth. 653, 25 γραφὴν ἀγωνίζεσθαι : Ibid. 194, 5 ἀγωνίζεσθαι κίνδυνον : Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιῶνται, εὖ ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον : Eur. Hipp. 971 ταῦτα ἀμιλλῶμαι : Id. Hec. 271 ἀμιλλῶμαι λόγον : Il. ψ, 733 τρίτον ἐπέλαιον : Plat. Men. 94 C ἐπέλαισαν κάλλιστα : Hdt. VIII. 102 ἀγῶνας δραμεῖν : Id. IX. 74 περὶ τοῦ παντός δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, εὖ περὶ σωτηρίας &c. (sc. δρόμον), εὖ τρέχω τὸν περὶ &c. : Soph. Ant. 987 ἡρόμην πόνον : Id. Trach. 80 ἄλθον ἄρας : Plat. Parm. 137 B παιδίαν παίζειν : Arist. Pac. 816 ζῦμπαιζε τὴν ἐορτήν : Xen. Cyr. VI. 1, 4 τοιαῦτα ἐπαίξεν : Pind. Nem. III. 46 ἀδύρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists : μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικᾶω &c. ; as,

Il. μ, 175 μάχην ἐμάχοντο : cf. ο, 673, σ, 533. Xen. Ages. V. 5. Plat. Theæt. 123 A τοιαῦτα μάχεται : Eur. Phœn. 1574 μαρναμένους κοινὸν ἐνυάλιον : Æsch. Theb. 545 κατηλεύσειν μάχην = κατῆλου μάχην μαχεῖσθαι : Arist. Ran. 191 νευαυμάχηκε τὴν περὶ τῶν κρείων : Plat. Rep. 551 D πόλεμον πολεμεῖν : Il. γ, 433 πόλεμον πολεμίζεν : Theocr. V. 23 ἔριν ἤρισε : Hes. Theog. 534 ἐρίζετο βουλᾶς = ἔριν βουλῆς : Il. I. 389 κάλλος (= ἔριν κάλλους) ἐρίζοι : Demosth. 515, 15 στρατείας ἐστρατευμένος : cf. Æschin. 50, 39. Isæus. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν : Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. 1353 ἐξελθὼν στρατείαν : Od. λ, 544 νίκης ἦν νίκησα. Cf. Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἀεθλα) ἐνίκα : Eur. Troad. 650 δ νικᾶν : Id. Alc. 1030 τὰ μείζονα νικῶσι, εὖ κρατέω : Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*) : Thuc. I. 126 Ὀλύμπια νικᾶν, εὖ στρεφانوῦσθαι Ὀλύμπια, εὖ νικᾶν γνώμην : Id. VII. 67 νικᾶν ναυμαχίας : Plat. Legg. 964 C ἀρετὴν νικᾶν : Hdt. I. 175 νικᾶν ψήφισμα.

§. 565. Verbs of *being wrong*, *impious*, *pious*, &c. take an accus. of the *impiety*, *error*, or that wherein it consists : ἀσεβέω, εὖσεβέω, ἀμαρτάνω, ἀμπλακέω &c. ; as,

Plat. Legg. 910 ἀσεβήσας ἀσίβημα : Soph. Phil. 1441 εὖσεβεῖν τὰ πρὸς θεούς : Eur. Hipp. 320 τίς ἡμάρτηκεν ἀμαρτίαν : Æschin. 26, 22 γυναικεία ἀμαρτήματα ἀμαρτάνειν : cf. Lys. 189, 2. Plat. Legg. 730 A. Soph. Aj. 1096 ἀμαρτάνουσιν ἔπη : Arist. Pax 657 ἡμάρτομεν ταῦτα : Od. χ, 154 τόδε ἡμβροτον : Xen. Cyr. III. 1, 22 ἀνθρώπινα ἀμαρτάνειν : Æsch. Ag. 1212 τὰδ' ἡμπλαχον. So Livy X. 10 nocam nocuerunt.

Obs. The object of these verbs is generally denoted by εἰς or περὶ. Instrum. dat. as cause of error, is also used : Plat. ῥήμασι ἀμάρτη. In Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying*, *telling*, *uttering*, *proclaiming*, &c. or

verbs which imply these notions, take an accus. of the word, tale, &c. or that wherein it consists : αινέω, ἀγγέλλω, κηρύσσω &c. ;

Soph. Phil. 138ο αἶνον αἰνέσας : Arist. Ach. 1083 ἀγγελίαν ἤγγειλε : Æsch. Choeph. 882 ἀκραντα βάλλω : Id. Pers. 593 ἐλεύθερα βάλλειν : Hom. βάλλειν πεπνυμένα, ἀνεμώλια, νήπια : Od. υ, 100 φάσθαι φήμην : Il. β, 100 φάσθαι ἔπος : Æsch. Choeph. 93 φάσκω τοῦπος : Il. σ, 17 φάτο ἀγγελίην : Il. α, 106 εἶπας ἔπος : cf. Soph. Aj. 128. Æsch. Ag. 1047 λέγουσα λόγον : Il. β, 788 ἀγορὰς ἀγορεύειν : Arist. Ach. 299 λέγε λόγον. Plat. Ion p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον : Il. α, 552 εἶπας μῦθον : Demosth. p. 406, 11 ῥήματα εἰπεῖν : Od. θ, 555 εἰπὲ ὄνομα=ἔπος : Eur. Orest. 415 μὴ "θάνατον" εἰπῆς : Pind. Nem. IX. 34 εἶπα ἄπιστον : Eur. Iph. Aul. 448 ὄλοβα εἰπεῖν : Demosth. p. 226, 18 δυσχερὲς εἰπεῖν : Æsch. Pers. 122 ἐπών ἔπος : Eur. Suppl. 800 στεναγμὸν ἄσαστε : Od. α, 273 φράζειν μῦθον : Od. γ, 140 μῦθον μυθεῖσθην : Od. ι, 16 ὄνομα μυθήσομαι : Il. υ, 202 κερτομίας μυθήσασθαι : Il. ζ, 382 ἀληθία μυθήσασθαι : Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε : Plat. Rep. p. 463 E ἐλέγομεν ῥήμα : Ibid. p. 393 B λέγῃ ῥῆσιν : Od. τ, 303 λέγων ἐτύμοισιν ὁμοία : Æsch. Ag. 625 οὐ ψευδῇ λέγω : Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακά : Il. β, 182 θᾶς ὅπα φωνήσασα : Soph. El. 329 φωνεῖς φάτιν : Id. OE. C. 624 ἀδδᾶν ἔπη : Demosth. p. 400, 17 ταῦτα τραγωδεῖ : Plat. Rep. p. 600 D Ὅμηρον (=Ὅμηρου ἔπη) βαψωδεῖν : Id. Ion p. 633 C ἀ βαψωδεῖ. So Arist. Ach. 655 κομωδῆσει τὰ δίκαια : Plat. Crat. 414 C τραγωδεῖν τὰ ὀνόματα : Eur. Hipp. 585 γεγωνεῖν ὅπα : Demosth. p. 657, 3 δημηγορεῖν λόγον : Ibid. p. 441, 6 ἐκεῖνο δεδημηγορηκώς : Æschin. p. 83, 37 ῥῆμα φθεγγάμενοι : Æsch. P. V. 33 φθέγγει γόους=φθογγὴν γόων : φθέγγεσθαι ταπεινόν, ἀσθενές : Eur. Med. 1307 ἐφθέγγω λόγους : Id. Iph. T. 1385 βοήν (βοή Dind.) ἐφθέγγατο : Arist. Ran. 247 χορείαν ἐφθεγγάμεσθα : Æschin. p. 387, 23 κηρύσσει κήρυγμα : Æsch. Agam. 1349 κηρύσσειν βοήν : Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα : Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν : Hdt. III. 147 ἐντολὰς ἐνετείλατο : Æsch. Eum. 716 μαντεῖα μαντεύσει : cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι : Ibid. 100 φήμας μαντεύεσθε : Il. τ, 420 θάνατον μαντεύει. So Hdt. χρᾶ τᾶδε : Plat. Pol. p. 493 A ἀληθέστατα μαντεύει : Soph. Aj. 770 ἐκόμπει μῦθον : Ibid. 1230 ὑψήλ' ἐκόμπει : Æsch. P. V. 78 ὁμοία γηρύεται : Hdt. 55 αἰνίσσεσθαι (=ἡνιγμένως λέγειν) ἔπεα : Plat. Lys. p. 214 D τοῦτο (αἰνιγμα) αἰνίττονται : Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα : Eur. Ion 800 ὀνομάζει ὄνομα.

So accus. cognate to the notion implied in the verb : Soph. Trach. 753 σιγᾶ (=οὐ λέγει) λόγον : Æsch. P. V. 106 σιγᾶν τύχας : Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγᾶ : Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφοράν : Eur. Frag. σιωπᾶν τὰ δίκαια : Æsch. Ag. 920 βοάμα προσχάνης=κεχηνὺς βοᾶς : Soph. Aj. 1227 χανεῖν (=κεχηνὺς λέγειν, to speak open-mouthed) ῥήματα ; so ῥήγνυμι, to speak with an effort : Hdt. I. 85 ἔρρηξε (ἐξαπνύως ἐφώνησε) φωνήν^a.

2. Verbs of praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering, &c. take an accus. of

^a So possibly in Soph. Ant. 858 οἶκον depends on the notion of λέγων implied in, or rather paraphrased by, ἔψαυσας ἀλγεινοτάτας ἐμολ μερίμνας.

314 ἄλεινὰ τετριγύτας : Eur. Alc. 760 ἄμουσ' ὀλακτῶν : Soph. Trach. 867 κακῶν ἤχει : Eur. Rhes. 308 ἐκτύπει φόβον : Il. ρ, 593 μεγάλ' ἐκτυπε : Od. δ, 454 ἀζηχίς μεμακυίαν : Æsch. Theb. 867 ὕμνον ἰαχεῖν : Soph. Trach. 642 ἀχῶν καταχάν : Il. ζ, 468 σμερδαλία ἰάχων : Pind. Nem. IV. 26 κελάδῃσε ὕμνον : Eur. El. 716 φθόγγον κελάδει : Id. Hel. 370 βοάν : Pind. Ol. II. 3 κόσμον ἡδυμελῇ κελαδήσομεν : Æsch. Ag. 920 προσχάνης (= κεχηρῶς βοᾷς) βόαμα.

4. Verbs of *crying, mourning, groaning forth, lamentation, &c.* take an accus. of the *cry, groan, &c.* or that wherein it consists ;

Il. ω, 722 αἰοιῶν ἐθρήνεον : Soph. Aj. 317 ἐξέμωξεν οἰμωγὰς : Arist. Av. 213 θρηνεῖν ὕμνους : Æsch. Theb. 78 θρέομαι ἄχῃ : Eur. Orest. 1385 στένω ἀρματείαν μῆλος : Æsch. Ag. 711 πολύθρνον ὕμνον στένει : Id. P. V. 433 στένουσιν ἄλγος οἰκτρὸν : Eur. Herc. F. 753 στενάζων φροῖμιον φόνου : Id. Phoen. 334 στενάζων ἁράς : Eur. Med. 1184 δεινὸν στενάξασα : Soph. Trach. 51 γωμμένην ὀδύρματα : Æsch. Ag. 1074 ταῦτα ἀνωτότυξας : Arist. Vesp. 555 οἰκτροχοοῦντες φωνήν : Soph. C. R. πολλὰ δακρύσαντα : Eur. Andr. 1201 διάδοχα δακρύνω : Od. ξ, 174 ἀλαστον ὀδύρομαι : Il. ω, 328 πάλλ' ὀλοφύραμνοι : Il. ψ, 12 ἤμωξεν δ' ἄλεινὰ : Il. σ, 37 κωκύσασα δξύ : Soph. Phil. 695 ἀποκλαίω στόνον. So cognate to notion in verb : Æsch. Theb. 855 ἱρίσσετε, raise, (like the noise of oars) πύυλον. So Id. Ag. 1146 ἰῶ, ἰῶ (= στένω) λιγείας μόνον ἀηδόνος.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting, &c.* and take an accus. of the patient or object ; as, δακρύνω σε : στενάζω σε &c. So also τύπτομαι, κόπτομαι, τίλλομαι (to mourn for) τινα.

§. 567. Verbs of *setting forth, confessing, agreeing, admitting, yielding, denying, &c.* take an accus. of the *confession, &c.* or that wherein it consists ;

Eur. Orest. 1581 ἄρνει—λυπράν γε τὴν ἀρνησιν : Hdt. VI. 88 συντίθεται προσδοσίῃν : Soph. Phil. 980 ὁμολογῶ τάδε : Plat. Crit. p. 52 A ὁμολογηκὼς ὁμολογίαν : Id. Conv. p. 195 B πολλὰ ἄλλα ὁμολογῶν : Id. Alc. p. 151 B δέχομαι καὶ τοῦτο : Id. Legg. p. 781 A τοῦτο εἴξαντος : Soph. C. C. 172 εἰκοντας δ δεῖ : Æsch. Ag. 1380 τάδ' οὐκ ἀρνήσομαι : Soph. Phil. 118 οὐκ ἀρνοίμην τὸ δρᾶν : Eur. Ion 1026 ἀρνήσῃ φόνους.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming, &c.* take an accus. of the *decision, suit, blame, &c.* or that wherein it consists :

Demosth. p. 1280, 23 δίκην δικάζονται : Hdt. V. 25 ἐδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνη : Æsch. Eum. 682 πρῶτας δίκας κρίνοντες : Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην : Demosth. p. 327, 22 κρίνασαν τὰ πράγματα : Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα : Id. p. 1468 κρινάσης τὸν ἀγῶνα : Id. p. 575, 18 ἐψήφισαντο τὴν βοήθειαν : Id. p. 988, 22 ἔγκλημα διώκουσιν : Id. p. 1270, 3 δίκην διώκειν : Antiph. p. 115, 24 γράφας διώκων : Id. p. 310 γράφην φεύγειν : Id. p. 1184 φεύγει δίκην. Isæus p. 37, 16 παρανομίαν κατηγοροῦσι : Demosth. p. 366, 21 κατηγορεῖν εὐθύνας : Thuc. III. 42 προσκατηγοροῦντες ἐπίδειξιν : Plat. Gorg. p. 491 ταῦτα κατηγορεῖς : Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν : Arist. Vesp. 489 πρᾶγμα κατηγοροῖ : Ibid. 106 τιμῶν τὴν μακράν : Id. Plut. 10 μέμψιν μέμψαν

THE INVENTOR, JOHN T. S. [Name], of the County of [County], State of [State], do hereby certify that the foregoing is a true and correct copy of the original of the same, as the same appears from the records of the Patent Office, and that the same is a true and correct copy of the original of the same, as the same appears from the records of the Patent Office.

Witness my hand and seal of office, at Washington, D. C., this [Date] day of [Month], 19[Year].

JOHN T. S. [Name], Commissioner of Patents.

By [Name], Deputy Commissioner of Patents.

The following is a true and correct copy of the original of the same, as the same appears from the records of the Patent Office.

THE INVENTOR, JOHN T. S. [Name], of the County of [County], State of [State], do hereby certify that the foregoing is a true and correct copy of the original of the same, as the same appears from the records of the Patent Office, and that the same is a true and correct copy of the original of the same, as the same appears from the records of the Patent Office.

Witness my hand and seal of office, at Washington, D. C., this [Date] day of [Month], 19[Year].

JOHN T. S. [Name], Commissioner of Patents.

By [Name], Deputy Commissioner of Patents.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, showing, &c.*: γονάω, τεκνέω, φιλέω, φέω, τίκτω, σπείρω, ζο beget, φάινω, δεικνυμι &c.;

Æsch. Supp. 47 ἐγέννασε Ἐπαφον, so γονᾶν τρίχας, ὀδόντας, *to put forth hair*; and *Metaph.* νοῦν, δόξας &c.: *Eur.* Phæn. 19 τεκνέσεις παῖδα: *Id.* Andr. 1235 τίκτειν τέκνα: *Od.* τ, 264. *Æschin.* 289 C τέκνα τίκτων: *Theocr.* XXVII. 31. *Eur.* Her. 994 πολλ' ἔτικτον: *Metaph.* τίκτειν ὕβριν, φόβον &c.: *Soph.* Ant. 645 ἀνοφέλητα φιλέει τέκνα: *Plat.* Rep. p. 407 D ἔκγονα φυτεύειν: *Soph.* Trach. 31 ἐφύσσαμεν παῖδας: *Il.* α, 235 φύλλα φύσει, *will put forth*; so πάγωνα, γλῶσσαν; and *Metaph.* φρύνας &c.: *Soph.* Aj. 760 ἀνθρώπου φύσιν βλαστήν: *Æsch.* Ag. 23 φάος παφάσκων: *Soph.* Elect. 24 σημεῖα φαίνεις: *Id.* Phil. 297 ἔφην' ἄφαντον φῶς: *Plat.* Pol. p. 514 B θαύματα δεικνυσαν = θαυμαστὰ δείγματα: *Id.* Legg. p. 764 B παράδειγμα δεικνύοντα: *Id.* Symp. p. 179 D φάσματα δείξαντες: *Soph.* Aj. 1293 δε σ' ἐσπείρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of *informing against*. See *Double Accusative*.

3. Verbs of *writing, painting, engraving, spinning, working, &c.*: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνέω &c.:

Il. ζ, 169 σήματα γράφας: *Thuc.* V. 29 ἔγραψεν ἐπιστολήν: *Plat.* Phædr. p. 278 C συγγράμματα ἔγραφεν: *Ibid.* p. 258 C λόγους ἔγραφον: *Id.* Legg. p. 948 D ἀρετῶν γράφοντα: *Hdt.* III. 24 ἐξομοιεῦντες τὸ εἶδος: *Id.* IV. 88 ζῶα γραφόμενος: *Ibid.* 87 ἐντέμνων γράμματα: *Id.* I. 187 ἐνεκόλαψε γράμματα: *Id.* II. 4 ζῶα ἐγγλύφαι: *Id.* IV. 98 ἀπάφας ἄμματα: *Eur.* Ion 1417 ἔφην' ὑφασμα: *Od.* β, 96, &c. ἰστόν (= ὑφασμα) ὑφαίνει: *Plat.* Charm. p. 161 Εἰματίον ὑφαίνειν: so *Metaph.* μήτιν &c., ὑφαίνειν; *Plat.* Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: *Menand.* Fr. πλάσματα πλάττειν: *Metaph.* λόγους &c. πλάσσειν: *Il.* σ, 590 χρόον ποικίλλεν: *Eur.* Iph. T. 223 εἰκὼ Τιτάνων ποικίλλουσα: *Od.* η, 110 ἰστόν τεχνήσαι: *Metaph.* *Soph.* Phil. 80 τεχνέσθαι κατὰ: *Il.* γ, 212 ὑφαίνον μύθους.

§. 570. Verbs of *pouring, scattering, &c.* take an accus. of the *stream, &c.* or that wherein it consists: χέω, σπένδω, ἐγκανάβω, ὕω, δέω, *to pour*; ἀσπράπτω, στάβω, ἀρύω &c.: as,

Arist. Nub. 1280 δειν ὕδωρ: *Id.* Ach. 1033 σταλαγμὸν ἐνστάλαξον: *Hdt.* VII. *Od.* κ, 518 χοῆν χεῖσθαι: cf. *Soph.* Œ. C. 477 ἔχεαν χοάς: *Æsch.* Pers. 220 χέασθαι χοάς: *Il.* ι, 15 χεῖι ὕδωρ: *Il.* π, 3 χεῖν δάκρυα: *Æsch.* Supp. 1007 πῶμα χέουσιν: *Soph.* El. 84 χέοντες λούτρα: *Metaph.* χεῖν ἀχλύν, φύλλα, κῶλλος &c.: *Eur.* Electr. 511 σπονδὰς ἔσπειρα: *Id.* Or. 1322 σπείσασα χοάς: *Arist.* Eq. 105 ἐγκάναξον σπονδήν: *Pind.* Olymp. VII. 50 ὅσε χρυσόν: *Soph.* Aj. 376 ἐρεμνὸν αἶμ' ἔδευσα: *Æsch.* P. V. 356 ἥσπραπτεν σέλας: *Il.* τ, 38 νίκταρ στάβει: *Æsch.* Choeph. 1057 στάβουσιν αἶμα: *Eur.* Iph. A. 1467 στάβειν δάκρυ: *Id.* Bacch. 620 στάβων ἰδρώτα: *Eur.* Hipp. 526 στάβεις πόθον: *Id.* Alc. 1015 θλειψάμην σπονδὰς: *Hdt.* IV. 17 σῖτον σπείρειν: *Od.* ν, 352 ἥερα ἔσκεδασε, so αἶμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate*, as σκεδάσαι τὸν λαόν.

Verbs of Reception.

§. 574. The notion of receiving implies—

<i>The agent and his operation,</i>	<i>The receipt or thing received,</i>
δέχομαι.	δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion.
So δέχομαι, λαμβάνω &c.:

Il. α, 20 κτήματα δέχεσθαι: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons; Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. 416 Ε δέχεσθαι μισθόν: Ibid. 368 C λαμβάνουσι μισθόν: Ibid. 501 Ε τέλος λήφεται &c.; so ἀλλάσσειν τι, to receive in exchange.

Verbs of Perception.

§. 575. Verbs of *seeing, hearing, receiving information from*, &c. have an accus. of the *perception* or *thing perceived*—the *sight* or *thing seen*—the *hearing* or *thing heard*; *εἶδω, αἰσθάνομαι, ἀκούω* &c.:

Eur. Med. 1167 ἰδεῖν θάμα : Il. δ, 275 νέφος εἶδε : Eur. Hel. 71 τὴν εἶδον ὄψιν : cf. Plat. Phæd. 250 B. Eur. Hipp. 809 ἴδω θίαν : Id. Hel. 117 εἶδες σὺ τὴν δύστηνον : Æsch. Pers. 48 ὄψιν προσιδέσθαι : Id. P. V. 69 δρᾶν θάμα : Plat. Legg. 887 D δρῶντες ὄψιν. Applied to persons ; as, Soph. Cē. C. 311 γυναῖχ' ὄρω : or things ; as, Ibid. 1454 ὄρω ταῦτα : Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν : Plat. Theæt. 192 D αἰσθῆσιν αἰσθάνομαι : Id. Phæd. 75 τὰλλα αἰσθάνεσθαι : Soph. Cē. C. 301 τοῦνομ' αἰσθηται : Id. Aj. 1318 πρόσθμην βοήν : Hdt. I. 80 ὀρμὴν ὀσφραίνόμενος : Soph. Cē. C. 518 ἄκουσ' ἀκούσαι : Id. 240 αἰόντες αὐδάν : Il. κ, 532 κτύπον ἄτε : Eur. Orest. 1325 κλύων βοήν : Id. Suppl. 1161 κλύων ἔπος &c. ; so ἀκούειν τι.—(See §. 487. 1.)

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

<i>The agent and his operation,</i>	<i>The possession or thing possessed,</i>
κέκτημαι	χρήματα = κτήμα.

Hence all verbs of possessing have an accus. of this coincident notion ; these verbs are followed also by an accus. of a person, considered as a mere possession ; as, *δοῦλον ἐκτῆμα*.

1. Verbs of *inhabiting, possession, finding, having, holding, occupying, enjoying, containing, wearing*, &c. take an accus. of the *possession* or thing *possessed*, &c.: οἰκῶ, ναῶ, ναιεῶμαι, νέμω, νέμομαι, χαράζω, χωρῶ, κέκτημαι, ἔχω &c.:

Xen. Mem. III. 6, 14 οἶκον οἰκήσειεν : Eur. Alc. 437 οἰκετεύουσιν οἶκον :

Arist. Ran. 977 οἰκίας οἰκεῖν : Eur. Phœn. 1231 οἶκον οἰκήσω : Æsch. Eum. 654 δώματ' οἰκήσει : Eur. Iph. T. 699 οἶκει δόμος : Id. Andr. 243 οἰκοῦμεν πόλιν : Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα=ποικίλνυς ἀστέρων οἶκους : Id. Iph. A. 1508 ἕτερον αἰῶνα καὶ μοῖραν (=ἑτέρους οἶκους) οἰκήσομεν : Id. El. 925 ἀλγίστα οἰκεῖς : Od. ρ, 419 οἶκον ἔναιον : Il. ρ, 308 οἰκία ναιετάασκε : Il. σ, 190 ναιέμεν ἄλα : Eur. Ion 1198 ἀτρεστά ναιέουσι : Il. ν, 8 ἄλσεα νέμονται, so ἰθάκην νέμεσθαι : Il. ν, 185 νέμηαι τέμενος : Il. β, 751 ἔργα (fields) ἐνέμοντο : Il. ψ, 742 ἐξ μέτρα χάνδανε : Hdt. I. 51 χωρέων ἀμφορέας ἐξακοσίους : Id. IV. 61 χωρέουσι τὰ κρέα : Æsch. Ag. 1051 φωνὴν κεκτημένη : Plat. Theæt. 175 C κεκτημένος χρυσίον : Eur. Phœn. 555 χρήματα κέκτηνται : Id. Bacch. 514 δμῳίδας κεκτήσομαι : so ἔχειν τι, or τινά, considered as a possession. So Æsch. Supp. 253 καρπούται χθόνα : Soph. Œ. C. 1357 στολὰς φορεῖν : Id. Elect. 420 σκῆπτρον οὐφόρει : Id. Ant. 705 ἦθος φόρει : Arist. Eq. 757 θούριον λῆμα φορεῖν : Hdt. III. 12 ἀσθινείας φορέουσι τὰς κεφαλὰς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c.* take an accusative of the *acquisition* or *thing acquired, gained, &c.* : κτᾶσμαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἶρωμαι, ἀρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἀρπάζω, πρίλαμαι, ζωγρέω, εὐρίσκω, κυρῶ, and τυγχάνω (sometimes), αἰρέω &c. :

Il. ι, 400 τὰ (κτῆματα) ἐκτήσατο : Od. ω, 192 ἐκτήσω ἄκοιτιν : Eur. Med. 1047 κτᾶσθαι κακά : Id. Hel. 903 τὰ κτητὰ κτᾶσθαι : Soph. Œ. R. 889 κέρδος κερδαίνει : Id. Œ. C. 72 κερδάνη μέγα : Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη : Thuc. VI. 61 πλεονεκτεῖν ταῦτα : Demosth. 1434 πλεονεκτεῖν ἄλλα : Od. σ, 455 βίοτον πολλὸν ἐμπολόωντο : Soph. Trach. 93 κέρδος ἐμπολᾷ : Eur. Med. 716 εὖρημα οἶον εὐρηκας : cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους : Hdt. I. 195 πολλὸν χρυσίον εὐρούσα : Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired) : Arist. Thesm. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαιν Εὐριπίδου. So Hom. κῦδος ἀρεῖσθαι. So of a person considered as a *gain* : Soph. Œ. C. 461 σωτήρ' ἀρεῖσθε : Id. Œ. R. 1225 πένθος ἀρεῖσθε : Id. Aj. 75 δελιαν ἀρεῖς : Eur. Alc. 55 ἀρνυμαι γέρας : Id. Iph. A. 995 ταῦτα τεύξομαι : Soph. Œ. C. 1106 αἰτεῖς ἂ τεύξει : Eur. Phœn. 490 ἂ μὴ κυρήσας : Id. Hec. 698 κυρῶ νιν : Id. Bacch. 754 ἥρπαζον τέκνα=ἀρπαγὴν. So Od. σ, 174 ἥρπαξε χῆνα : Eur. Hipp. 1427 πένθη καρπούμεν, so καρπούσθαι τὴν γῆν=καρπούς τῆς γῆς : Id. Iph. Aul. 1299 ἄνθεα δρέπειν : so Id. Hipp. 210 πῶμ' ἀρυσάμην : Soph. Aj. 55 ἔκειρε φόνον, a harvest of blood : Il. σ, 241 τὰς αὐτοὶ καμόμεσθα=ἐκτησάμεθα κάμνοντες : St. Matt. vi. 19 θησαυρίζετε θησαυρούς.

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place (see §. 558.), so all verbs imply a notion of *time* over which the action extends, coincident and coextensive with it ; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it : χρόνον, τὸν χρόνον, *during this time* ; different from χρόνῳ, σὺν χρόνῳ, *with time*, as the instrument ; νύκτα, ἡμέραν (poet. ἡμᾶρ) :

Od. κ, 142 *ἔνθα τὸτ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας κείμεθα* : Il. β, 292 *ἕνα μῆνα μένων* : Il. κ, 312 *οὐδ' ἐβίλουνσιν νύκτα φυλασσόμεναι* : Hdt. VI. 127 *ἣ δὲ Σύβαρις ἤμαζε τοῦτον τὸν χρόνον μάλιστα* : Id. IV. 181 *τὸν ὄρθρον*. (So ποὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 *καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην* : Id. Cyr. VI. 3, 11 *καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον* : Eur. Alc. 784 *τὴν αὔριον μέλλουσιν εἰ βιώσεται* : Demosth. p. 116, 23 *ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τοῦσι χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην*. Accus. of time and place together : Soph. OE. R. 1134 *ἤμος τὸν Κιθαιρώνας τόπον—ἐπλησίαζον τῷδε τὰνδρι τρεῖς ὅλους—μῆνας*. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 *τοῦτον ἔπουν τὸν χρόνον*. So even with substantives, by an ellipse of *οὔσα* : Eur. Orest. 72 *παρθένε (οὔσα) μακρὸν δὴ μῆκος χρόνον*.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) *τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, on this day* ; *ταύτην τὴν ἡμέραν, during this day* ; *ἐο νυκτός, at night* ; *νύκτα, during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably, lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 *ἥκοντες ὥρων=ἄωρον ἤξιν* : Hdt. II. 2 *τὴν ὥρην (=ὥραϊον, neut. accus.) ἐπαγνέειν σφίσι αἶγας* ; *ἐο τὸ τέλος, τὸ τελευταῖον, καιρόν, οὐδένα καιρόν* : Il. ο, 510 *βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον (at once), ἢ ἐβιώναι*.

Obs. 2. Hence arise many adverbial expressions ; as, *ἤμος, τῆμος, epic* ; (= *ἡμῶρ* and *τῆμαρ*), *ἐνῆμαρ, παντῆμαρ, νύκτωρ, πάννυχχα, σήμερον, αὔριον, πῆγες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly at first), ομηνιο, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, nuper, πρότερον, τὸ πρότερον, τὸ πρὶν (τὸ πάρος Il. κ, 309.), τὸ αὐτίκα, ταῦν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρὸ (Thuc. I. 3.), τὰρχαῖον (Æsch. Suppl. 341.)—καιρόν, comitodum (poet.)—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἑωθινόν (Hdt. III. 104 *θερμότητος δὲ ἔστι ὁ ἥλιος τούτοις τοῖσι ἀνθρώποις τὸ ἑωθινόν*), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρόν χρόνον,—*εἰνάνυχες, εἰνάτες*—*ἔτος εἰς ἔτος* Soph. Ant. 340. So *παλαιὸν χρόνον*, both of point and of duration of time ; *τὴν ὥραϊν* (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 *ἡ φῶς τὸδε οὕτω χρόνον παλαιὸν εἰσεδέρκετο* : Iph. Aul. 419 *χρόνον παλαιὸν δωμάτων ἐκδημος ὦν*.*

Obs. 3. This notion of duration of time is also expressed by the prepositions *διά, ὑπό, ἀνά, κατά* &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value*, &c. which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value*, &c. which would be in the accusative ; as,

Il. ψ, 529 *λείπετο δούρος ἐρωήν=λείμμα, the distance of a spear's cast*. So *ἐπορεύσατο δύο σταδίους=ἐπορεύσατο τὴν ὁδὸν δύοῖν σταδίων* : Hdt. I. 31 *σταδίους δὲ πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο εἰς τὸ ἱρόν* : Id. VI. 119 *ἀπέχον δέκα καὶ διηκοσίου σταδίους* : Ibid. 135 *Μιλτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἐξ καὶ εἴκοσι ἡμέρας* : Xen. M. S. III. 6, 1 *οὐδέπω εἴκοσιν ἔτη γεγονώς, like viginti annus natus*.—So *δύνασθαι, to be of the value of* : Hdt. III. 89 *τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα*

1124 ἀγωνιούμεθα ἀγῶνα : cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) : cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἡγωνίσω : Demosth. 653, 25 γραφὴν ἀγωνίζεσθαι : Ibid. 194, 5 ἀγωνίζεσθαι κίνδυνον : Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιοῦνται, so ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον : Eur. Hipp. 971 ταῦτα ἀμιλλῶμαι : Id. Hec. 271 ἀμιλλῶμαι λόγον : Il. ψ, 733 τρίτον ἐπάλαιον : Plat. Men. 94 C ἐπάλαισαν κάλλιστα : Hdt. VIII. 102 ἀγῶνας δραμεῖν : Id. IX. 74 περὶ τοῦ παντός δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, so περὶ σωτηρίας &c. (sc. δρόμον), so τρέχω τὸν περὶ &c. : Soph. Ant. 987 ἡρόμην πόνον : Id. Trach. 80 ἄλθον ἄρας : Plat. Parm. 137 B παιδίαν παίζειν : Arist. Pac. 816 ξύμπαιζε τὴν ἑορτήν : Xen. Cyr. VI. 1, 4 τοιαῦτα ἔπαιζεν : Pind. Nem. III. 46 ἀθῶρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists : μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικᾶω &c. ; as,

Il. μ, 175 μάχην ἐμάχοντο : cf. ο, 673, σ, 533. Xen. Ages. V. 5. Plat. Theæt. 123 A τοιαῦτα μάχεται : Eur. Phœn. 1574 μαρναμένους κοινὸν ἀνυάλιον : Æsch. Theb. 545 καπηλεύσειν μάχην = καπήλου μάχην μαχεῖσθαι : Arist. Ran. 191 νευαυμάχηκε τὴν περὶ τῶν κρεῶν : Plat. Rep. 551 D πόλεμον πολεμεῖν : Il. γ, 433 πόλεμον πολεμίζειν : Theocr. V. 23 ἔριν ἤρισε : Hes. Theog. 534 ἐρίζετο βουλᾶς = ἔριν βουλῆς : Il. I. 389 κάλλος (= ἔριν κάλλους) ἐρίζοι : Demosth. 515, 15 στρατείας ἐστρατευμένος : cf. Æschin. 50, 39. Isæus. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν : Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. 1353 ἐξελθὼν στρατείαν : Od. λ, 544 νίκης ἦν νίκησα. Cf. Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἄεθλα) ἐνίκα : Eur. Troad. 650 ἃ νικᾶν : Id. Alc. 1030 τὰ μείζονα νικῶσι, so κρατέω : Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*) : Thuc. I. 126 Ὀλύμπια νικᾶν, so στρεφانوῦσθαι Ὀλύμπια, so νικᾶν γνώμην : Id. VII. 67 νικᾶν ναυμαχίας : Plat. Legg. 964 C ἀρετὴν νικᾶν : Hdt. I. 175 νικᾶν ψήφισμα.

§. 565. Verbs of *being wrong*, *impious*, *pious*, &c. take an accus. of the *impiety*, *error*, or that wherein it consists : ἀσεβέω, εὖσεβέω, ἀμαρτάνω, ἀμπλακέω &c. ; as,

Plat. Legg. 910 ἀσεβήσας ἀσέβημα : Soph. Phil. 1441 εὖσεβεῖν τὰ πρὸς θεούς : Eur. Hipp. 320 τίς ἡμάρτηκεν ἀμαρτίαν : Æschin. 26, 22 γυναικεία ἀμαρτήματα ἀμαρτάνειν : cf. Lys. 189, 2. Plat. Legg. 730 A. Soph. Aj. 1096 ἀμαρτάνουσιν ἔπη : Arist. Pax 657 ἡμάρτομεν ταῦτα : Od. χ, 154 τόδε ἡμβροτον : Xen. Cyr. III. 1, 22 ἀνθρώπινα ἀμαρτάνειν : Æsch. Ag. 1212 τὰδ' ἡμπλαχον. So Livy X. 10 nocam nocuerunt.

Obs. The object of these verbs is generally denoted by εἰς or περὶ. Instrum. dat. as cause of error, is also used : Plat. ῥήμασι ἀμάρτη. In Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying*, *telling*, *uttering*, *proclaiming*, &c. or

verbs which imply these notions, take an accus. of the *word, tale, &c.* or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.;

Soph. Phil. 1380 αἶνον αἰνέσας: Arist. Ach. 1083 ἀγγελίαν ἤγγειλε: Æsch. Choeph. 882 ἀκραντα βάλω: Id. Pers. 593 ἐλεύθερα βάλει: Hom. βάλει πεπνυμένα, ἀνεμώλια, νήπια: Od. v, 100 φάσθαι φήμην: Il. β, 100 φάσθαι ἔπος: Æsch. Choeph. 93 φάσκω τοῖσπο: Il. σ, 17 φάτο ἀγγελίην: Il. α, 106 εἰπας ἔπος: cf. Soph. Aj. 128. Æsch. Ag. 1047 λέγουσα λόγον: Il. β, 788 ἀγορὰς ἀγορεύειν: Arist. Ach. 299 λέγε λόγον. Plat. Ion p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον: Il. α, 552 εἰπας μῦθον: Demosth. p. 406, 11 ῥήματα εἰπεῖν: Od. θ, 555 εἰπὲ ὄνομα=ἔπος: Eur. Orest. 415 μὴ “θάναντον” εἴπης: Pind. Nem. IX. 34 εἶπα ἀπιστον: Eur. Iph. Aul. 448 ἀολβα εἰπεῖν:—Demosth. p. 226, 18 δυσχερές εἰπεῖν: Æsch. Pers. 122 ἀπῶνον ἔπος: Eur. Suppl. 800 στεναγμὸν δῶσατε: Od. α, 273 φράζειν μῦθον: Od. γ, 140 μῦθον μυθεύσθην: Od. ι, 16 ὄνομα μυθήσομαι: Il. υ, 202 κερτομίας μυθήσασθαι: Il. ζ, 382 ἀληθία μυθήσασθαι: Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε: Plat. Rep. p. 463 E ἐλέγομεν ῥήμα: Ibid. p. 393 B λέγη ῥήσω: Od. τ, 303 λέγων ἐτύμοισιν ὁμοία: Æsch. Ag. 625 οὐ ψευδῇ λέγω: Eur. Med. 316 λέγεις ἀκούσαι μαλθακά: Il. β, 182 θῆας ὅσα φωνήσασα: Soph. El. 329 φωνεῖς φάτιν: Id. CE. C. 624 αἰδᾶν ἔπη: Demosth. p. 400, 17 ταῦτα τραγωδεῖ: Plat. Rep. p. 600 D “Ὀμηρον (=Ὀμήρου ἔπη) βαψιδεῖν: Id. Ion p. 633 C ἃ βαψιδεῖ. So Arist. Ach. 655 κοιμωδῆσαι τὰ δίκαια: Plat. Crat. 414 C τραγωδεῖν τὰ ὀνόματα: Eur. Hipp. 585 γεγωνεῖν ὅπα: Demosth. p. 657, 3 δημηγορεῖν λόγον: Ibid. p. 441, 6 ἐκεῖνο δεδημηγορηκώς: Æschin. p. 83, 37 ῥήμα φθεγγόμενοι: Æsch. P. V. 33 φθέγγει γόους=φθογγὴν γόων: φθέγγεσθαι ταπεινόν, ἀσθενές: Eur. Med. 1307 ἐφθέγγω λόγους: Id. Iph. T. 1385 βοήν (βοή Dind.) ἐφθέγγατο: Arist. Ran. 247 χορείαν ἐφθεγγάμεσθα: Æschin. p. 387, 23 κηρύσσει κήρυγμα: Æsch. Agam. 1349 κηρύσσειν βοήν: Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα: Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν: Hdt. III. 147 ἐντολὰς ἐνετείλατο: Æsch. Eum. 716 μαντεῖα μαντεύσει: cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι: Ibid. 100 φήμας μαντεύεσθε: Il. τ, 420 θάνατον μαντεύεαι. So Hdt. χρᾶ τᾶδε: Plat. Pol. p. 403 A ἀληθέστατα μαντεύει: Soph. Aj. 770 ἐκόμπει μῦθον: Ibid. 1230 ὑψήλ’ ἐκόμποις: Æsch. P. V. 78 ὁμοία γηρύεται: Hdt. 55 αἰνίσσεσθαι (=ἠνιγμένως λέγειν) ἔπεα: Plat. Lys. p. 214 D τοῦτο (αἰνίγμα) αἰνίσσονται: Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα: Eur. Ion 800 ὀνομάζει ὄνομα.

So accus. cognate to the notion implied in the verb: Soph. Trach. 753 σιγᾶ (=οὐ λέγει) λόγον: Æsch. P. V. 106 σιγᾶν τύχας: Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ’ ἐμὸν σιγᾶ: Æschin. p. 15, 19 σιγᾶν τὴν ἐαυτοῦ συμφορὰν: Eur. Frag. σιωπᾶν τὰ δίκαια: Æsch. Ag. 920 βοάμα προσχάνης=κεχηνὼς βοᾶς: Soph. Aj. 1227 χανεῖν (=κεχηνὼς λέγειν, *to speak open-mouthed*) ῥήματα; so ῥήγγνυμι, *to speak with an effort*: Hdt. I. 85 ἔρρηξε (ἐξαπνίως ἐφώνησε) φωνήνα.

2. Verbs of *praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering, &c.* take an accus. of

^a So possibly in Soph. Ant. 858 ὁλον depends on the notion of λέγων implied in, or rather paraphrased by, ἔψαυας ἀλγεινστάτας ἐμολ μερίμνας.

the *prayer*, &c. or that wherein it consists : εὐχομαι, εὐχετάω, λίσσομαι, ἀρώμαι &c. ;

Eur. Iph. T. 629 εὐχὴν ἡῦξω : cf. Plat. Alc. p. 148 C. Legg. p. 909 E *θυσίας εὐχεσθαι* : Id. Alc. p. 141 A κακὰ εὐχεσθαι : Il. γ. 274 μεγάλ' εὐχετο : so Il. θ. 347 μεγάλα εὐχετόωντο : Il. ν. 219 ἀπειλαὶ τὰς ἀπειλῶν : Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦπος : Eur. Med. 153 τόδε λίσσου : Ibid. 607 ἀρὰς ἀρωμένη : cf. Phoen. 67. Od. β. 135 ἀρήσεται Ἐρινύς : Æsch. Theb. 633 ἀράται τύχας : Eur. Rhes. 505 πολλὰ κακὰ ἥρατο : Hom. πολλὰ ἥρατο : Eur. Orest. 673 ἱκετεύω τάδε : Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν : Il. β. 255 ἀλκὴν μοι δνειδίσας : Od. σ. 379 γαστέρα δνειδίζων : Æsch. Choeph. 917 τοῖτ' δνειδίσαι : Soph. Cē. C. 754 δνειδος ἀνειδισα : cf. Id. Phil. 523. Eur. Andr. 978 δνειδίζειν τὰς θεοὺς ἐμοί : Id. Orest. 4 οὐκ δνειδίζω τύχας : Soph. Aj. 243 δεινάζων κακὰ ῥήματα : Plat. Legg. p. 706 D αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα : Il. ε. 528 πολλὰ κελεύων : Plat. Conv. p. 183 A ὅρκους δμνύειν : Il. τ. 133 ὅμοσεν ὅρκον, so ὅμνυμι πάσας τὰς θεοὺς = ὅρκον : Thuc. V. 24 ὅρκον ὅμνυσεν : Arist. Ran. 140 ὅρκον ὅμοσεν : Il. ξ. 271 ὅμοσον ἀάστον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ : Id. IV. 172 δμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους : Eur. Orest. 1517 τὴν ἐμὴν ψυχὴν κατόμοσ', ἣν ἂν εὐδοκοῖμ' ἐγώ : Id. Hipp. 713 ὅμνυμι σεμνὴν Ἀρτεμιν. So frequently without the verb which is readily supplied by the mind : Soph. Antig. 758 οὐ, τὸν Ὀλυμπον, hence μά, οὐ μά, ναὶ μά, μή, νῆ Δία, ναὶ μά Δία, &c.

Obs. 1. The instrumental dative is sometimes used after verbs of swearing : Arist. Nub. 248 τῷ γὰρ δμνυτ' ; ἢ σιδαρεύουσιν.

3. Verbs of *singing, shouting, groaning, sounding*, &c. take an accus. of the *song*, or that wherein it consists :

Æsch. Ag. 1191 ὕμνοισι ὕμνον : Arist. Nub. 970 κάμψειεν καμπήν : Ibid. 1155 βοᾶσθαι βοάν. So Æsch. Ag. 1349 κηρύσσειν βοήν : Eur. Med. 543 δμῆσαι μέλος : Plat. Legg. p. 870 E νόμον δμνεῖν : Id. p. 822 C φήμην ὁμνούντων : Eur. Iph. T. 183 μούσαν τὴν ὕμνῃ : Id. Herc. F. 687 παῖδαν ὁμνοῦσι : Id. Troad. 385 δμνήσῃ κακὰ : Æsch. Ag. 990 ὕμνωδεῖ θρήνον : Id. Choeph. 385 ἐψυμῆσαι ὀλολυγμόν : Il. ζ. 570 ἱμερόεν κιθάριζε : Æsch. P. V. 574 ὀτοβεῖ νόμον : Id. Ag. 1445 μέλψασα γόον : Eur. Med. 148 λαχὼν οἶαν μέλπει : Id. Cycl. 70 φῶδαν μέλπω : Id. Ion 881 κιθάρας ἐνοπὰν μέλπων : Soph. Aj. 338 θωῖσσε βοάν : Eur. Hipp. 168 ἀθεον Ἀρτεμιν, the αὐτὴ was "Ἀρτεμις." So Æsch. Ag. 48 κλάζοντες Ἀρη. So Soph. Ant. 110 ὃν (sc. Ἀργόθεν φῶτα) Πολυνείκης κλάζων, the cry was as it were, "Argos for ever : " Arist. Av. 60 βοῶν τὸν δεσπότην, the βοή was "ὦ Δεσπότη : " Æsch. Pers. 13 βαῖζει ἄνδρα, the shout was "ἀνὴρ : " Soph. Aj. 73 Αἰάντα φωνῷ, the φωνή was "Αἶας : " Æsch. Eum. 189 λευσμόν τε καὶ μύζουσιν οἰκτισμόν πολύν, they groan forth "death by stoning," ("λέετε ἡμᾶς") and many cries of "ρίγυ," ("οἰκτίζετε : ") Id. 828 ἐπαύσας πατρός αὐδάν, the αὐδή was "πατήρ." So Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῷ, (the cry was "ἐκπέρα, ἐκπέρα ἐκπέρα : ") Soph. Ant. 133 νίκην ἀλαλάζει : Æsch. Eum. 510 ἔπος θροοῦμένος : Id. Ag. 1141 θροεῖς νόμον : Soph. Aj. 785 θροεῖ ἔπη : Id. Ant. 1287 θροεῖς λόγον : Eur. Orest. 1248 θροεῖς αὐδάν : Soph. Cē. C. 1245 θάνατον θροεῖ : Æsch. Choeph. 35 ἀμβόαμα ἔλακε : Od. μ. 85 δεινὸν λελακυῖα : Æsch. P. V. 406 στονόνεν λέλακε : Id. Supp. 789 ὤζε ὁμφάν : Id. Pers. 280 ὤζε βοάν : Arist. Eq. 490 κραγὼν κεκραάξεται : Æsch. Frag. 265 κέκραγα μέλος : Il. π. 88 ὀξεία κεκληγώς : Il. σ. 280 μακρὰ μεμυκώς : Il. β.

314 *ἄλκυονα τετραγῶτας* : Eur. Alc. 760 *ἄμουσ' ὀλακτῶν* : Soph. Trach. 867 *κακῶν ἤχει* : Eur. Rhes. 308 *ἐκτόπει φόβον* : Il. ρ, 593 *μεγάλ' ἔκτυπε* : Od. δ, 454 *ἄλγχις μεμακῦαν* : Æsch. Theb. 867 *ὑμνον ἰαχεῖν* : Soph. Trach. 642 *ἄλγχις καταχάν* : Il. ζ, 468 *σμερδαλία ἰάχων* : Pind. Nem. IV. 26 *κελάδησε ὑμνον* : Eur. El. 716 *φθόγγον κελάδει* : Id. Hel. 370 *βοάν* : Pind. Ol. II. 3 *κόσμον ἡδυμελῇ κελαδήσομεν* : Æsch. Ag. 920 *προσχάνης* (= *κεχηγῶς βοῆς*) *βόαμα*.

4. Verbs of *crying, mourning, groaning forth, lamentation, &c.* take an accus. of the *cry, groan, &c.* or that wherein it consists ;

Il. ω, 722 *δοιῶν ἐθρήνεον* : Soph. Aj. 317 *ἐξέμωξεν οἰμωγὰς* : Arist. Av. 213 *θρηνεῖν ὑμνους* : Æsch. Theb. 78 *θρέομαι ἄλγχι* : Eur. Orest. 1385 *στένω ἀρματείον μέλος* : Æsch. Ag. 711 *πολύθρηνον ὑμνον στένει* : Id. P. V. 433 *στένουσιν ἄλγχις οἰκτρὸν* : Eur. Herc. F. 753 *στενάξων φροῖμιον φόνου* : Id. Phœn. 334 *στενάξων ἄρας* : Eur. Med. 1184 *δεινὸν στενάξασα* : Soph. Trach. 51 *γουμένην δδύρματα* : Æsch. Ag. 1074 *ταῦτα ἀνωτότυξας* : Arist. Vesp. 555 *οἰκτροχοοῦντες φωνήν* : Soph. Cœ. R. *πολλὰ δακρύσαντα* : Eur. Andr. 1201 *διὰδοχα δακρῶν* : Od. ξ, 174 *ἄλαστον δδύρομαι* : Il. ω, 328 *πᾶλλ' ὀλοφυράμενοι* : Il. ψ, 12 *ῥῖμωξεν δ' ἄλκυονα* : Il. σ, 37 *κωκύσασα δέξυ* : Soph. Phil. 695 *ἀποκλαῖω στόνον*. So cognate to notion in verb : Æsch. Theb. 855 *ἱρίσσετε, raise, (like the noise of oars,) πύτυλον*. So Id. Ag. 1146 *ἰὼ, ἰὼ* (= *στένω*) *λιγείας μὲρον ἀηδόνος*.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting, &c.* and take an accus. of the patient or object ; as, *δακρῶ σε* : *στενάξω σε* &c. So also *τύπτομαι, κόπτομαι, τίλλομαι* (to *mourn for*) *τινα*.

§. 567. Verbs of *setting forth, confessing, agreeing, admitting, yielding, denying, &c.* take an accus. of the *confession, &c.* or that wherein it consists ;

Eur. Orest. 1581 *ἄρκει—λυπρὰν γε τὴν ἀρνησιν* : Hdt. VI. 88 *συντίθεται προδοσίην* : Soph. Phil. 980 *ὁμολογῶ τάδε* : Plat. Crit. p. 52 A *ὁμολογηκὼς ὁμολογίαν* : Id. Conv. p. 195 B *πολλὰ ἀλλὰ ὁμολογῶν* : Id. Alc. p. 151 B *δέχομαι καὶ τοῦτο* : Id. Legg. p. 781 A *τοῦτο εἴξαντος* : Soph. Cœ. C. 172 *εἰκόντας δ' αἰεὶ* : Æsch. Ag. 1380 *τάδ' οὐκ ἀρνήσομαι* : Soph. Phil. 118 *οὐκ ἀρνοίμην τὸ δρᾶν* : Eur. Ion 1026 *ἀρνήση φόνους*.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming, &c.* take an accus. of the *decision, suit, blame, &c.* or that wherein it consists :

Demosth. p. 1280, 23 *δίκην δικάζονται* : Hdt. V. 25 *ἐδίκασαν δίκας*. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D *τὴν δίκην κρίνη* : Æsch. Eum. 682 *πρώτας δίκας κρίνοντες* : Demosth. p. 632, 24 *δικάζειν ψήφισμα*. So Soph. Aj. 449 *ἐψήφισαν δίκην* : Demosth. p. 327, 22 *κρίνασαν τὰ πράγματα* : Id. p. 744 *νομοθετεῖν τὰ αὐτοῖς συμφέροντα* : Id. p. 1468 *κρινάσης τὸν ἀγῶνα* : Id. p. 575, 18 *ἐψήφισαντο τὴν βοήθειαν* : Id. p. 988, 22 *ἐγκλήμα διώκουσιν* : Id. p. 1270, 3 *δίκην διώκειν* : Antiph. p. 115, 24 *γράφας διώκων* : Id. p. 310 *γράφην φεύγειν* : Id. p. 1184 *φεύγει δίκην* : Isæus p. 37, 16 *παρανομίην κατηγοροῦσι* : Demosth. p. 366, 21 *κατηγορεῖν εὐθύνας* : Thuc. III. 42 *προσκατηγοροῦντες ἐπίδειξιν* : Plat. Gorg. p. 491 *ταῦτα κατηγορεῖς* : Id. Legg. p. 636 C *Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν* : Arist. Vesp. 489 *πρᾶγμα κατηγορή* : Ibid. 106 *τιμὴν τὴν μακράν* : Id. Plut. 10 *μέμψιν μέμφε*.

σθαι, or μέμψεσθαι τι=μέμψιν : Hdt. VI. 88 μεμψόμενος τὴν ἑαυτῶν ἐξέλασιν : Eur. Med. 215 μή μοι τι μέμψησθε : Arist. Pac. 643 ὅττα διαβάλοι : Soph. Phil. 327 ἐγκαλεῖν χόλον=ἐγκλημα χόλου, the fault of your anger^a : Cē. R. 702 ἐγκαλεῖν νείκος.

Verbs of Production, or Effect.

§. 569. The notion of producing implies—

The agent and his operation,—ποιέω.

The effect, production, or thing produced,—ποίημα (τεῖχος).

Hence all verbs of producing, or which imply production, have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, inventing, preparing, &c.* : ποιέω, τεύχω, δέμω, πλέκω, πτύσσω, ράπτω, ἐλαύνω, (to work by beating, or to build in a line) τειχίζω, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύνω, τεκταίνω, κτίζω, ξέω, ξύω, ἐτοιμάζω, πονέω, μηχανάομαι, ὀδοποιῶ &c. :

Π. υ, 147 τείχος (=ποίημα) ἐποίουν : Π. θ, 195 τεύχων θώρηκα : Od. δ, 174 δώματ' ἔτευξε : Metaphorically τεύχειν δόλους, βόην, ἄλγος &c. : Od. ζ, 9 ἐδείματο οἶκους (δόμον) : Π. ψ, 192 θάλαμον δέμον, so τείχος, πύργον &c. : Eur. Ion 826 ἔπλεκε πλοκάς : Metaph. πλέκων λόγους &c. : Od. α, 439 πτύξασα χιτῶνα : Hdt. VI. 1 ὑπόδημα ἔραψας : Metaph. κακόν, θάνατον, δόλον, &c. : Π. μ, 296 ἐλαύνειν ἀσπίδα : ἐλαύνειν τείχος, σταύρους : Π. ι, 89 γμον : Pind. ἀσλακας : Arist. Ach. 995 ὄρχον : Hdt. IX. 7 τείχος τὸ ἐτείχεον : Π. η, 449 τείχος ἐτειχίσαντο : Thuc. VI. 75. Hdt. VI. 100 ἐσκευάζοντο προσόσιον : Plat. Crat. p. 424 E ὅταν ἀνδρέικελον σκευάζωσιν. So passive : Demosth. p. 319, 3 κατηγορίαν συνεσκευασμένον : so πέμπειν πομπήν, to set forward the procession, so πέμπειν ἑορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλόον στέλλειν, cf. Soph. Aj. 1045 : Hdt. III. 52 πλοῖον στέλλειν : Od. ξ, 648 ἐννέα νῆας ἔστειλα : Pass. Hdt. VII. 62 ἐσταλμένους σκευήν : Π. ω, 190 σπλισον ἦια : Π. α, 86 ὠπλίσσατο δόρπον : Plat. Rep. p. 453 B οἰκίσαι πόλιν : Π. λ, 438 δόλον ἤρτυε : Π. ο, 303 ἀρτυνέουσιν ἔειδνα : Od. δ, 771 γάμον ἀρτύνει, so βουλήν, ψεύδεα &c. : Π. ε, 62 τεκτήνατο νῆας : Metaph. μήτιν : Od. λ, 262 Θήβης ἔδος ἔκτισαν : Æsch. P. V. 814 κτίσαι ἀποικίαν : Soph. Ant. 1101 κτίζειν τάφον : Od. φ, 44 οὐδὸν ἔξουν : Π. ξ, 179 ἑανὸν ἔξουν : Eur. Alc. 364 δῶμ' ἐτοιμάζει : Π. ψ, 245 τύμβον πονέεσθαι : Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω : Ibid. I. 6, 10 μηχανᾶσθαι πόρον : Π. θ, 117 τάδε τείχεα μηχανῶντο : Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν : so ποιεῖν, to write or compose. So Demosth. πρεσβεύειν εἰρήνην, to bring about a peace by an embassy. Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὀδοποιῶν : cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὐρηκέναι : Demosth. p. 187, 27 εὐρίσκειν λόγον : Eur. Andr. 28 πολλὰς ἀν εὖροις μηχανὰς : Æsch. P. V. 58 εὐρεῖν πόρους.

Obs. Οἰκίζω has two transitive senses : to settle, as οἰκίζειν τινά and to occupy by a settlement, as οἰκίζειν τὴν γῆν ; so also κτίζειν τὴν γῆν.

^a Herm. ad loc.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, shewing, &c.*: γεννάω, τεκνέω, φιλύω, φέω, τίκτω, σπείρω, ἐξοβέω, φαίω, δεικνύμι &c.;

Æsch. Supp. 47 ἐγέννασε Ἐπαφόν, 80 γεννᾷν τρίχας, ὀδόντας, *to put forth hair*; and *Metaph.* νοῦν, δόξας &c.: *Eur. Phœn.* 19 τεκνώσεις παῖδα: *Id. Andr.* 1235 τίκτειν τέκνα: *Od.* τ, 264. *Æschin.* 289 C τέκνα τίκτων: *Theocr.* XXVII. 31. *Eur. Her.* 994 πολλ' ἔτικτον: *Metaph.* τίκτειν ὕβριν, φόβον &c.: *Soph. Ant.* 645 ἀνοφέλητα φιλύει τέκνα: *Plat. Rep.* p. 407 D ἔκγονα φυτεύει: *Soph. Trach.* 31 ἐφόσαμεν παῖδας: *Pl.* α, 235 φύλλα φέσει, *will put forth*; 80 πάγωνα, γλώσσαν; and *Metaph.* φρίκας &c.: *Soph. Aj.* 760 ἀνθρώπου φύσιν βλαστῶν: *Æsch. Ag.* 23 φάος πιφαύσκων: *Soph. Elect.* 24 σημεῖα φαίνεις: *Id. Phil.* 297 ἔφην' ἄφαντον φῶς: *Plat. Pol.* p. 514 B δαίματα δεικνυσαν = θανμαστὰ δείγματα: *Id. Legg.* p. 764 B παράδειγμα δεικνόντα: *Id. Symp.* p. 179 D φάσματα δείξαντες: *Soph. Aj.* 1293 εἰ σ' ἔσπειρε.

Obs. Δεικνύμι has also an active sense analogously to γράφω, of *informing against*. See *Double Accusative*.

3. Verbs of *writing, painting, engraving, spinning, working, &c.*: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνῶ &c.:

Pl. ζ, 169 σήματα γράφας: *Thuc.* V. 29 ἔγραφεν ἐπιστολήν: *Plat. Phædr.* p. 278 C συγγράμματα ἔγραφεν: *Ibid.* p. 258 C λόγους ἔγραφον: *Id. Legg.* p. 948 D ἄρτησιν γράφαντα: *Hdt.* III. 24 ἐξομοιούντες τὸ εἶδος: *Id.* IV. 88 ζῶα γραφόμενος: *Ibid.* 87 ἐντέμνων γράμματα: *Id.* I. 187 ἐνεκόλαψε γράμματα: *Id.* II. 4 ζῶα ἐγγλύφαι: *Id.* IV. 98 ἀπάσας ἀμματα: *Eur. Ion* 1417 ὕφην' ὑφασμα: *Od.* β, 96, &c. ἱστὸν (= ὑφασμα) ὑφαίνει: *Plat. Charm.* p. 161 Ε ἱματίων ὑφαίνειν: 80 *Metaph.* μήτιν &c., ὑφαίνειν: *Plat. Tim.* p. 73 C σχήματα πλάσας ἐν χρύσῳ: *Menand. Fr.* πλάσματα πλάττειν: *Metaph.* λόγους &c. πλάσσειν: *Pl.* σ, 590 χρόν ποικίλλειν: *Eur. Iph.* T. 223 εἰκὼ Τιτάνων ποικίλλουσα: *Od.* η, 110 ἱστὸν τεχνῆσαι: *Metaph.* *Soph. Phil.* 80 τεχνῶσθαι κακὰ: *Pl.* γ, 212 ὑφαίνειν μύθους.

§. 570. Verbs of *pouring, scattering, &c.* take an accus. of the *stream, &c.* or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δέω, *to pour*; ἀσπράττω, στάζω, ἀρύω &c.: as,

Arist. Nub. 1280 ὕειν ὕδωρ: *Id. Ach.* 1033 σταλαγμὸν ἐνστάλαξον: *Hdt.* VII. *Od.* κ, 518 χοῦν χεῖσθαι: cf. *Soph. Cæ.* C. 477 ἔχεαν χοάς: *Æsch. Pers.* 220 χέασθαι χοάς: *Pl.* ι, 15 χέει ὕδωρ: *Pl.* π, 3 χέειν δάκρυα: *Æsch. Supp.* 1007 πῶμα χέουσιν: *Soph. El.* 84 χέοντες λούτρα: *Metaph.* χέειν ἀχλύν, φύλλα, κάλλος &c.: *Eur. Electr.* 511 σπονδὰς ἔσπεισα: *Id. Or.* 1322 σπείσασα χοάς: *Arist. Eq.* 105 ἐγκάναξον σπονδῇν: *Pind. Olymp.* VII. 50 ὕσε χρυσόν: *Soph. Aj.* 376 ἐρεμνὸν αἶμ' ἔδευσα: *Æsch. P. V.* 356 ἥστραπτεν σῖλας: *Pl.* τ, 38 νίκταρ στάξε: *Æsch. Choeph.* 1057 σπάζουσιν αἶμα: *Eur. Iph. A.* 1467 στάζειν δάκρυ: *Id. Bacch.* 620 στάζων ἰδρώτα: *Eur. Hipp.* 526 στάζεις πόθον: *Id. Alc.* 1015 ἐλειψάμην σπονδὰς: *Hdt.* IV. 17 σῖτον σπείρειν: *Od.* ν, 352 ἥρα ἐσκέδασε, 80 αἶμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάσθαι also signifies *to divide, separate*, as σκεδάσαι τὸν λαόν.

Verbs of Reception.

§. 574. The notion of receiving implies—

<i>The agent and his operation,</i>	<i>The receipt or thing received,</i>
δέχομαι.	δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion.
So δέχομαι, λαμβάνω &c.:

Il. α, 20 κτήματα δέχεσθαι: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons; Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. 416 E δέχεσθαι μισθόν: Ibid. 368 C λαμβάνουσι μισθόν: Ibid. 501 E τέλος λήφεται &c.; so ἀλλάσσειν τι, to receive in exchange.

Verbs of Perception.

§. 575. Verbs of *seeing, hearing, receiving information from*, &c. have an accus. of the *perception* or *thing perceived*—the *sight* or *thing seen*—the *hearing* or *thing heard*; εἶδω, αἰσθάνομαι, ἀκούω &c.:

Eur. Med. 1167 ἰδεῖν θέαμα : Il. δ, 275 νέφος εἶδε : Eur. Hel. 71 τὴν εἶδον ὄψιν : cf. Plat. Phæd. 250 B. Eur. Hipp. 809 ἴδω θέαν : Id. Hel. 117 εἶδες σὺ τὴν δύστηνον : Æsch. Pers. 48 ὄψιν προσιδέσθαι : Id. P. V. 69 δρᾶν θέαμα : Plat. Legg. 887 D δρῶντες ὄψιν. Applied to persons ; as, Soph. Œ. C. 311 γυναιχ' ὄρῳ : or things ; as, Ibid. 1454 ὄρῳ ταῦτα : Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν : Plat. Theæt. 192 D αἰσθῆσιν αἰσθάνομαι : Id. Phæd. 75 γὰρ αἰσθάνεσθαι : Soph. Œ. C. 301 τοῦνομ' αἰσθηταί : Id. Aj. 1318 πρῶθ' ἡμῖν βοήν : Hdt. I. 80 ὁρμὴν ὁσφραίνόμενος : Soph. Œ. C. 518 ἀκοῦσ' ἀκοῦσαι : Id. 240 ἀτῶντες αὐδάν : Il. κ, 532 κτύπον διέ : Eur. Orest. 1325 κλύειν βοήν : Id. Suppl. 1161 κλύων ἔπος &c. ; 80 ἀκούειν τι.—(See §. 487. 1.)

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

<i>The agent and his operation,</i>	<i>The possession or thing possessed,</i>
κέκτημαι	χρήματα = κτήμα.

Hence all verbs of possessing have an accus. of this coincident notion ; these verbs are followed also by an accus. of a person, considered as a mere possession ; as, *δοῦλον = κτήμα*.

1. Verbs of *inhabiting, possession, finding, having, holding, occupying, enjoying, containing, wearing*, &c. take an accus. of the *possession* or thing *possessed*, &c.: οἰκῶ, ναίω, κατοικῶ, νέμω, νέμομαι, χαράζω, χωρῶ, κέκτημαι, ἔχω &c.:

Xen. Mem. III. 6, 14 οἶκον οἰκήσειεν : Eur. Alc. 437 οἰκετεύουσιν οἶκον :

Arist. Ran. 977 οἰκίας οἰκεῖν : Eur. Phœn. 1231 οἶκον οἰκήσω : Æsch. Eum. 654 δόματ' οἰκήσει : Eur. Iph. T. 699 οἰκεῖ δόμους : Id. Andr. 243 οἰκοῦμεν πόλιν : Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα=ποικίλους ἀστέρων οἴκους : Id. Iph. A. 1508 ἔτερον αἰῶνα καὶ μοῖραν (=ἐτέρους οἴκους) οἰκήσομεν : Id. El. 925 ἀλγιστα οἰκεῖς : Od. ρ. 419 οἶκον ἔναιον : Il. ρ. 308 οἰκία ναιετάασκε : Il. σ. 190 ναιέμεν ἄλα : Eur. Ion 1198 ἀτρεστὰ ναιέουσι : Il. υ. 8 ἄλσέα νέμονται, so ἰθάκην νέμεσθαι : Il. υ. 185 νέμηαι τέμενος : Il. β. 751 ἔργα (fields) ἐνέμοντο : Il. ψ. 742 ἐξ μέτρα χάνδανε : Hdt. I. 51 χωρέων ἀμφορέας ἐξακοσίους : Id. IV. 61 χωρέουσι τὰ κρέα : Æsch. Ag. 1051 φωνὴν κεκτημένη : Plat. Theæt. 175 C κεκτημένος χρυσίον : Eur. Phœn. 555 χρήματα κέκτηνται : Id. Bacch. 514 δμῳίδας κεκτήσομαι : so ἔχειν τι, or τινά, considered as a possession. So Æsch. Supp. 253 καρποῦται χθόνα : Soph. Œ. C. 1357 στολὰς φορεῖν : Id. Elect. 420 σκῆπτρον οὐφόρει : Id. Ant. 705 ἥθος φόρει : Arist. Eq. 757 θούριον λῆμα φορεῖν : Hdt. III. 12 ἀσθενίας φορέουσι τὰς κεφαλὰς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c.* take an accusative of the *acquisition* or *thing acquired, gained, &c.* : κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἰρομαι, ἀρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἀρπάζω, πρίαμαι, ζωγρέω, εὐρίσκω, κυρῶ, and τυγχάνω (sometimes), αἰρέω &c. :

Il. ι. 400 τὰ (κτῆματα) ἐκτήσατο : Od. ω. 192 ἐκτήσω ἄκοιτιν : Eur. Med. 1047 κτᾶσθαι κακά : Id. Hel. 903 τὰ κτητὰ κτᾶσθαι : Soph. Œ. R. 889 κέρδος κερδαίνει : Id. Œ. C. 72 κερδάνη μέγα : Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη : Thuc. VI. 61 πλεονεκτεῖν ταῦτα : Demosth. 1434 πλεονεκτεῖν ἄλλα : Od. σ. 455 βίοτον πολλὸν ἐμπολόωντο : Soph. Trach. 93 κέρδος ἐμπολᾷ : Eur. Med. 716 εὖρημα οἶον εὐρηκας : cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους : Hdt. I. 195 πολλὸν χρυσίον εὐρούσα : Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired) : Arist. Thesm. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαιν Εὐριπίδου. So Hom. κύδος ἀρέσθαι. So of a person considered as a *gain* : Soph. Œ. C. 461 σωτήρ' ἀρεῖσθε : Id. Œ. R. 1225 πένθος ἀρεῖσθε : Id. Aj. 75 δειλίαν ἀρεῖς : Eur. Alc. 55 ἀρνυμαι γέρας : Id. Iph. A. 995 ταῦτα τεύξομαι : Soph. Œ. C. 1106 αἰτεῖς δ' τεύξει : Eur. Phœn. 490 δ' μὴ κυρήσας : Id. Hec. 698 κυρῶ νιν : Id. Bacch. 754 ἥρπαζον τέκνα=ἀρπαγὴν. So Od. σ. 174 ἥρπαξε χῆνα : Eur. Hipp. 1427 πένθη καρπουμένῃ, so καρποῦσθαι τὴν γῆν=καρποὺς τῆς γῆς : Id. Iph. Aul. 1299 ἄνθεα δρέπειν : so Id. Hipp. 210 πῶμ' ἀρυσαίμην : Soph. Aj. 55 ἔκειρε φόνον, a harvest of blood : Il. σ. 241 τὰς αὐτοὶ καμόμεσθα=ἐκτησάμεθα κάμνοντες : St. Matt. vi. 19 θησαυρίζετε θησαυρούς.

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place (see §. 558.), so all verbs imply a notion of *time* over which the action extends, coincident and coextensive with it ; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it : χρόνον, τὸν χρόνον, *during this time* ; different from χρόνῳ, σὺν χρόνῳ, *with time*, as the instrument ; νύκτα, ἡμέραν (poet. ἡμαρ) :

Od. κ. 142 *ἔνθα τὸτ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας κείμεθα* : Il. β. 292 *ὅτε μῆνα μένων* : Il. κ. 312 *οὐδ' ἐθέλουσιν νύκτα φυλασσέμεναι* : Hdt. VI. 127 *ἡ δὲ Σύβαρις ἤμαζε τοῦτον τὸν χρόνον μάλιστα* : Id. IV. 181 *τὸν ὄρθρον*. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 *καταλαμβάνει τὴν θυγατέρα τοῦ κομάρχου ἐννάτην ἡμέραν γεγαμημένην* : Id. Cyr. VI. 3, 11 *καὶ χθίς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον* : Eur. Alc. 784 *τὴν αὔριον μέλλουσιν εἰ βιώσεται* : Demosth. p. 116, 23 *ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τοῦσι χρόνους μετὰ τὴν ἐν Λεύκτρεις μάχην*. Accus. of time and place together : Soph. Œ. R. 1134 *ἤμος τὸν Κιθαιρώνος τόπον—ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους—μῆνας*. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 *τοῦτον ἔπινον τὸν χρόνον*. So even with substantives, by an ellipse of *ἐν* αι : Eur. Orest. 72 *παρθένε (οὔσα) μακρὸν δὴ μῆκος χρόνον*.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) *τοῦτο ἐγένετο ταύτης πῆς ἡμέρας, on this day* ; *ταύτην τὴν ἡμέραν, during this day* ; so *νυκτός, at night* ; *νύκτα, during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably, lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 *ἤκοντες ἄωριαν=ἄωρον ἤξιν* : Hdt. II. 2 *τὴν ὥρην (= ὥραιον, neut. accus.) ἐπαγινίειν σφίσι αἶγας* ; so τὸ τέλος, τὸ τελευταῖον, καιρὸν, οὐδένα καιρὸν : Il. ο. 510 *βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον (at once), ἢ ἐβίωναι*.

Obs. 2. Hence arise many adverbial expressions ; as, *ἡμος, τῆμος*, epic ; (= *ἡμυρ* and *τῆμυρ*), *ἐνῆμυρ, παντῆμυρ, νύκτωρ, πάννυχτα, σήμερον, αὔριον, τῆτες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly at first), ομηνίπο, πείρας, τὸ πείρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, νυπερ, πρότερον, τὸ πρότερον, τὸ πρίν (τὸ πᾶρος Il. κ. 309.), τὸ αὐτίκα, τανῦν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρό (Thuc. I. 3.), τάρχαῖον (Æsch. Suppl. 341.)—καιρὸν, commodum (poet.).—πρώτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἐωθινόν (Hdt. III. 104 *θερμότητος δὲ ἐστὶ ὁ ἥλιος τοῦτοις τοῖσι ἀνθρώποις τὸ ἐωθινόν*), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρόν χρόνον,—εἰάνυχες, εἰνάτες—*ἔτος εἰς ἔτος* Soph. Ant. 340. So *παλαιὸν χρόνον*, both of point and of duration of time ; *τὴν ὥραιήν* (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 *ἡ φιδὸς τότε οὕτω χρόνον παλαιὸν εἰσεδέρκετο* : Iph. Aul. 419 *χρόνον παλαιὸν δωμάτων ἐκδημος ὦν*.*

Obs. 3. This notion of duration of time is also expressed by the prepositions *διὰ, ὑπό, ἀνά, κατά* &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value, &c.* which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value, &c.* which would be in the accusative ; as,

Il. ψ. 529 *λείπετο δουρὸς ἐρωήν=λείμμα, the distance of a spear's cast*. So *ἐπορεύσατο δύο σταδίους=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων* : Hdt. I. 31 *σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν* : Id. VI. 119 *ἀπέχειν δέκα καὶ διηκοσίους σταδίους* : Ibid. 135 *Μιλτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἑξ καὶ εἴκοσι ἡμέρας* : Xen. M. S. III. 6, 1 *οὐδέπω εἰκοσὴν ἔτη γεγονώς, like viginti annus natus*.—So *δύνασθαι, to be of the value of* : Hdt. III. 89 *τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοίδας ἐβδομήκοντα*.

μνῆας : Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἐπὶ ὀβολούς. So *εἰκειν*, to weigh : Hdt. I. 50 *εἰκοῦντα τρίτον ἡμιτάλαντον*—and even with the cognate notion expressed : Ibid. *εἰκουσαν σταθμὸν τάλαντα δέκα*.

Obs. 1. This definition of quantity is often more nearly defined by *παρά* ; and to define an uncertain quantity, *εἰς*, *ἐπὶ*, *ἀμφί*, *περί*, *κατά*, *πρός*.

Obs. 2. Here also must be classed the adverbial accusatives : *πολλά*, *σπερ*, τὰ *πολλά*, *plerumque*, ὡς τὰ *πολλά*, *πολύ* (*πολλόν*), *μέγα*, *μεγάλα*, *μέγιστα*, *δλίγον*, *μικρόν*, *μικρά*, *συχνά*, *μακρά*, *ἴσον*, *τοσοῦτο*, *δσον*, *πάντα*, τὸ *ἐπίπαν*, in *all* (Hdt. VI. 46), *ἄδην*, *enough*, *ἄχην*, the *least*, Arist. Vesp. 92.

*Particular uses of the Equivalent Accusative as a means of
defining the verbal notion.*

§. 579. 1. It is clear from the foregoing examples, that the particular object or point wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings : *καλλιστεύει τὰ ὄμματα* = *καλλός*, as the eyes were the beauty.

So Od. α, 208 *εἰοικε αὐτῷ ὄμματα*, the likeness consisted in the eyes : II. γ, 210 *ὑπείρεχεν ὤμους*. So Hdt. II. 111 *κάμνειν τοὺς ὀφθαλμούς* : Id. III. 33 τὰς *φρένας ὑγαίνειν* : Xen. M. S. I. 6, 6 *ἀλγεῖν τοὺς πόδας* : Ibid. IV. 1, 2 οἱ τὰ *σώματα*—τὰς *ψυχὰς* εὐ *πεφυκότες* : Plat. Rep. p. 453 B *διαφέρει γυνή ἀνδρὸς τὴν φύσιν* : Ibid. p. 462 D ὁ *ἄνθρωπος τὸν δάκτυλον ἀλγεῖ*.

2. Hence it is also used with adjectives (positive, comparative, or superlative) expressing quality, &c. ; as, *καλός*, *κακός*, *ἀγαθός*, *σοφός*, *φρόνιμος*, *χρήσιμος*, *χρηστός*, *δίκαιος*, *ἱκελος* &c. *Ἄγαθος τέχνην τινα* :

Od. α, 164 *εὐαφρότερος πόδας εἶναι* : II. ε, 801 *Τυδεὺς μικρὸς μὲν ἔην δέμας* : Od. α, 371 *θεοὶς ἐναλίγκιος αὐδὴν* : Od. ε, 211 *οὐ μὲν θὴν κείνης γε χερσίων εὐχομαι εἶναι, οὐδέ δέμας, οὐδὲ φῆν'* ἐπεὶ οὕτως οὐδὲ *εἰοικε θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίξειν* : Ibid. 217 *σεῖο περίφρων Πηνελόπεια εἶδος δαιδνότερῃ μέγεθός τ' εἴσαντα ιδέσθαι* : II. θ, 642 *ἐκ πατρὸς πολὺ χείρονος νῶς ἀμείνων παντοίας ἀρετὰς, ἥμιν πόδας, ἥδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο*. So *πρώτος* : Æsch. Pers. 443 *ἐν πρώτοις πίστιν*, among the chief for faith : II. β, 478 *ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ*, Ἄρεϊ δὲ *ζώνην*, *στέρνον* δὲ *Ποσειδάωνι* : Æsch. Pers. 27 *δεινοὶ μάχην* : Eur. Hec. 269 *ἡ Τυνδαρίς—εἶδος εὐπρεπεστάτη* : Hdt. III. 4 *Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἀλκιμος ἦν* : Xen. Cyr. II. 3, 7 *ἀνέστη Φεραῦλας τὸ σῶμα οὐκ ἀφῆς καὶ τὴν ψυχὴν οὐκ ἀγενεὶ ἀνδρὶ εἰκόως* : Ibid. VIII. 4, 18 *δεινὸς ταύτην τὴν τέχνην*. So *σοφός τὰ τοιαῦτα* : Arist. Nub. 1186 *φιλόδημος τὴν φύσιν* : *θαυμαστός τὸ μέγεθος, τὸ κάλλος* Plat. So Hdt. I. 19 *Ἀσσησίης ἐπὶ κλησιν*. So Æsch. Theb. 363 *καινοπήμονες εὐνὰν αἰχμάλων*, the *πῖμα* was the *εὐνά*.

Obs. 1. It is perhaps hardly necessary to point out the once common error of explaining these accusatives by a supposed ellipse of *κατά*—though they are sometimes more accurately defined by the prepositions *εἰς* (*looking towards*), *πρός* (*with reference to*), *κατά* (*according to*) : II. γ, 158 *εἰς ὄπα εἰοικεν* : Eur. Orest. 541 *μακάριος—πλὴν ἐς θυγατέρας, σοφὸς πρὸς τι* : Soph. CE. R. 1087 *κατὰ γνώμην ἰδρις*. So sometimes we find the local or instrumental dative for the accus. : *σώμασιν ἀδύνατοι—κακίστους τοῖς ἥθεσι*.

3. So also with exclamations which express wretchedness; as, *ὦμοι* (= *δυστυχής*) *τὰ πάθεα*, *wretched that I am in my sufferings*.

4. Hence arises an adverbial accusative, with the verb *εἶμι* &c. (expressed or implied), denoting some particular sort of *being*, (size, or place, or relation,) which was implied in the notion of *being* as it presented itself to the mind, and without which the verb *εἶναι* would not have the definite meaning required; such as *εὖρος*, *ὕψος*, *μέγεθος*, *βάθος*, *μῆκος*, *πλήθος*, *ἀριθμόν*, *γένος*, *ὄνομα*—*μέρος*, *τὸ σὸν μέρος*, *τὸ αὐτοῦ μέρος*—*τὸ δ' ἀληθές*—*γνώμην ἐμὴν* :

Hdt. VI. 83 *Κλέανδρος γένος ἑὸν Φιγαλεὺς ἀπ' Ἀρακίδης* : Plat. Euthyph. 2 A *ἴσται δὲ τὸν δῆμον Πιπθεὺς* : Hdt. VII. 109 *λίμνη ἰούσα τυγχάνει ὥσει τριήκοντα σταδίων—τὴν περίοδον* : Id. VI. 36 *ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος εἰσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος* : Xen. Anab. II. 5, 1 *μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων* : Ibid. IV. 2, 2 *οἱ μὲν ἐπορεύοντο τὸ πλήθος ὡς δισχιλίοι* : Arist. Pax 232 *καὶ γὰρ ἐξίεναι, γνώμην ἐμὴν, μέλλει*.

Obs. 2. Sometimes the modal dative is used; as, *πλήθει πολλάς*.

5. So we find two adverbial accusatives together : Hdt. I. 178 *μέγαθος ἰούσα ἕκαστον μέτωπον*—one of size, the other of place.

6. Here also belong some neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from their frequent usage have generally a pure adverbial sense; as, *ἐναντίον*, *τούναντίον*, *τάναντία*, *τάλλα*, *λοιπόν*, *de reliquo*, *τὸ δ' ὅλον*, *ὅππῃ*, *πότερον*, *πότερα*, *θάτερα*, *ἀμφοτέρων* poet., *ἀμφοτέρα* prose, *δοιά* epic, *οὐδέτερα*, *τό*, *τούτο* (*ταῦτα*) *μὲν*—*τούτο* (*ταῦτα*) *δέ*, *ταῦτ' ἄρα*, *δ*, *ὅτι*, *οἷον*, *ἅτε*, *οὐδέν* (*μηδέν*) *τί*, *πολλά*, *πάντα* (*τὰ πολλὰ πάντα* Hdt. I. 2C3), *τὸ κατὰ* (*εἰς*, *ἐπὶ*) *τι* (*τινα*) :

II. γ. 179 *ἀμφοτέρων*, *βασιλεὺς τ' ἀγαθὸς*, *κρατερός τ' αἰχμητής* : II. δ. 145 *βασιλῇ δὲ κεῖται ἀγαλμα*, *ἀμφοτέρων κόσμος θ' ἱππῳ ἐλατῆρί τε κύδος* : II. η. 418 *τοὶ δ' ὠπλίζοντο μάλ' ὧκα*, *ἀμφοτέρων νέκυάς τ' ἀγέμεν*, *ἔτεροι δὲ μεθ' ὕλην* : Od. β. 46 *δ μοι κακὸν ἔμπεσεν οἴκῳ*, *δοιά* : *τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ.τ.λ.* : Plat. Gorg. 524 C *εἰ τινος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρα*. *Ἀμφοτέρα*, *ἔτερα* : Id. Apol. 22 E *μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρα* [sc. *σοφίαν καὶ ἀμαθίαν*] : Id. Euthyph. 9 D *δ' ἂν οἱ μὲν φιλόσιν, οἱ δὲ μισώσιν, οὐδέτερα ἢ ἀμφοτέρα* : Id. Phæd. 68 C. Soph. Œ. R. 1197 *ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου* : Id. Phil. 66 *τούτων γὰρ οὐδέν μ' ἀλγυνεῖς* (*ἀλγυνεῖ* Dind.).—*Τὸ ἐπ' ἐμέ*, *τοῦπ' ἐμέ*, *τοῦπὶ σε*, *τὸ εἰς ἐμέ*, *τὸ ἐμὸν*, *τὸ σόν*, *quantiū ad me* : Soph. Ant. 889 *τοῦπὶ τήνδε τὴν κώην* : Plat. Phileb. 17 C *τὸ κατ' ἐκείνην τὴν τέχνην*. So Xen. Anab. I. 6, 9 *τὸ κατὰ τοῦτον εἶναι*, and also *ὁμοια*, *ἐπιτηδές* : so *τὸ πρὸς ἡλίου δυσμῶν* &c. So G. T., as Acts xxiv. 25 *τὸ νῦν ἔχον*.

7. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense; as, *κράτος*, *strongly*.

Æsch. Suppl. 763 *χρή φυλάσσεσθαι κράτος* (= *κρατερὰν φυλακήν*) : *τάχος*—*τάχος ἐλθεῖν* (= *ταχίστην ὁδόν*) : *μέγεθος* : Hdt. II. 44 *λάμποντες μέγεθος* = *μεγάλην λαμπάδα* : Soph. Ant. 446 *μήκος* = *μακρὸν λόγον* : Demosth. 367 *τὸ μέρος* : Plat. Crit. 45 *τὸ τοῦτου μέρος*. So *καιρὸν* : Soph. Aj. 34 *καιρὸν δ' ἐφήκεις*. But generally this is more definitely expressed by *κατά, ἀνά, εἰς* &c.

Accusative in Apposition.

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, II. λ. 27 *δοτε Κρονίων ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων* : Pind. Ol. I. 57 *ἔλεν ἄταν, ἀν οἱ πατήρ ὑπεκρέμασε, καρτερὸν αὐτῷ λίθον* : Eur. Med. 192 *ὑμνοὺς εὖροντο—βίου τερπνὰς ἀκοάς* : Ib. 597 *θέλων φύσαι παῖδας ἔρυμα δώμασιν* : Plat. Rep. 468 A *δόντα αὐτὸν δωρεάν* : Eur. Orest. 727 *εἰσορῶ φίλτατον βροτῶν,—ἡδεῖαν ὄψιν* : cf. Hec. 1074. Æsch. Choeph. 578 *ἄκρατον αἶμα πίεται, τρίτην πόσιν* : (cf. Eur. Andr. 466.) Ibid. 97. Arist. Eq. 9 *ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον* : II. τ. 302 *ἐπὶ δὲ στενάχοντο γυναῖκες Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κῆδε' ἐκάστη* : Xen. Econ. XI. 3 *τὸ δοκοῦν εἶναι ἔγκλημα, πένης καλοῦμαι*.

Obs. 1. This construction is illustrated by Eur. Ion 1288 *ἀλλ' ἐγεγόμεσθα, πατρός οὐσίαν λέγω* : where *λέγω* marks definitely that there is a particular *οὐσία* implied in the verb *ἐγεγόμεσθα*^a.

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent; as, Pind. Olym. IX. 79 *ἐπονυμίων χάριν νίκας ἀγερώχου κελαδησόμεσθα, (ὕμνον) βροτῶν* : II. ω. 735 *ρίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον=ὄλεθρίαν ῥίψιν* : Eur. Hipp. 815 *ὦ βιαιῶς θανούσ' ἀνοσίφ τε συμφορᾷ, σὸς χερὸς πάλαισμα μελέας*, sc. *θάνατον, πάλαισμα* : Id. Orest. 498 *πληγῆς θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἰσχιστον ἔργον* : cf. Id. Iph. A. 234. Id. Orest. 1105 *Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν* : Æsch. Choeph. 199 *εἶχε συμπευθεῖν ἐμοί, ἀγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός* : cf. Plat. Gorg. 507 E. Eur. Alc. 7 *καί με θητεύειν (δουλείαν) τῶνδ' ἄποιν' ἠγάκασεν* : Id. Andr. 290 *Κύπρις εἶλε λόγοις δολίοις—πικράν σύγχυσιν Φρυγῶν πολεῖ* : Id. Electr. 1261 *Ἀλιρρόθιον δ' ἔκταν' ὀμόφρων Ἄρης, μῆνιν θυγατρὸς ἀνοσίων νυμφευμάτων*. So *δίκην* and *τρόπον*, Æsch. Ag. 2 *κοιμώμενος στέγαις Ἀτρεΐδων ἀγκαθεν κυνὸς δίκην* : Id. 48 *μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη, τρόπον αἰγυπίων*; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 *τὰ μὲν γὰρ παρελθόντα (πράγματα), Κύρον ἡῤῥήσατε, in your former actions*. So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, *χάριν, gratia*; *χάριν ἐμήν, σήν, mea, tua gratia* (poet. also *χρεός* for *χάριν* Eur. Hec. 892.); *δωρεάν, gratis*; *δωρίτην*, (Hdt. VI. 89 *δωρίτην γὰρ ἐν τῷ νόμῳ οὐκ ἐξήν δοῦναι, gratis dare per legem non licebat*;) *προῖκα*; *μάτην, incassum*; *μοῖραν*; *ἀρχήν, omnino*; *πέρας, lastly*; *γνώμην ἐμήν* Arist. Vesp. 983; perhaps also *ἐνεκα*. Hdt. VII. 61 *εἶχον τιάρας—λεπίδος σιδηρέης ὄψιν* : Id.

^a In Soph. Trach. 1062 *γυνή δὲ θῆλυς οὐσα οὐκ ἀνδρὸς φύσιν*, it seems best to take *φύσιν* adverbially like *δίκην, τρόπον* (see below 2.), with the verb in the following line *μόνη με δὴ καθεῖλε, but a woman, like a woman as she is, destroyed*

me, and not after the nature of a man, as οὐσα οὐκ ἀνδρὸς φύσιν does not seem capable of being construed not being of the nature of a man, on any known principle of construction.

VIII. 117 οὐδένα κόσμον ἐμπιπλάμενοι : Il. ρ, 366 δέμας πυρός : Arist. Vesp. 338 τοῦ δ' ἔφεξεν—ταῦτα δρᾶν σε βούλεται. So especially in similes and illustrations: δέμας poet., *instar, ad instar* ; Plat. Phædr. 250 E τετράποδος νόμον, *in morem* ; so Il. τ, 262 πρόφασιν εὐνῆς.

Obs. 2. It would seem as if the difficult accusative, Matt. iv. 15 ὁδὸν θαλάσσης must be referred to this head.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense : Æsch. Ag. 224 ἔγλυ δ' οὖν θυτὴρ θυγατρὸς γενέσθαι—(ἐθυγατρόθυε) γυναικοποιῶν πολέμων δρωγάν=θυσίαν : Id. Theb. 289 μέριμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχῇ λεών : Eur. Phæn. 211 Ζεφύρου πνοαῖς ἰππεύσαντος (=πνέοντος) κάλλιστον κελάδην : Id. Orest. 902 τιθείσα λευκὸν ὄνυχά διὰ παρηγῶν (=τύπτουσα παρηγῶν) αἵματηρὸν ἄταν : Soph. Cē. R. 722 οὐτ' ἤνυσεν φονία γενέσθαι πατρός, οὕτε Λαῶν, τὸ δεινὸν οὐφοβείτο, πρὸς παιδὸς θανάειν. Here perhaps may be referred Il. θ, 186 ἦν μάλα πολλήν, the notion of κομίζειν being paraphrased in v. 188.

Obs. 3. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence : Eur. Heracl. 70 ἰκέται ὄντες βιαζόμεσθα καὶ στήφη μυαίνεται, πόλει γ' ὄνειδος καὶ θίων ἀτιμία, *ec. we ἰκέται ὄντες, being so shamefully treated, are ὄνειδος and ἀτιμία.*

4. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινότερον, καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers. Also when a Proverbial expression is introduced, Soph. Cē. Col. 139 φωνῇ γὰρ ὀρώ, τὸ φασιζόμενον : cf. Thuc. VII. 87 s. fin. τὸ λεγόμενον and Phæd. 66 C. The article is but rarely omitted : Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κωλύονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it ; as, Plat. Phæd. 66 D τὸ δὲ ἔσχατον πάντων ὅτι θόρυβον παρέχει καὶ ταραχήν.

Obs. 4. There is a sort of apposition in such verbal sentences as ποιεύμενος χώραν λεῖαν. (See §. 375. 5. 548. Obs. 3.)

Obs. 5. The seemingly anomalous uses of the neuter pronouns *δ, wherefore, ταῦτα, αὐτὰ ταῦτα, therefore*, are to be referred to this class of accusatives. This idiomatic accusative arose from the action which carries out the intention being viewed as the intention itself—as we say, “*the very thing I meant to do*,” when wishing to signify that the action has fulfilled our intentions : Plat. Prot. 310 C καὶ αὐτὰ ταῦτα, νῦν ἤκω παρὰ σε. So G. T. 2 Pet. i. 5 καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρεισενέγκαντες.

Emphatic (or so called Absolute) Accusative. Accusative after Adjectives.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which (standing generally at the beginning of a sentence to mark the notion principally to be kept in view throughout) has been called the accusative absolute, and wrongly explained a supposed ellipse of κατὰ : but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence ; as, Od. α, 274 μνηστήρας μὲν ἐπ'

σφέτερα σκιδνασθαι ἀνωχθι μητέρα δ', εἰ οἱ θυμός ἐφορμάται γαμέεσθαι, ἀφ' ἴου κ. τ. λ., where *μητέρα* depends on *ἀνωχθι* : or a verbal notion expressed by a periphrasis (see §. 700. *Obs.* 1.), as G. T. Rom. viii. 3 τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει ὁ Θεός τὸν ἑαυτοῦ υἱὸν πέμψας κ. τ. λ. = *κατέρωθε* or some such word : or some following verb, as, Arist. Nub. 1148 καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες : where *υἱόν* is the patient of *εἰπέ* in the sense of "*speak of*:" (cf. §. 898. 2.) or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence ; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κύρον ἠξήσατε στράτευμα δόντες : or there is a change of construction in the sentence, as Hdt. I. 67 τῶν δὲ διαφθαρεισῶν νεῶν τοὺς ἄνδρας, οἱ τὲ Καρχηδόνιοι καὶ Τυρσηνοὶ ἔλαχον αὐτῶν τοὺς πολλοὺς, καὶ τοὺτους ἐξαγαγόντες κατέλειψαν : Thuc. VIII. 15 τὰ τε χίλια τάλαντα, ὧν διὰ παντός τοῦ πολέμου ἐγλίχοντο μὴ ἄψασθαι, εὐθὺς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι ὑπὸ τῆς παρουσίας ἐκπλήξεως, καὶ ἐψηφίσαντο κινεῖν. *τάλαντα* depends upon *κινεῖν*, though the construction is broken.—See §. 700. *Obs.* 1.

2. Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κἀρα, φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε, where the fact of the passage being an address suggests *λέγω*. Cf. Soph. Ant. 857. Æsch. P. V. 766. Eur. Her. 202. Arist. Nub. 84. So οὐ μὰ τὸν Ὀλυμπον : so Æsch. Ag. 1146 ἰὼ, ἰὼ = *στένω*.

3. The accusative stands also after adjectives derived from or compounded with transitive verbs, and expressing the verbal notion ; as, Æsch. Ag. 1090 πολλὰ ξυνίστορα κακά : Ibid. 103 ἑλπίς ἀμύνει τὴν θυμοβόρον φρένα λύπην : Id. P. V. 905 ἄπορα πόριμος : Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα : Soph. Ant. 788 φύξιμός σε : Id. Trach. 544 λυτήριον λύπημα : Eur. Med. 686 τρίβων τὰ τοιάδε : Id. Rhes. 625. Id. Hipp. 1029 φυγὰς χθόνα : Plat. Charm. p. 158 C ἔξαρκος εἶναι τὰ ἐρωτώμενα : Id. Alc. p. 141 D ἀνίκοον εἶναι ἔνια.

4. Σχῆμα καθ' ὅλον καὶ μέρος. We sometimes find an accusative, without any verb of its own, followed by two other accusatives of its parts, each with its proper verb, on the joint notion of which it depends. So Thuc. II. 95 Σιτάκης ἐστράτευσεν ἐπὶ Περδίκκαν—δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπράξει τὴν δ' αὐτὸς ἀποδοῦναι : ὑποσχέσεις depends on the two verbs following—Soph. Ant. 21 οὐ γὰρ τάφου νῶν τῷ κασιγνητῷ Κρίων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει ;

5. After verbs expressed by periphrasis (see §. 360. *Obs.* 3.) the proper accusative may of course be used.—See §. 548. *Obs.* 3.

Accusative of the patient—Double Accusative.

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient, see §. 544. Thus verbs of *striking*, *wounding*, *cutting*, &c. ; as, τύπτω σε, δέρω αὐτόν. Verbs of *hurting*, *insulting*, *benefiting*,

deceiving, pleasing, &c. ; as, βλάπτω σε. Verbs of *depriving, taking from, stripping, killing, &c.* ; as, στέρομαι σε : it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

Obs. 1. We must however be careful to distinguish between the accus. of the *effect*, δέμω δέμον, or *act*, θύω βοῦν = θυσίαν, διδάσκω γράμματα, and the real patient of a verbal notion, κτείνω σε, διδάσκω σε.

2. These verbs imply therefore two notions—the *act*, &c. and the *patient*, as making up the whole verbal notion ; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient ; as, διδάσκω σε καλά. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of, or doing something to* another person ; as, ἐργάζεσθαι, ποιεῖν, πράττειν &c.—λέγειν, εἰπεῖν &c.—κακά, ἀγαθά &c. : an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying, &c.* ; as, αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν &c. : accus. of the question asked and the patient.

3. Verbs of *teaching, reminding, &c.* ; as, διδάσκειν, παιδεύειν, ἀναμνησκέω &c. : accus. of the instruction and the patient.

4. Verbs of *dividing into parts* ; as, δαλεῖν, τέμνειν &c. : accus. of the divisions and the patient.

5. Verbs of *concealing from* ; as, κρύπτειν : accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling* ; as, πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν : accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on, &c.* ; as, ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, &c. : accus. of the deprivation, &c. or that wherein it consists, and the patient.

Obs. 2. This double accus. with some of these verbs, as ἀφαιρέω, may arise from there being a twofold sense in the verb, thus ἀφαιρεῖν τι, *to take away from some one, or to their loss* ; and *to deprive some one of something*.

8. Analogously to these verbs, those also of *taking away some impurity, &c.* as καθαίρω, λούω, νίπτομαι, &c. are used with a double

accus. case; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient; so also *παύω*.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect; and in later writers several verbs are found with a double accus. which are not so used in good writers; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

Obs. 3. Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought; as, Hes. Opp. 42 *κρύψαντες βίον ἀνθρώποισι*, for their benefit: *ἀνθρώπους* would simply be, *concealing it from men*: when the act or the equivalent is in the dative instead of the accus., it is represented as the instrument of the action.

Obs. 4. It may seem at first sight strange that certain classes of verbs which might be expected to be either all transitive or all neuter, are some transitive and others neuter; such for instance as *φιλῶ*, *φρονῶ*: both express properly states of mind, and yet one has a double accusative, the other has a dative. The fact is that when the state of the subject is viewed, rather than the actual operation of that state on the patient or object, the dative is used, when *vice versa* the accusative; thus in *φθονῶ σοι* the evil temper of the subject is considered; in *φιλῶ σε* the feeling is viewed in its operation on the beloved.

Verbs which have a Double Accusative.

(Those with an Asterisk prefixed are of common occurrence.)

§. 583. 1. ἄγω: Xen. Cyr. I. 6, 19 ἄγειν στενὰς ὁδοὺς στρατιάν. See also Arist. Pax 125.

Pass. Soph. Antig. 878 ἄγομαι ὁδόν. Very commonly acc. of person only. Acc. of cognate notion only: Hell. IV. 4, 13 ἔγει τὴν ἐπὶ Μέγαρο. So ἄναγω: Il. ζ. 292 τὴν ὁδὸν ἣν Ἑλένην πῆρ ἀνήγαγεν. So Soph. Œ. C. 96 ἐξήγαγέ με τήνδε τὴν ὁδόν: Arist. Pax 1093 ὁδὸν ἡγεμονεύον.

2. ἄδικῶ: Demosth. 118, 19 ἀδικεῖν ἀδίκημα ἐκεῖνον: Thuc. III. 56 ἡδίκησαν πολλὰ ἡμῶς: Pass. Eur. Med. 221 οὐδὲν (ἀδίκημα) ἡδικημένος: Id. Andr. 350 πόσας δ' ἂν εὐνὰς (the ἀδίκημα) θυγατέρ' ἡδικημένην.

Acc. of injustice, or unjust act alone; as, Plat. Rep. 344 ἀδικίῳ ἡδικη-
 μένῃ: so οὐδὲν, τοιαῦτα, πλείστα, μέγιστα &c. ἀδικεῖν: Eur. El. 920 ἡδίκους
 Acc. of person only; as, Eur. Med. 692 ἀδικεῖ μ' ἴασω.

3. **Αἰδέομαι** (*to reverence*): Eur. Med. 326 αἰδέσει οὐδὲν λιτάς.

Generally with acc. of patient only: Id. Hipp. 1258 αἰδούμενος θεούς.

4. **Αἰκίζω, αἰκίζομαι**: Il. χ, 256 ἀεικιῶ ἔκπαγλόν σε: Xen. Anab.

III. 1, 12 ἡμᾶς τὰ αἰσχιστα αἰκισάμενος.

Acc. of person only: Il. ω, 22 Ἐκτορα ἀείκισεν. Thing as patient: Ibid. 54 γαῖαν ἀείκισει.

5. **Αἰνέω**: Æsch. Ag. 1482 αἰνεῖς δαίμονα κακὸν αἶνον.

Acc. of cognate notion alone: Soph. Phil. 1380 αἶνον αἰνέσας: Ibid. 1398 & δ' ἦνεσας: Æsch. Choeph. 78 δίκαια καὶ μὴ δίκαια αἰνέσαι. Acc. of person: Ibid. 1009 αὐτὸν αἰνῶ. Thing as patient: Æsch. Eum. 975 αἰνῶ μύθους.

6. **Αἰρέω, I prosecute**: Isæ. p. 64, 19 εἶλε δύο δίκας Εὐπολιν.

Acc. of thing only: Plat. Legg. p. 784 D ἔλη τὴν δίκην. Acc. of person only: Æschin. p. 75, 41 αἰρεῖτε τὸν δῆμον, *accuse the people*.

7. **Αἰρέω, I take**: Eur. Hec. 443 αἰσχιστα Τροίαν εἶλε.

8. **Αἶρω**: Eur. Hipp. 1361 αἶρετε πρόσφορά με.

The patient of the verb is either a person, as Eur. Bacch. 942 αἶρειν νυν, or a thing, αἶρω χεῖρα &c.

9. ***Αἰτέω**: Od. β, 387 ἦτεε νῆα αὐτόν, the ναῦς being the request; so Arist. An. 190 αἰτούμεθα δίοδον Βοιωτοῦς.

Also acc. of the request only: Il. ε, 358 ἦτεε ἵππους: Æsch. Pers. 216 αἰτοῦ τὰδε; and acc. of person only: Soph. Ant. 1199 αἰτήσαντες ἐνοδῖαν Θεόν: so ἀπαιτέω, Eur. Phœn. 601 ἀπαιτῶ σκῆπτρά σε. Acc. of request only: Ibid. 81 πατρὶ' ἀπαιτεῖ σκῆπτρα. Of person only: Id. Orest. 1586 εἰπαίτει θεούς.

Obs. Αἰτεῖν τίνος τι Eur. Very commonly αἰτεῖν, αἰτεῖσθαι παρὰ τίνος τι.

10. ***Αἰτιάομαι**: Arist. Ach. 514 αἰτιώμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας: cf. Demosth. p. 250, 23.

Acc. of accusation only: Demosth. p. 1404, 23 αἰτιάσασθαι ταῦτα.—(See §. 568.) Acc. of person only: Il. λ, 78 ἠτιώωντο Κρονίωνα: Eur. Med. 605 μηδέν' ἄλλον αἰτιῶ. Thing substituted for person: Eur. Orest. 276 αἰτιάσθε θιάσφατα: Demosth. p. 314. 20 αἰτιάσαιτο ἄν πενίαν.

11. **Ἀλγύνω**: Soph. Phil. 66 ἀλγυνεῖς οὐδέν με: Pass. Soph. Phil. 1022 τοῦτο δ' αὐτ' ἀλγύνομαι.

Acc. of sorrow only: Soph. Œ. R. 446 ἀλγύναις πλέον. Acc. of person: Eur. Hipp. 798 ἀλγυνούσιν σε. Of thing considered as patient: Id. Med. 398 ἀλγυνεῖ κέαρ.

12. **Ἀλείφω**: Od. ζ, 227 ἀλειψεν λίπα πάντα (τὸν χρῶα).

Acc. of cognate notion only: Thuc. IV. 68 λίπα ἀλείψασθαι. Acc. of patient alone: Plat. Lys. p. 217 D τὰς τρίχας ἀλείψκει. So G. T. Heb. i. 9 χρίω.

* Herm. ad loc.

13. 'Αμείβομαι : Hdt. III. 52 ἀμείβεσθαι οὐδὲν πατέρα : cf. Id. VII. 135, and Od. ρ, 393. Soph. CE. C. 991.

Acc. of answer : Eur. Suppl. 478 σφραγῶντ' ἀμείψῃ μῦθον. Acc. of person alone : Od. ι, 272 μ' αὖτις ἀμείβετο.

Obs. The words used in the answer are frequently used in the dative : ἀμείβεσθαι ἐπίεσσι &c.

14. 'Αμέρδω : Hom. Hymn. Cer. 312 ἡμερσεν τιμὴν 'Ολύμπια δώματ' ἔχοντας.

Acc. of thing lost : Eur. Hec. 1028 ἀμέρσας βίον. Acc. of person : Il. π, 53 ἀμέρσαι τὸν ὁμοῖον.

Obs. The thing lost is generally in the gen. : ἀμέρδειν βίον, ὀφθαλμῶν, αἵματος.

15. 'Αμπίσχω : Arist. Ran. 1063 τοὺς βασιλεύοντας ράκια ἀμπίσχων.

16. 'Αναγκάζω : Soph. Phil. 1366 ἀναγκάζεις τάδε ἐμέ : cf. Id. Electr. 256. Pass. Plat. Phædr. 254 A δεινὰ ἀναγκαζομένω.

Acc. of thing alone : Eur. Iph. T. 595 ἀναγκάζει τάδε. Acc. of person only : Eur. Hec. 364 μ' ἀναγκάσει. So προσαναγκάζω Plat. Symp. p. 181.

17. 'Αναδέω : Arist. Plut. 765 ἀναδήσας σε εὐαγγέλια.

18. 'Αναμνησκω : Xen. Anab. III. 2, 11 ἀναμνήσω κινδύνους ὑμᾶς.

19. 'Ανιάω : Soph. Ant. 550 ἀνιάς ταῦτ' ἐμέ : Pass. Soph. Phil. 906 τοῦτ' ἀνιώμαι.

Acc. of person only : Od. β, 115 ἀνήσει νῆας 'Αχαιῶν.

20. 'Απατάω : Thuc. V. 9 ἀπατήσας & (κλέμματα) τὸν πολέμιον : Pass. Soph. CE. R. 594 τοσοῦτον ἡπατημένος.

Acc. of deceit only : Soph. Phil. 929 οἱ ἡπάτηκας. So Il. γ, 399 ταῦτα ἡπεροπείειν. Acc. of person only : Soph. Trach. 500 Κρονίδα ἀπάτασεν. So ἑξαπατάω Demosth. p. 105, 62.

21. 'Απαυραίνω : Il. ζ, 17 ἀπηύρα θυμὸν ἔμφω : Il. ψ, 291 ἀπηύρα ἵππους Αἰνείαν.

Acc. of thing taken only : Il. ι, 107 ἀπούρας κούρη. The person is sometimes put in the gen. : Od. σ, 272 τῆς ὄβλου ἀπηύρα. Also dative incomm. : Il. ρ, 236 πολέσιν θυμὸν ἀπηύρα.

22. 'Αποδείρω : Hdt. V. 25 τοῦ τὸν πατέρα—ἀπέδειρε πᾶσαν τὴν ἀνθρωπότην.

23. 'Αποκτείνω : Plat. Apol. p. 39 C ἀπεκτόνατε ὅταν τιμωρίαν (= θάνατον) ἐμέ.

Elsewhere with acc. of person only.

24. 'Αποσπῶ : Soph. CE. C. 866 ἀποσπᾶσας ὄμμ' ἐμέ.

Generally acc. of thing only, or person considered as thing : ἀποσπᾶν τι or τινα.

25. Ἀπολιχμάω : Il. φ, 123 ἀπολιχμήσονται αἱμά σε.

26. Ἀποφεύγω : Demosth. p. 1041, 8 ἀπέφυγον δίκας αὐτούς : Id. p. 1021, 2, &c.

Acc. of suit only : Ant. p. 115, 32 ἀποφεύξεσθαι τὴν γραφήν. Of prosecutor only : Andoc. p. 16, 17 ἀποφεύγομαι αὐτόν.

27. Ἀπύω : Od. ι, 399 ἦπυνεν μεγάλα τοὺς Κύκλωπας.

Acc. of thing said only : Eur. Supp. 800 στεναγμὸν ἀπύσατε : Il. ξ, 399 τόσσον ἦπυι : Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. 1.) Acc. of patient only : Æsch. Theb. 130 σε ἀπύουσαι : Soph. Aj. 887.

28. Ἀπωθέομαι : Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατίω.)

29. Ἀρμόζω : Plat. Lach. p. 188 D ἡρμοσμένος καλλίστην ἁρμονίαν λύραν : cf. Arist. Eq. 995 : Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμοστόμενος.

30. Ἀσπάζομαι : Plat. Lys. p. 133, 22 ἀσπασάμενοι τὰ ὕστατα τοὺς αὐτῶν : cf. Eur. Ion 1363.

Commonly acc. of person only ; as, Od. χ, 498 ἡσπάζοντο Ὀδυσῆα : or of a thing substituted for person ; as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

31. Ἀτιμάζω : Soph. Ant. 544 μήτοι μ' ἀτιμάσῃς τὸ μὴ θανεῖν (=ἀτιμᾶν) : cf. Id. CE. R. 339. Pass. Eur. Iph. Aut. 943 ἀνάξι' ἡττησμένη.

Commonly acc. of patient only : Od. ψ, 116 ἀτιμάζει με : or thing considered as patient, Eur. Hipp. 611 ὄρκους ἀτιμάσῃς.

32. Αἰδέω : Il. ε, 170 ἔπος μιν ἧδα.

Acc. of person only : Od. ε, 28 Ἑρμείαν ἧδα. Generally with acc. of thing spoken only.—(See §. 566. 1.)

33. Αἰξάνω, αἰξω : Æsch. Pers. 756 αἰξάνειν οὐδὲν ὄλβον : Pass. Plat. Rep. p. 328 D τοσοῦτον αἰξεται : G. T. Col. ii. 19.

Generally with acc. of person only. Acc. of increase only : Eur. Iph. T. 413 φιλόπλουτον ἀμύλλαν (αἰξημα) αἰξοντες μελάρροισι.

34. *Ἀφαιρέομαι (ἐξαιρέομαι) : Il. α, 182 ἀφαιρεῖται Χρυσήϊδα ἐμέ : cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθὲν τὴν ἀρχήν : so Id. 137 ἐξαιρεθέντες τὸν Δημοκῆδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες : so ἀφελεῖν Æsch. Eum. 360 : ἐξαίντο Il. ε, 155.

Acc. of person only : ἦν σε ἀφέλωμαι. Acc. of thing only : Il. ε, 316 ἐκ θυμὸν ἔλοιτο. So Arist. Ach. 164 τὰ σκόροδα πορθούμενος. With a gen. of person : Xen. Hell. III. 1, 7 ἀφαιρησόμενος τὸ ὕδωρ αὐτῶν. With dative, see §. 602. 1.

35. *Βάζω : Il. ι, 58 βάξεις πεπνύμενα βασιλῆας : Od. γ, 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only : Hom. ἀνεμώλια, νήπια βάξεις : Eur. Hipp. 119 μάταια βάξει : Æsch. Choeph. 869, &c.

36. Βάλλω (to hit) : Od. ρ, 483 ἔβαλες κατὰ τὸν ἀλήτην : Il. δ, 480 ἔβαλε πρῶτον (βλήμα) αὐτόν : Il. π, 511 βάλεν ὁ (ἔλκος) μῖν : so Attic attraction of accus. ; Plato Rep. 408 A τραύματος οὐ ἔβαλέν μιν.

Acc. of throw only : Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only ; as, Il. λ, 410 ἔβαλε ἄλλον : or thing considered as patient ; as, Il. ζ, 17 ἔβαλε στήθος.

37. Βάπτω : Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only : Plat. Rep. p. 429 Ε χρώματα βάπτει. Commonly with acc. of patient only : Od. ι, 392 πέλεκυν βάπτει.

38. Βιάζομαι (to take away by force) : Il. φ, 451 βιήσατο μίσθον νῶϊ : Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

39. Βλάπτω : Plat. Legg. p. 920 C βλάπτοι σμικρότατα τοὺς χρωμένους : Pass. Ibid. p. 696 Β μέγιστα ἂν βλάπτοιο.

40. Βοάω (to call on) : Eur. Med. 205 βοᾷ λιγυρὰ ἄχρα προδόταν : cf. Id. Troad. 335.

Acc. of cry only, see §. 566. 3.

41. Γαμέω : Hdt. III. 88 ἐγάμει τοὺς πρώτους γάμους Κύρου θυγατέρας : cf. Eur. Troad. 357. Arist. Av. 1725.

Acc. of marriage only : Æsch. P. V. 766 γαμεί γάμον. Commonly acc. of person only ; as, Od. ο, 241 ἔγημε γυναῖκα : Il. ι, 388 κούρην οὐ γαμείω Ἀγαμέμνονος.

42. Γελάω, to laugh at : Theocr. XX. 14 ἐγέλαξε σεσαρὸς καὶ σοβαρόν με.

Generally dat. of person.

43. Γεύω : Eur. Cyc. 149 γεύσω ἄκρατον μέθην σε.

44. Γοάω : Soph. Trach. 51 γοωμένην ὀδύρματα τὴν ἐξοδον.

Generally acc. of patient only.

45. Γράφω, γράφομαι (I prosecute) : Plat. Euth. p. 2 Ε γέγραπται γραφήν σε : Demosth. p. 1296, 5 γράψασθαι αὐτοὺς ζημίαν : cf. Arist. Av. 1052.

Acc. of suit only : Plat. Legg. p. 928 Ε γράφεσθαι τὴν γραφήν, (with a gen. of the accusation of the crime.) Acc. of person only : Ibid. γράφεσθαι πατέρα.

46. **Γυμνάζω**: Eur. Hipp. 112 γυμνάσω τὰ πρόσφορα ἵππους,

Pass. Æsch. P. V. 594 δρόμους γυμνάζεται. Generally acc. of person only.

47. **Δαίρω** (δέρω): Arist. Nub. 441 δαίρειν ἀσκὸν (= δέρμα) σῶμα.

Acc. of skin only: Od. κ, 19 ἀσκὸν δείρας. Acc. of patient only: Ibid. 533 μῆλα δειραντας: Pass. G. T. Luke xii. 47 δαρήσεται ὀλίγας.

48. **Δαίω** (to divide): Hdt. VII. 121 δασάμενος τρεῖς μοῖρας τὸν στρατόν: Thuc. III. 21. So Plat. Legg. p. 695 C ἐπὶ τὰ μέρη τεμνόμενος: Arist. Eq. 768 λέπαδνα κατατετμηθείην.

Generally only acc. of patient; as, δαίω γῆν.

49. **Δεξιόμαι**, to greet: Xen. Cyr. III. 2, 7 δεξιωσάμενοι πολλὰ τὸν Κύρον.

Acc. of act. only: Eur. Rhes. 419 πυκνὴν ἄμυστιν δεξιούμενοι. Of person only: Xen. Cyr. VIII. 7, 2 πάντας δεξιωσάμενος. With dat.: Æsch. Ag. 852 θεοῖσι πρῶτα δεξιώσομαι.

50. **Δέομαι**: Thuc. V. 37 ἐδέοντο Πάνακτον (= δέημα) τοὺς Βοιωτοὺς: like αἰτέω.

More commonly with acc. of the thing requested, and gen. of person; as, Plat. Apol. p. 18 A τοῦτο ὑμῶν δέομαι. And the Infin. frequently stands for the request: Id. Rep. 338 A ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν. Acc. of request only: Thuc. I. 32 ξύμφορα (sc. δέηματα) δέονται: Isæus p. 78, 34 δέησιν δέομαι: Æsch. p. 328, 43 δέησιν ἐδεθήθην: Arist. Ach. 1058 δέημα δ δέιταί μου.

51. **Δέχομαι**, to greet: Eur. Iph. A. 1182 δεξόμεθα δέξω ἦν σε δέξασθαι χρεών.

52. **Δέω**: Hdt. V. 72 κατέδησαν τὴν (δέσιν) ἐπὶ θανάτῳ τοὺς ἄλλους: cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Frequently a dat. of the bond, with ἐν: Od. μ, 161 ἀλλὰ με δεσμῷ δήσατ' ἐν ἀργαλέῳ.

53. **Δηλέω**: Hdt. IV. 115 δηλησάμενος γῆν πολλά.

54. **Διαβάλλω**: Arist. Eq. 63 τοὺς ἔνδον ψεύδη διαβάλλει.

Generally with acc. of patient only.

55. **Διαιρέω**: Hdt. IV. 148 αὐτοὺς ἐξ μοῖρας διεῖλεν. So Thuc. VI. 42 τρία μέρη νείμαντες: Plat. Legg. 760 B ἡ χώρα πᾶσα—ἴσα μόρια νείμῃται.

56. **Διατρίβω**, to put off: Od. β, 204 διατρίβῃ δν γάμον (= τριβήν) Ἀχαιοὺς.

Acc. of delay only: Od. ν, 341 διατρίβω γάμον: cf. β, 265.

57. **Adhuc*: L. v. 3rd *ἐτι* *καὶ* *ἐκείνην* re *ἐκείνην*: cf. Od. ε. 234, 4, 481. *Ετι* *Ετι* 5th. *Ετι* *Ετι* 4th. *Αριστ. Απολ.* 656. *Ητι* VI. 138. *Μηδ* *Συγν.* *Ετι* 15th *ἐτι* *καὶ* *ἐκείνην* *ἀγών*: cf. *Ευρ. Αισχ.* 740.

Acc. of instruction only: *Ευρ. Ετι* 3rd *καὶ* *ἐκείνην* *ἀδελφόν*. Acc. of person only: *Id. Αισχ.* 740 *ἐτι* *καὶ* *ἐκείνην* *ἀδελφόν*. So *Ητι* II. 51 *καὶ* *ἐτι* *καὶ* *ἐκείνην* *ἀδελφόν*.

58. *Adhuc* to judge: *Ετι* *Συγν.* 15th *καὶ* *ἐκείνην* *ἀδελφόν* *ἀδελφόν*.

Generally acc. of suit — See §. 586.

59. *Adhuc*: *Πλάτ. Κριτ.* 7. 5: *Ε* *καὶ* *ἐκείνην* *ἀδελφόν* *ἀδελφόν*: cf. *Id. Πλάτ.* 7. 3: 8 *Ε* *Πλάτ. Πλάτ. Ετι* 7. 15: *Ε* *καὶ* *ἐκείνην* *ἀδελφόν*.

Acc. of thing only: *Δημοστ.* 7. 33: *Ε* *καὶ* *ἐκείνην* *ἀδελφόν*. Acc. of patient only: *Πλάτ. Πλάτ.* 7. 15: *Ε* *καὶ* *ἐκείνην* *ἀδελφόν*.

60. *Adhuc* to pursue: L. 1, 5 *καὶ* *ἐκείνην* *ἀδελφόν* (*καὶ* *ἐκείνην*) *ἐκείνην* *ἀδελφόν*.

Acc. of patient only: L. 1, 5: *καὶ* *ἐκείνην* *ἀδελφόν*. More commonly with acc. of person only: *Id. L. 1, 5: καὶ* *ἐκείνην* *ἀδελφόν*. *Id. perier* of *law*: *Δημοστ.* 7. 1368. 8 *καὶ* *ἐκείνην* *ἀδελφόν* *ἐκείνην*. Acc. of suit only: *Αισχ.* 7. 15: *καὶ* *ἐκείνην* *ἀδελφόν*: cf. *Πλάτ. Ετι* 7. 15.

61. **Adhuc*: *Ευρ. Suppl.* 1176 *καὶ* *ἐκείνην* *ἀδελφόν* *ἐκείνην*: cf. *Id. Iph. A.* 371. *Σοφ.* *Αι.* 1384. *Πλάτ. Rep.* 7. 308 B *καὶ*.

More commonly with acc. of act. or thing done only. — See §. 580. 1.) But very commonly of, cause, both *caus.*

62. *Adhuc*: *Σοφ.* *ΟΕ.* C. 985 *καὶ* *ἐκείνην* *ἀδελφόν*.

63. **Adhuc*: *Πλάτ. Legg.* 7. 753 *Ε* *καὶ* *ἐκείνην* *ἀδελφόν* *ἀδελφόν*.

Generally acc. of patient only: *Πλάτ. Πλάτ.* 7. 158 A *καὶ* *ἐκείνην* *ἀδελφόν*: *Id. Rep.* 7. 368 B *καὶ* *ἐκείνην* *ἀδελφόν*.

64. **Adhuc*: *Πλάτ. Μεν.* 7. 70 B *καὶ* *ἐκείνην* *ἀδελφόν* *ἀδελφόν*. *Πλάτ. Ευρ. Fr.* *Αισχ.* I. 8 *καὶ* *ἐκείνην* *ἀδελφόν*: *Ισοκ.* 7. 343 *Ε* *καὶ* *ἐκείνην* *ἀδελφόν* (= *ἀδελφόν*).

Acc. of habit alone: *Πλάτ. Rep.* 7. 469 B *καὶ* *ἐκείνην* *ἀδελφόν*. Acc. of patient only: *Id.* 7. 934 C *καὶ* *ἐκείνην* *ἀδελφόν*.

65. *Adhuc* to look on: *Ευρ. Or.* 1020 *καὶ* *ἐκείνην* *ἀδελφόν* re. So *Ευρ. P. V.* 902 *καὶ* *ἐκείνην* *ἀδελφόν* *ἀδελφόν*.

Generally acc. of sight only, either person or thing.

66. *Adhuc*: *Αριστ. Vesp.* 334 *καὶ* *ἐκείνην* *ἀδελφόν* re.

Generally acc. of patient only.

67. ἔδδω: Od. ξ, 341 ἐξέδυσαν εἱματά με: cf. Ag. 1269. Midd. II. γ, 114 τεύχεά τ' ἐξεδύοντο.

68. ἔελέγω: Æschin. p. 17, 3 ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας. Acc. of exaction only: Demosth. p. 49 ἐξέλεξε χρήματα.

69. ἔλαύνω: Arist. Nub. 29 ἐλαύνεις πολλοὺς δρόμους ἐμέ.

70. ἔλαω (to strike): Od. φ, 219 οὐλήν τὴν ποτέ με οὗς ἤλασε: cf. II. ψ, 75, &c.

Most commonly with acc. of patient: Od. δ, 507 ἤλασε πέτρην.

71. ἔλέγχω: Plat. Lys. p. 222 D ἐξελέγξαι τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A ταῦτα ἐξελέγχομαι.

Acc. of thing only; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only; as, Id. Gorg. p. 470 C ἐλέγξαι σε.

72. ἔναρῖζω (to spoil): II. ρ, 187 ἐνάριζα τὰ (ἔντεα) Πατρόκλοιο βίην: cf. II. χ, 32, &c.

More commonly with acc. of person only, in the sense of "to kill."

73. ἔξετάζω: Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

74. ἔξορκῶ: Hdt. VI. 74 τοὺς προστεώτας ἐξορκοῦν Στυγὸς ὕδωρ = ὄρκον.

75. ἔπαινώ: Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone: Soph. CE. C. 1006 ἐπαινῶν πολλά. Of patient: Id. El. 1044 ἐπαινέσεις ἐμέ. Thing as patient: Ibid. 1047 τᾶμ' ἐπαινέειν ἔπη.

76. ἔπευφημέω: Æsch. ap. Plat. Rep. p. 383 B ἐπευφήμησεν παιᾶνα τύχας.

77. ἔπισπέρχω (to exhort): Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

Acc. of song of triumph only: Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person: Id. Epin. p. 992 D εὐφημεῖν πάντας θεούς.

78. *ἔπω (to speak of): Eur. Med. 61 εἰπεῖν τόδε δεσπότης: Arist. Ach. 649.

Acc. of person only: II. α, 90 Ἀγαμέμνονα εἶπης; but generally with acc. of thing said only.—(See §. 566. 1.) So εἰπεῖν εὖ, κακῶς τινά very usually.

79. *ἐργάζομαι: Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον: Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only; as, II. ω, 733 ἔργα ἐργάζοιο.—(See §. 566. 1.)

80. Ἔρδω : Il. γ, 351 ἔοργε κακά με : cf. Il. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

81. Ἔρομαι : Od. η, 237 τὸ μὲν σε εἰρήσομαι : cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only : Eur. Ion 341 κεῖν' οὐκ ἠρόμην. Acc. of person only : Id. Troad. 945 σὺ σ', ἀλλ' ἐμαντήν ἐρήσομαι. Sometimes gen. of person : Id. Herc. Fur. 177 Διὸς κεραυνὸν ἠρόμην.

82. Ἔρω (to say of) : Eur. Alc. 954 ἐρεῖ τάδε με.

Acc. of person only : Eur. Hel. 824 ἐρεῖ με. Commonly with acc. of thing said.—(See §. 560. 1.)

83. Ἐρωτάω : Od. ι, 364 εἰρωτᾷς ὄνομά με : cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only : Plat. Gorg. p. 466 B ἐρώτημα ἐρωτᾷς : Thuc. I. 5 τὰς πύστεις (= ἐρωτήσεις) ἐρωτῶντες : Eur. Iph. Taur. 501 οὐ τοῦτ' ἐρωτῶ. So Soph. Œ. R. 604 πύθου τὰ χρησθέντα. Acc. of person only : Od. ε, 97 εἰρωτᾷς με.

84. Ἐστιάω (to feast) : Isæ. p. 46, 10 ἐστιῶν θεσμοφόρια τὰς γυναῖκας.

Acc. of feast only : Eur. Herc. Fur. 483 ἐστιῶ γάμους. Of person only : Id. Alc. 768 ἐστιῶ ξένον.

85. *Εὐεργετέω : Plat. Apol. p. 36 C εὐεργετεῖν εὐεργεσίαν ἕκαστον.

Acc. of benefit only : Plat. Pol. p. 615 B εὐεργεσίας εὐεργηκότες. Acc. of patient only : Id. Crat. p. 428 A εὐεργέτει Σωκράτη.

86. Εὐλογέω : Arist. Ach. 372 εὐλογῇ δίκαια αὐτοῦς : Pass. Soph. Œ. C. 720 πλείστ' εὐλογούμενον.

Commonly acc. of person only : Eur. Ion 137 τὸν βόσκοντα εὐλογῶ.

87. Εὐφραίνω : Xen. Apol. II. 4, 6 εὐφραίνων πλείστα τοὺς εὐ πράττοντας : cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only ; as, Soph. Aj 469 Ἀγρεΐδας δὲ εὐφράναιμι.

88. Εὐωχέω : Plat. Gorg. p. 522 A εὐώχουν ἡδέα ὑμᾶς : Midd. Xen. Cyr. I. 3, 6 εὐωχοῦ κρέα.

Generally with acc. of person only ; as, Eur. Cycl. 345 εὐωχῆτέ με.

89. Ἐφικνέομαι (to strike) : Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἑλλήσποντον.

90. Ἐχθαίρω : Soph. Elect. 1035 ἐχθαίρω ἕχθος σε.

Acc. of hatred alone : Soph. Phil. 59 ἕχθος ἐχθήρας. Generally with acc. of patient only.

91. ἔω (*to put on*): Od. ξ, 396 ἔσσας εἵματά με: cf. Od. ο, 337, &c.: Midd. Od. τ, 72 εἶμαι εἵματα: Od. ω, 249 ἀεικέα ἔσσαι. So Il. ξ, 181 ἴσαστο ζώνην: Hdt. VII. 69 ζειράς ὑπέζωσμένοι.

Acc. of garment only: Od. π, 457 εἵματα ἔσσε περί χροῖ. Generally double acc., so ἀμφιέννυμι: Xen. Cyr. I. 3, 17 ἡμφίεσε τὸν ἑαυτοῦ χιτῶνα ἐκείων: Arist. Eq. 891 αὐτὸν προσαμφιῶ τόδ'. So Hdt. I. 80 στολάδα ἐσταλμένον.

92. ζηλώ: Soph. Aj. 552 τοῦτό σε ζηλοῦν ἔχω.

93. ζημῶ: Xen. Cyr. III. 1, 17 ζημιώσης πλείω σαντόν: Pass. Plat. Legg. p. 843 E ζημίαν ζημιοῦσθαι: Hdt. VII. 39 ψυχὴν (Gaisf. ψυχῇ) ζημιώσεται: Thuc. III. 40 μεγάλα ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

94. θάπτω: Hdt. II. 41 θάπτουσι τοὺς βοῦς τρόπον τόνδε.

95. θεραπεύω: Plat. Euth. p. 13 D θεραπεύουσι ἢν (θεραπείαν) τοὺς δεσπότης: cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C θεραπείαν θεραπευόμενος: cf. Ant. 126, 18.

Generally with acc. of patient only.

96. θοινίω (*to feast*): Hdt. I. 129 ἐθοίνισε τό (δεῖπνον) μιν: Pass. Eur. Phil. Fr. VII. θοινᾶται σάρκας.

Generally with acc. of person only.

97. ἱκετεύω: Od. λ, 529 ἱκέτευε πολλὰ με: cf. Eur. Hel. 939.

98. ἱστορέω: ἀνιστορέω; Eur. Phoen. 624 ἱστορεῖς τόδε με: cf. Id. Andr. 1123. Soph. Trach. 404. So ἐξιστορέω: Eur. Hec. 236.

Acc. of question, or thing asked only: Soph. Œ. R. 1144 τοῦτος ἱστορεῖς. Person, about whom the question is asked, put for the question: Ibid. 1150 δὲν ἱστορεῖ. Acc. of person to whom the question is put; as, Eur. Ion 1547 ἱστορήσω Φοῖβον.

99. καθαίρω: Il. π, 667 κάθηρον αἶμα Σαρπηδόνα: Pass. Plat. Legg. p. 868 C καθαίρεσθαι καθαρμούς: Ibid. καθάρσεις.

Acc. of impurity only: Id. Soph. 227 C ὅσα καθαίρει. Generally acc. of patient: Plat. Rep. p. 403 D καθαίρων χρυσόν.

100. κακουργέω: Xen. Cyr. VI. 3, 11 κακουργῇ τι τοὺς ἐναντίους. So κακῶ.

101. καλέω, κυκλήσκω (*to name*): Il. σ, 487 ἦν καὶ ἄμαξαν ἐπικλησιν καλέουσιν. So Il. ε, 300 καλέουσιν κοτύλην (= ἐπικλησιν) μιν: cf. Od. θ, 550. Xen. Œc. VII. 3. So Hdt. IV. 181 ἐπικλησιν αὐτὴ καλέεται. So ἀνακαλέω Plat. Rep. p. 471 D: προσενέπω Æsch. Ag. 162: κλάζω Ibid. 174.

102. Κατασβέννυμι (*to make to cease*): Soph. Aj. 1149 κατασβέννυσαι βοήν τὸ σὸν στόμα.

Generally with acc. of patient only.

103. Κεῖρω: Eur. Troad. 1173 ἔκειρεν βόστρυχόν σε: Pass. Hdt. III. 8 κόβην κείρεσθαι: Eur. Hec. 910 ἀποκέκαρσαι στεφάναν: Arist. Vesp. 1313 σκευάρια διακεκαρμένῃ.

Generally single acc. of thing cut; as, Eur. Hel. 1124 κείραντες ἴθειραν: Soph. Aj. 55 ἔκειρε φόνον.

104. Κελεύω: Il. v, 87 κελεύεις ταῦτά με: Od. θ, 153.

Acc. of command only: Il. ε, 528 πολλὰ κελεύων. — (See §. 566. 2.)
Generally with acc. of person only.

105. Κερδαίνω (*make a gain of*): Eur. Hec. 518.

106. Κερτομέω: Eur. Hel. 1229 κερτομέις τί με.

Generally acc. of person only: Eur. Bacch. 1292 ἐκερτόμει θεόν.

107. Κηρύσσω: Soph. Trach. 97 τοῦτο καρῦξαι τὸν Ἀλκμήνας υἱόν.

108. Κινέω: Aristot. Anim. I. 5 κινεῖν κίνησιν ζῶον.

So Lucret. *Movetur motus*. So Plat. Rep. p. 529 φέρεται φέρας.

109. Κολάζω: Soph. Aj. 1108 κολάζε ἔπη ἐκείνους: cf. C.E. R. 1147.

Elsewhere with acc. of patient only.

110. Κρατέω (*to conquer*): Eur. Epig. II. 1 ἐκράτησαν ὀκτὼ νίκας Συρηκοσίους.

Acc. of conquest only: Eur. Hipp. 1016 κρατεῖν ἀγῶνας: cf. Demosth. p. 320, ult. Eur. Med. 120 πολλὰ κρατοῦντες: Æsch. P. V. 957 νέον κρατεῖτε: Thuc. IV. 18 τὰ νῦν προχωρήσαντα κρατῆσαι. Generally acc. of patient only; as, Eur. Alc. 493 κρατήσας δεσπότην. So Pass. Hdt. III. 106 τοῦτο ἐσσοῦνται.

111. Κρίνω (*to try*): Eur. Hec. 645 κρίνει ἦν (ἔριν) τρισσὰς παῖδας: cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 κρινοῦμαι πλείονα.

Acc. of suit alone: Eur. Heracl. 180 δίκην κρίνειν: cf. Æsch. Eum. 652. Acc. of person alone: Eur. Troad. 924 ἐκρινε τρισσὸν ζεύγος.

112. Κρύπτω (*to hide from*): Æsch. P. V. 628 κρύψης τοῦτό με: cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. κρύπτομαι τοῦτο.

Generally with acc. of concealment only, or that wherein it consisted; as, Eur. Bacch. 653 κρύψεις σὸ κρύψιν. Single acc. of person: Xen. Cyr. VII. 3, 4 σε κρύψω: Plat. Theæt. p. 130.

113. Κτυπέω (*to strike*): Eur. Orest. 1451 κτύπησε πλαγὰν κρῆτα.

Generally acc. of patient only.

114. **Κυλώ**: Soph. Phil. 1242 ἐπικυλώσων τάδε με.
Generally acc. of person only.

115. **Λαθάνω**: Pind. Ol. I. 64 λαθέμεν τι θεόν.
Generally acc. of person only.

116. ***Λέγω** (*to speak of*): Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

To say, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εὖ or κακῶς.

117. **Λίσσομαι**: Od. β, 210 λίσσομαι ταῦτα ὑμᾶς.
Acc. of prayer only.—(See §. 566. 2.) Of person only: Il. α, 174 σε λίσσομαι.

118. **Λούω**: Soph. Ant. 1201 τὸν μὲν—λούσαντες ἀγνὸν λουτρόν: Il. σ, 345 λούσειαν βρότον (that wherein the λούσις consisted) Πάτροκλον.

Acc. of washing only, or that wherein it consists; Il. ξ, 7 βρότον λούσῃ. Generally with acc. of person only.

119. **Λοχεύω**: Eur. Ion 921 ἐλοχεύσατο λοχεύματά σε.
Generally with acc. of person only; as, Eur. Ion 948 τίς λοχεύει σε;

120. **Λυμαίνομαι**: Arist. Avs 100 λυμαίνεται τοιαῦτα ἐμέ.
Acc. of act only: Hdt. III. 16 τὰλλα πάντα λυμαίνεσθαι: cf. Eur. Bacch. 632, with dat. of person. Acc. of person only: Soph. OE. C. 855 σε λυμαίνεται.

121. **Λυπέω**: Eur. Cycl. 337 λυπεῖν μηδὲν αὐτόν: cf. Plat. Apol. p. 41 E. Pass. Id. Gorg. p. 494, &c. Δ λυποῖτο λύπας &c.
Generally with acc. of patient only.

122. **Λωβόομαι**: Il. ν, 623 λωβήσασθε ἦν (λῶβην) ἐμέ: cf. Hdt. III. 154.

Acc. of insult only: Il. α, 232 ὕστατα λωβήσαιο. Generally acc. of person only.

123. **Μαστίγω**: Æsch. p. 9, 12 ἐμαστίγουν πληγὰς Πιττάλακον.
Generally acc. of patient only.

124. **Μέλω** (*to sing*): Eur. Alc. 448 μέλψουσι πολλά σε.
Generally with acc. of song only.—(See §. 566. 3.) Eur. Troad. 148 ἐξάρχτο (= ἐξάρχeto μέλπων) μόλην θεός.

125. **Μεταλλῶ**: Od. τ, 115 μετᾶλλα τὰ ἄλλα ἐμέ.
Acc. of question only: Od. π, 467 ταῦτα μεταλλῆσαι. Acc. of person only: Od. τ, 190 Ἰδομενεῖα μετᾶλλα.

126. Μέτειμι : Eur. Bacch. 345 μέτειμι δίκην τόνδε : cf. Ibid. 516. Æsch. Eum. 231. So μετήλθον Eur. Orest. 423.

Generally with acc. of person only.

127. Μήδομαι (to plot against) : Π. ψ, 176 μήδετο ἔργα (Ἑκτορα) : cf. Π. κ, 52 κακὰ μήσατ' Ἀχαιοὺς.

Generally with acc. of thing plotted.—(See §. 551. 1.)

128. Μητίομαι : Od. σ, 27 μητισταίμην κακὰ δν.

Generally acc. of act only.

129. Μιμέομαι : Arist. Plut. 302 sqq. κίρκην—μιμήσομαι πάντας τρόπους : cf. Nub. 430.

130. Μορμολύττομαι : Plat. Crit. p. 46 C μορμολύττηται πλείω ἡμᾶς.

Acc. of *bugbear* only : Plat. Ax. p. 364 B τοὺς μορμολύττοντας τὸν θάνατον.

131. Νίλω : Od. ζ, 224 νίλετο ἄλμην χροά.

132. Νικάω : Eur. Troad. ἀ νικᾶν πόσιν.

133. Νοσφίζω : Pind. Nem. VI. 106 ἐνόσφισεν ἄνθεά σε.

Acc. of thing taken only, (with gen. of person :) Eur. Iph. A. 1287 νοσφίσας βρέφος. Acc. of person only : Eur. Rhes. 56 ἐνόσφισάς με. (Often with gen. of thing.)

134. Νουθετέω : Eur. Orest. 299 νουθετεῖν σε φίλα.

135. Ξυρέω : Hdt. V. 35 ξυρήσαντα τρίχας μιν.

(See Κείρω.)

136. Ὀδύρομαι : Soph. Aj. 693 ὀδύρεται οἷα (ὀδύρματα) παῖδα.

With acc. of person only : Od. δ, 110 ὀδύρονται αὐτόν. Acc. of lamentation only, see §. 566. 4.

137. Ὀνειδίζω : Soph. CE. C. 1002 ὀνειδίζει τοιαῦτα ἐμέ.

Generally with dat. of person. Acc. of act, see §. 566. 2.

138. Ὀνίνημι : Od. ψ, 24 ὀνήσει τοῦτό σε : cf. Hdt. VII. 141.

Generally with acc. of patient only.

139. Ὀνομάζω : Eur. Ion 800 ὀνομάζει ὄνομα αὐτόν : cf. Id. Hel. 1209, &c. Pass. Soph. Phil. 605 ὄνομα δ' ὠνομάζετο.

Often with acc. of person only.

140. Ὀρκώω : Thuc. VIII. 75 ὥρκωσαν ὄρκους πάντας : Arist. Lys. 187.

Acc. of patient only : Isæ. V. 4, 17 ὀρκώσαντες ἡμᾶς : so ἔφορκώω Hdt. VI. 74. Acc. of *oath* : Id. III. 133 : so G. T. ὀρκίζω Acts xix. 13.

141. **ὀνείζω**: Il. ε, 361 *ὄντασεν* ὃ (ἔλκος) με: *Æsch. Choeph.* 640 *διαντάλαν* οὔτα.

Generally with acc. of patient only. So *τιτρώσκω*, with acc. of *wound* in Pass. *Eur. Phœn.* 1445 *τετρωμένους σφαγὰς* = *τραύματα*.

142. ***παιδεύω**: *Plat. Hipp. Min.* p. 364 *παιδεύω* αὐτὰ ἄλλους: cf. *Æschin.* 74, 37. Pass. *Plat. Legg.* p. 695 A *παιδευομένους τέχνην*.

Acc. of thing taught only; as, *Demosth.* p. 938, 10 *παιδεύειν παιδείαν*: *Soph. Phil.* 1361 *παιδεύει κακά*. Acc. of person only; as, *Eur. Andr.* 602 *γυναικας παιδεύετε*.

143. **παίω**: *Soph. Ant.* 1307 *ἐπαισεν* ἀντάλαν (πληγὴν) με: *Ibid.* 1272 *μεγὰ βάρος ἐπαισέν* με.

Acc. of blow only: *Soph. CE. C.* 550 *ἐπαισας νόσον* (=πληγὴν). Acc. of patient only: *Id. Ant.* 1274 μ' *ἐπαισεν*.

144. **παρακρούομαι**: *Demosth.* p. 1062, 39 *παρακρουόμενοι* πρᾶγμα *δικαστής*: cf. *Id.* p. 844, 1.

145. **παύω**: *Pind. Nem.* III. 39 *ἐπαυσεν* ἀκμὰν φρενῶν νιν.

146. ***πείθω**: *Hdt.* I. 163 *ἐπειθε* τοῦτο τοὺς Φωκαίτας: *Æsch. Ag.* 1185. *Soph. CE. C.* 797. *Eur. Hec.* 1205. Cf. *Plat. Apol.* p. 37 A. *Xen. Hier.* I. 16. Pass. *Od.* ν, 21 πάντα πιθέσθαι: *Hdt.* VIII. 81 οὐκ ἐπείθοντο τὰ ἀγγελθέντα: *Thuc.* II. 21 *πεισθῆναι* τὴν ἀναχώρησιν. So *ἀναπείθω*: *Arist. Nub.* 77 *ἀναπείσω* ἦν τουτονί.

Acc. of thing only: *Soph. CE. C.* 1442 μὴ πείθ' ὃ μὴ δεῖ. Generally with acc. of person; as, *Ibid.* 1516 *πείθεις* με.

147. **περαίνω** (to do): *Soph. Aj.* 21 *περάνας* πρᾶγος ἡμᾶς.

Generally only acc. of act.—(See §. 560. 2.)

148. **πημαίνω**: *Plat. Legg.* p. 932 E *πημαίνει* ὅσα ἄλλον.

Generally with acc. of person only.

149. **πιπίσκω** (to give to drink): *Pind. Isth.* V. 74 *πίσω* ὕδωρ σφέ. So *Ποτίζω* *St. Mark* x. 42.

150. ***ποιέω**: *Hdt.* III. 59 *ἐποίησαν* κακὰ Αἰγινήτας: cf. *Id.* IX. 113, &c.: Il. χ, 395 Ἔκτορα ἀεικέα μήδετο (ποιεῖν) ἔργα.

Frequently with acc. of person only, with εὖ or κακῶς; as, *Hdt.* II. 121 τοῦτον εὖ ποιοῦσι.

151. **πορεύω**: *Eur. Alc.* 444 *πορεύσας* λίμναν (=πόρον) γυναῖκα: *Soph. Trach.* 560 *ἐπόρευε* ποταμὸν (=πόρον) βροτούς: *Midd. Plat. Menex.* p. 236 D *πορεύονται* πορείαν.

Generally with acc. of person only; as, *Eur. Hipp.* 755 *ἐπόρευσας* ἀσασαν.

Syntax of the simple Sentence :

12. *Πράττω, -ομαι (*to exact from*) : Hdt. III. 58 ἐπρήξαν τὰ αὐτούς : Pass. Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένους τοὺς οὖς. So πράττεσθαι : Æsch. Ag. 705 πρασσομένα ἀτίμωςιν τίων : cf. Demosth. p. 845, 2. So εἰσπράττειν : Demosth. p. 1227, 9 πρᾶξαι τὰ ἀναλώματα τούτου.
Acc. of *exaction* only : Demosth. p. 1484, 2 τὰ ὀφειλόμενα εἰσπράξας.
cc. of *patient* only : Id. p. 518, 9 τοὺς ὑπερημέρους εἰσπραττάντων.
153. Προῖσθαι (*to pray*) : Soph. Elect. 1370 προῖσθην πολλά σε.
154. Προκαλέομαι : Arist. Ach. 652 προκαλοῦνται εἰρήνην ὑμᾶς : cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.
With acc. of *proposal* only : Plat. Legg. p. 855 E ἀ προκαλούμεθα. Acc. of *person* only : Il. η, 39 προκαλίσσεται τινά.
155. Προσπίττω (*to entreat*) : Eur. Phœn. 293 προσπίττω ἔδρας σε.
156. Ῥέζω : Il. γ, 354 ῥέζει κακὰ ξεινοδόκον : cf. Od. β, 72.
With acc. of *act* only.—(See §. 560. 1.) With acc. of *patient*, with εἰ, καλῶς, or κακῶς ; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔριξε.
157. Σαίνω : Soph. CE. C. 321 σαίνει φαιδρά με.
158. Σιτίζω : Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρύονας : Midd. Theocr. IV. 16 πρῶκας σιτίζεται.
159. Σκυλεύω : Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύκνον.
Acc. of *spoils* only : Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of *person* only : Eur. Phœn. 1426 ἐσκύλευέ νιν.
160. Στελλω : Eur. Bacch. 827 στελῶ σε στολήν.
161. Στένω : Eur. Orest. 1368 στένω μέλος σε.
Acc. of *lament* only : Soph. Ant. 1249 πένθος στένει. Acc. of *patient* only : Id. CE. C. 1710 σε στένει.
162. Στερέω : Plat. Legg. p. 958 E στερεῖτω δσα (ἡ γῆ φέρει) τὸν ζῶντα : Pass. Æsch. Eur. Hel. 95 βίον στερεῖς. So ἀποστερέω : Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμὴν με : cf. Id. p. 54, 5c. Pass. Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραῖω Od. α, 403, and ἐρημῶ Pind. Pyth. III. 97.
163. Στεφανῶ : Arist. Ach. 647 ἐστεφάνωσάν με εὐαγγέλια.
164. Στίζω : Hdt. VII. 233 ἐστιζον στίγματα βασιλῆα.
165. Συλάω : Il. χ, 368 συλήσω τεύχεά σε : cf. Il. π, 500, &c.
Acc. of *spoils* only : Il. η, 78 τεύχεα συλήσας. Acc. of *person* only : κ, 343 τινά συλήσων. So ἀποσυλάω : Æsch. P. V. 171 τιμὰς ἀποσυλάται.
166. Ταράσσω : Soph. CE. R. 483 ταράσσει δεινὰ (ταράγματα) με.
Acc. of *thing* only : Soph. Ant. 794 νείκος ταράξας, 80 πόλεμον, στάσει
Acc. of *patient* only : Eur. Hipp. 969 τaráξη φρένα.

167. Τάσσω : *Æsch. Theb.* 284 τάσω τὸν μέγαν τρόπον (=τάξω)
ἀντιπράτας : *Pass. Eur. Suppl.* 657 δεξιὸν τεταγμένους κέρας (=τάξω) :
Plat. Legg. p. 878 D ταπτέσθω τάξεις : *Æschin.* p. 381, 7. *Midd.*
Thuc. II. 83 ἐτάξαντο κύκλον.

Generally with acc. of patient only.

168. Τεύχω (*to do to*) : *Soph. Phil.* 1173 τί σε τεύξω ;

Generally acc. of act only.

169. Τίθημι : *Plat. Rep.* p. 479 C θήσεις καλλίονα θέσω αὐτά.

Generally acc. of patient only.

170. Τίκτω : *Eur. Bacch.* 765—6.

171. Τιμάω : *Xen. Cyr. VII.* 3, 4 τιμήσω τάλλα σε : *Pass. Soph.*
Æ. R. 1223 μέγιστα τιμώμενοι : cf. *Æsch. Choeph.* 293.

Generally acc. of patient only.

172. *Τιμωρόμαι : *Eur. Cycl.* 691 ἐτιμωρησάμην φόνον σε : cf. *Id.*
Alc. 730. *Xen. Anab. VII.* 1, 25.

Acc. of *wrong* only : *Soph. El.* 349 πάντα τιμωρουμένης. Acc. of patient :
Eur. Hec. 882 τὸν ἐμὸν φονία τιμωρήσομαι. With dat. *to avenge* : *Soph.*
El. 399 πατρὶ τιμωρούμενοι.

173. Τίνομαι : (See §. 585.)

174. Τίω : *Ol. a.* 244 ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

175. Τρέφω : *Hdt. II.* 2 τρέφει τροφήν παιδία : cf. *Plat. Rep.*
p. 414 D. *Eur. Elect.* 509. *Pass. Plat. Menex.* 238 A ἄριστα
τρέφεται.

Generally with acc. of patient only.

176. Τύπτω : *Ant. p.* 127, 13 τύπτειν τὰς πληγὰς τὸν ἄνδρα : *P.*
Arist. Nub. 972 τυπτόμενος πολλάς. So *Il. ω.* 421 ἔλκεα ὄσος
So *Arist. Eq.* 5 προστρέβεται πληγὰς τοὺς οἰκέτας.

Generally with acc. of patient only.

177. Ὑβρίζω : *Soph. El.* 613 ὕβρισε τοιαῦτα τὴν τεκούσαν : cf. *I.*
Elect. 264. *Pass. Eur. Bacch.* 1296 ὕβριν ὕβρισθéis.

Acc. of *insult* only : *Eur. Bacch.* 247 ὕβρεις ὕβριζεν : *Hdt. III.* 111
ὕβρις τάδε : *Soph. Aj.* 954 ἐφυβρίζει θυμὸν=θυμοῦ ὕβριν.—(See *Ellend*
ad voc.) Acc. of patient only : *Eur. Phœn.* 1638 ὕβριζεις πατέρα.

178. Ὑμνέω : *Eur. Bacch.* 72 ὑμνήσω τὰ νομισθέντα Διόνυσον.

Acc. of *song* only, see §. 566. 3. Acc. of patient : *Eur. Iph. Taur.* 14
Ἄρτεμιν ὑμνήσουσι.

179. Ὑπομνήσκω : *Thuc. VII.* 64 ὑπομμνήσκω τάδε Ἀθηναῖοι
Plat. Rep. p. 530 C, &c.

Acc. of thing only : *Plat. Rep.* p. 4, 427 E ἀληθῇ ὑπομμνήσκεις.
person only : *Id. Phil.* p. 31 C ὑπομμνησκε ἡμᾶς.

180. *φιλέω* : Od. ο, 245 *φιλεῖ φιλότῃτα δν*.

Generally with acc. of person only.

181. *φοβέω* : Thuc. VI. 11 *ἐκφοβοῦσι δ ἡμᾶς*.

Elsewhere with acc. of person only. G. T. 1 Pet. iii. 14.

182. *χορτάζω* : Plat. Rep. p. 372 D *ἐχόρταξες ταῦτα αὐτάς* : Pass. Cratin. ap. Athen. 99 E *χορταζόμενοι γάλα*.

Acc. of patient only : Hes. Op. 454 *βόας χορτάζειν*.

183. *ψέγω* (*to find fault with*) : Plat. Phædr. p. 243 C *ψέγομεν δ τὸν ἔρωτα*.

Acc. of *fault* : Plat. Gorg. p. 483 *τοὺς ψόγους ψέγουσιν* : Id. Pol. p. 402 A *τὰ αἰσχρὰ ψέγοι*. Acc. of person blamed : Id. Prot. p. 346 C *σε ψέγω*.

184. *ψεύδω* : Eur. Protes. Fr. 6 *ψεύδουσι πολλὰ βροτούς* : Soph. CE. C. 1145 *ἔψενσάμην οὐδέν σε* : Pass. Æsch. Choeph. 748 *πολλὰ ψενσθεῖσα*.

Acc. of *falsehood* only : Plat. Legg. p. 663 *ψεύδος ἐψεύσατο* : Id. Hipp. Min. p. 366 B *πολλὰ ψεύδονται*. Acc. of person only : Soph. CE. C. 627 *ψεύσουσί με*.

185. **ὠφελέω* : Eur. Alc. 876 *ὠφελεῖς οὐδὲν τὰν νέρθεν* : cf. Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C *ὠφελίαν ὠφελούνται*.

Acc. of *benefit* alone : Plat. Gorg. p. 520 B *οὐδὲν ὠφελήκασιν*. Acc. of patient only : Id. Legg. p. 763 D *ὠφελῇ τὴν πόλιν*.

Obs. 1. Besides these, many verbs expressing the notions given in §. 582, are found with a double accus. in later writers ; as, Achill. Tat. I. 25 *βαπτίζει με πληγὴν* : and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion^a.

Obs. 2. Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately ; as, *καλύπτω σέ*, and *καλύπτω πτύγμα* Il. ε, 315.—(See Lexicons.)

Obs. 3. We must not consider as an instance of double accus. the case of verbs compounded with a preposition, where one of the accusatives depends on the preposition ; as, *προσανδᾶν τί τινα* ; so Il. ε, 329 *αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους* ; nor yet those constructions where the substantive in the accus. forms with the verb a periphrasis for a verbal notion, as *ποιεῖσθαι λείαν ταῦτα*.

Obs. 3. In the passive voice the patient is of course absorbed in the verb, so that one accusative only is left, that of the act or the equivalent notion substituted for it, see *ψεύδω*, *ὠφελέω* above, and §. 545. 3. ; so in G. T. 2 Thess. ii. 15 *παραδόσεις ἄς ἐδιδάχθητε*.

Obs. 5. So in G. T. *ἀγαπάω* : John xvii. 26 ; Eph. ii. 4 *βαπτίζομαι* : Mark x. 38 *φωτίζω* : Luke x. 46 *ἀγγαρεύω*.

^a Lobeck de Fig. Etym. Opusc. 501, 599.

Use of Accusative to define the part—Σχήμα καθ' ὅλον καὶ μέρος.

§. 584. 1. We must not confuse with the real double accus. case the two accusatives of the patient and the part, which are frequently found with all pure transitive verbs; the part being put in apposition to the patient, of which it is only a more accurate expression; Il. ε, 292 γλῶσσαν πρυμνὴν τάμε : Il. λ, 240 τὸν δ' ἄορι πληξ' αὐχένα, λύσει δὲ γυῖα : Ibid. 250 κρατερὸν ῥα ἐπένθος ὀφθαλμοὺς ἐκάλυψε, κασιγνήτου πεσόντος : Il. π, 465 τὸν βάλε νείαιραν κατὰ γαστέρα : Ibid. 468 ὁ δὲ Πήδασον οὐτασεν ἵππον ἑγχεῖ δεξιὸν ὦμον : Il. ρ, 83 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας : Il. ζ, 355 σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν : Il. γ, 438 μή με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔνιπτε : Od. α, 64 ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων : Od. κ, 161 τὸν (ἑλαφον) δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστὶν μέσα ῥῶτα πληξα : Il. ψ, 47 ἐμὲ ἴζει' ἄχος κραδίην : Il. υ, 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον : Il. υ, 406 ὡς ἄρα τότε' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ : Soph. C. C. 113 καὶ σύ μ' ἐξ ὁδοῦ πῶδα κρύψον : Arist. Ach. 1029 ὑπαλείψον με τῷφθαλμῷ : Eur. Phœn. 42 πᾶλοι δὲ νῦν—τένοντας ἐξεφοίνισσον : Hdt. IV. 71 κατακεκρωμένον—τὴν σπηδὺν : nor again where the distributive words ἕκαστος &c. were put in apposition to the whole; see below, Obs. 3., and §. 478.

Obs. 1. Sometimes we find the part substituted for the patient, this being put in the dat. commodi; as, Il. ε, 493 δάκε δὲ φρένας Ἑκτορι μῦθος.

Obs. 2. This idiom being once established in the language, the accusative of the part. was used where the dative would have been the more natural construction; Il. δ, 24 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, unless Ἥρη be the right reading; or perhaps it falls under §. 477. 1.

Obs. 3. We sometimes find two accusatives which fall under the σχῆμα καθ' ὅλον καὶ μέρος; Il. υ, 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον.

2. This acc. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb : Hdt. VI. 38 πληγὴς τὴν κεφαλὴν πελέκει : Id. VII. 69 Ἀράβιοι δὲ ჯειρὰς ὑπεζωσμένοι ἔσαν—Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντέας ἐναμμένοι : Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχατο μίτρησι οἱ βασιλεῖς αὐτῶν : Xen. Anab. IV. 5, 12 ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἷτε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἷτε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες : Eur. Helen. 1192 λίπη σὰς διέφθαρσαι φρένας : Id. Med. 8 Μήδεια—ἔρωτι θυμὸν ἐκπλαγείσ' Ἰάσονος (ἐκπλήττειν θυμὸν ἔρωτι) : Demosth. p. 247, 11 ἑώρων τὸν Φίλιππον—τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1035 τυφλοῦμαι φέγγος : Arist. Ach. 18 ἐδήχθη τὰς ὀφρύς : Eur. Phœn. 267 ἀπλισμένους χεῖρα : Æsch. P. V. 362 τυπεῖς ἐξεβροντήθη σθένος : Eur. Hipp. 199 λελυμαι μελέων σύνδεσμα.

3. And after this analogy this acc. is used with neuter verbs; as, Eur. Iph. Taur. 308 στάζων γένειον : Id. Alc. 849 μογούντα πλεῦρα : Soph. C. R. 742 χροάζων κára : Od. ε, 455 ᾗδε δὲ χροά πάντα.

Obs. 4. It was the fashion once to suppose in these constructions an ellipse of κατά, which was merely a roundabout way of saying that the real nature of the construction was not understood.

Construction of τίσασθαι.

§. 585. Τίνεin in the active voice means, *to pay*; τίνειν τῷδε ταῦτα, *to pay back satisfaction, penalty, &c.*; so Hdt. VI. 72 τίσιν ἐξέτισε : Soph.

Aj. 113 τίσαι δίκην = τίσιν : and, the person injured being substituted for the injury done, *to pay the penalty for*, Il. ρ, 34 ἡ μᾶλα τίσεις γυνὸν ἑμὸν ; or sometimes to repay the injury to the agent thereof, hence *to punish*, Æsch. Ag. 1430 τῷμα τῷματι τίσαι. In the middle voice, τίνομαι ταῦτα is properly, *to pay satisfaction to myself = to take satisfaction for*: Eur. Or. 322 αἵματος τινύμεναι δίκην : then if the equivalent notion of the injury done, or of the agent, is substituted, it takes the sense of *punishing*, τινύμεναι φόνον ; if of the injury received, or of the patient, that of *avenging*; thence it adopts two independent senses of *punishing* and *avenging*: Eur. Elect. 599 φονέα τισαίμην πατρός : Id. Troad. 1034 τίσαι δάμαρτα : and then from these two senses it has a double accus.—of the person punished, and of the satisfaction, (Eur. Med. 261 ἀντιτίσασθαι δίκην πόνον), or of the act substituted for the satisfaction ; as, Od. α, 236 ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηληΐα ; so also τιμωρόμαι.

DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident notions, so the Dative expresses the notions consequent on the verbal notion.

α. Those notions which, in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as coincident parts of the verbal notion, but which follow thereon in the speaker's mind, as notions of minor importance, as being afterthoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion. Thus *τέρπεσθαι τοῦδε*, *to derive pleasure from this* (cause); *τέρπεσθαι τοῦτο* (sc. χάμμα), *to be pleased in this* (cognate notion); *τέρπεσθαι τούτῳ*, *to feel pleasure produced by this* (instrument).

3. The dative therefore will be treated of under the following heads:—

- a. 1. Transmissive Dative.
2. Dativus Commodi.
3. Dative of Reference.
4. Dativus Incommodi.

β. 5. Circumstantial or Modal Dative.

6. Local Dative.

7. Temporal Dative.

8. Instrumental Dative.

α. Transmissive Dative.

§. 587. 1. Those notions which express or imply the *transmission* or *communication* of any thing, word, good or evil, pleasure or pain, &c. which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: δέχομαι τὸδε σοῦ: δίδωμι τοῦτό σοι.

2. It is clear from what has been said on the accusative, that the thing transmitted, the *gift, aid, benefit, pleasure, pain, harm, &c.* is in the accusative of the cognate or equivalent notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying, &c.* or verbs which imply these notions: δίδοναι, δωρεῖσθαι, τίρειν, χαρίζεσθαι, δαΐζειν, παρέχειν, νομίζειν, *to pay customarily*; δίδοναι τι τινι, δωρεῖσθαι &c. τι τινί:

Xen. Hell. III. 1, 8 χαρίσασθαι ταῖς παλλακίσιν αὐτοῦ: Il. ρ, 547 ἱρὸν θανάτοισι τανύσση Ζεὺς: Hdt. II. 50 νομίζουσι ἥρωσι οὐδέν. So Arist. Av. 192 θέσωσιν θεοῖς: Il. η, 314 βούν ἱέραυσεν—Κρονίωνι: so ἐπιψηφίζειν τινί= ψήφον δίδοναι. So also καλεῖν τινι δρομα, Plato.

Obs. 1. δωρεῖσθαι also signifies *to present*—τόνδε τῷδε. (cf. §. 573. Obs. 1.)

Obs. 2. So after substantives: Soph. Trach. 668 τῶν σὼν Ἡρακλεῖ δωρημάτων: Arist. Nub. 305 (Chor.) οὐρανίους θεοῖς δωρήματα: Thuc. V. 35 τὴν τῶν χωρίων ἀλλήλοισι οὐκ ἀπόδοσιν: Plat. Apol. p. 30 D τὴν τοῦ θεοῦ δόσιν ὑμῖν. This is very rarely found in the orators.

2. So words which denote that something is *allowed, allotted, decreed to any one, awaits any one*: ἐστί μοι—ἔξεστί μοι; γίνεται μοι πεπρωμένον, εἰμαρμένον, μοῖρά μοι ἐστί: Æsch. Ag. 1149 ἐμοὶ δὲ μῖμνει σχισμός (but see §. 600. 3.): so Eum. 497 προσμενεῖ τοκεῦσιν: Xen. Cyr. VIII. 2, 6 διαμένει ἡ πολυδωρία τοῖς βασιλεῦσιν: Xen. τοῖς ἀνθρώποις ἀπόκειται: so G. T. as Luke xviii. 31 τὰ γεγραμμένα τῷ γίῳ τοῦ ἀνθρώπου.

3. So verbs of *giving a share to, sharing with, transferring to, selling, &c.*: μεταδίδοναι, ἀπονέμειν, κοινοῦν, κοινοῦσθαι, κοινωνεῖν &c.:

Xen. Mem. Socr. II. 7, 1 μεταδίδοναι τοῖς φίλοις: Plat. Legg. p. 906 D αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ: Ibid. p. 805 D μὴ μετεχουσὼν ἀνδράσι γυναικῶν: Arist. Pax 1254 πᾶλαι βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.

§. 589. 1. Verbs of *saying, conversing with, showing, or communicating by words, praying, swearing to, promising, pledging, &c.* which imply these notions : εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλεῖν, εὐχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, &c. τιν

II. γ. 296 εὐχοντο θεοῖς : Hdt. I. 55 οἱ χρᾶν τάδε : Soph. Aj. 509 θ ἀρᾶται : Eur. Alc. 714 ἀρᾶ γονεύσιν ; Id. Hipp. 219 κυσὶ θωύξαι : II. β. 4 τοῖς ἀρα μύθων ἤρχε (sc. λέγειν). So Æsch. Ag. 1570 δαίμονι ὄρκους θεμὶ So Arist. Nub. 1008 ὁπότεν πλάτανος πετέλεα ψιδυρίζη. So G. T. as Jc xv. 22 ἐλάλησα αὐτοῖς.

2. So after certain verbs which imply the notion of *praying wishing*, we find a dative of the person to whom the prayer or wish is transmitted :

II. ο. 369 πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρα ἀστερόεντα) : Od. ι. 294 ἡμεῖς δὲ κλαίοντες ἀνεσχεόμεν Διὶ χεῖρας : II. κ. Ἰλκετο χαίτας ὑψόθ' ἐόντι Διὶ : so Eur. Ion 1467 ἀναβλέπω ἡλίου λαμπάσιν

Obs. In prose this relation is more commonly signified by ἐπὶ, πρὸς, with accus.

3. So verbs of *conveying reproach, blame, counsel, orders, &c.* any one : ὀνειδίζειν, λοιδορεῖσθαι, μέμψεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπιλεῖν, ἐπιπλήσσειν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσθαι ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν &c. :

Hdt. III. 142 τὰ τῷ πέλας ἐπιπλήσσω : Plat. Legg. p. 706 D λοιδορεῖ αὐτῷ Ἀγαμέμνονα : Isocr. p. 5 C ἄλλοις ἐπιτιμώης. And analogously κατεγέλων τινι : Hdt. III. 37 πολλὰ τῷ γάλατι κατεγέλασε ; Ibid. 38 οὐ γὰρ ἱροῖσιν τε καὶ νομαῖοις ἐπεχείρησε καταγελᾶν : cf. 155. IV. 79. VII. 9. (with the more usual construction with gen., V. 68.) : Thuc. IV. 61 οὐ ἄρχειν βουλευμένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμοτέροις οὖσιν : II. α. 2 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο : II. β. 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοις κέλευσεν κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοῖς : Æsch. Ag. 28 εὐφημοῦ τῇδε λαμπάδι : Eur. Alc. 701 ὀνειδίζω φίλοις. So II. κ. 58 σημαίνει φυκεσσι.

Obs. 1. So in Pindar ὀτρύνειν : Pyth. IV. 40 ἡ μὲν μιν ὀτρυνον θαλυσσιπόνους θεραπόντεσσιν φυλάξαι^a. So Homer : ἐποτρύνειν ἐτάροισιν, ἱππῶσιν : they generally have an accus. in the sense of *urging*.

Obs. 2. Μέμψεσθαι, *to blame*, without the notion of transmission blame, has an accus. So βασκαίνειν : so ἐπιπλήττειν, *to blame* : II. ψ. 5 Plat. Protag. p. 327 A ἐπίπληττε τὸν μὴ καλῶς αἰλοῦντα.

Obs. 3. The dative with κελεύειν, in Attic prose, is very doubtful, *exo* in the sense of admonishing. The accus. and infin. is the common Attic construction.

Obs. 4. Even after substantives, such as παρακείμεσις, we find the d. especially in Plato. So Symp. p. 182 D ἡ παρακείμεσις τῷ ἐρόντι π πάντων θαυμαστή. So also Æsch. Theb. 898 διαλλακτῆρι ἀμεμφία. Æsch. P. V. 445 μέμψιν ἀνθρώποις ἔχων.

4. So verbs which express that some thought has *occurred to, entered into the mind* : Hdt. I. 86 τῷ δὲ Κροίσῳ ἐσελθεῖν, *it occurred to Cræsus*.

^a Dissen ad loc.

§. 590. 1. So verbs of *mingling oneself with, uniting oneself to, joining, holding converse with, clinging to, or causing others so to do*; &c., as, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, *to be reconciled*; διαλλάττεσθαι, ξυναλλάττεσθαι, καταλύειν, ξενοῦσθαι; εἰς λόγους ἐλθεῖν τινί :

Hdt. III. 131 ὁ δὲ Δημοκρίδης—Πολυκράτει ὁμίλησε : Id. VI. 21 πόλιες γὰρ αἶται μάλιστα—ἀλλήλοισι ἐξενώθησαν : Thuc. VIII. 48 τῷ Ἀλκιβιάδῃ τινὲς εἰς λόγους ἦλθον. So ὁμιλεῖ τοῖς ἀγαθοῖς ἀνθρώποις : Eur. Phœn. 673 ξυνήψε γὰρ φίλα νιν : Thuc. II. 16 μετείχον τῇ οἰκῇ, *clung to their mode of dwelling* ^a : so G. T. as 2 Cor. vi. 14 μὴ γίνεσθε ἑτεροβυγούντες ἀπίστοις.

2. So adjectives, &c. expressing these notions—φίλος, κοινός, συγενής, and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—κοινωνία :

Il. θ. 437 μίγδ' ἄλλοισι θεοῖσι : Hdt. VI. 58 σύμμιγα τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα, καὶ κ. τ. λ. : Plat. Soph. p. 252 D ἀλλήλοισι ἐπικοινωνία : Ibid. p. 257 A ἔχει κοινωνίαν ἀλλήλοισι ἢ τῶν γενῶν φύσις : Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατίδωμεν.

Obs. 1. This relation is also expressed by σύν and μετά : so also ὁμιλεῖν ἔν, μετά, παρὰ τινι : so πρὸς and εἰς with the accus., ὁμιλεῖν, κοινοῦν εἰς τινα : and still oftener, κοινοῦσθαι εἰς τινα; καταλλάττεσθαι πρὸς τινα Xen. So Demosth. p. 71, 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις (*rebus publicis*) αἱ πρὸς τοὺς τυράντους ὁμιλῖαι.

Obs. 2. Hence the familiar interrogative phrase τί ἔστι (not ἐστὶ) μοί τι; *what have I to do with?* the first dative depending on τί ἔστι, the second on τί-ἔστι-μοι; (G. T. as Matt. viii. 29 τί ἡμῖν καὶ σοι;) the later prose writers add κοινόν. So also the phrase πρῶγμά μοι καὶ τινι ἔστι : Hdt. V. 33 σοὶ δὲ καὶ τοῦτοισι τοῖσι πράγμασι τί ἔστι : Arist. Eq. 1028 τί γὰρ ἐστ' Ἑρεχθεὶ καὶ κολοιοῖς καὶ κυνί : Demosth. p. 320 μηδὲν εἶναι σοι καὶ Φιλίππῳ πρῶγμα. So τί δέ μοι (or σοι), *quid ad me attinet?* once in Homer, Il. φ. 360 τί ἐμοὶ ἔριδος καὶ ἀρωγῆς; and even in Hes. Theog. 35 ἀλλὰ τῇ μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρῃν; often in Aristoph.

Obs. 3. On κοινός with gen., see §. 519.

§. 591. Verbs of *communicating or applying, giving up oneself to, adopting*, &c. : χρᾶσθαι, τρέπομαι, τίθεμαι, &c. :

Eur. Med. 347 κείνους δὲ κλαίω ξυμφορᾷ κεχηρμένους : Ibid. 240 ὅτῳ μάλιστα χρῆσεται ξυνεννήτῃ : Hdt. III. 17 χρᾶσθαι τῷ ὕδατι : so χρᾶσθαι τῷ θεῷ, *to apply to, or consult the god*. So θέσθαι ταύτῃ τῇ ψήφῳ, γνώμῃ, or ταύτῃ θέσθαι.

Obs. 1. In the construction of νομίζειν with the dat., such as Hdt. IV. 117 γλώσση νομίζειν : Ibid. 63 ὅσι : Thuc. III. 82 εὐσεβεῖα νομίζειν : Id. II. 38 ἀγῶσι νομίζοντες, there seems to be a notion, supplied by the mind, of χρῆσθαι, or some such word, to which νομίζειν added the notion of "*habitually*," "*being accustomed*," and thence was substituted for it.

^a There is no difficulty in allowing to μετέχω the sense which μετά with dative gives to it (see §. 642. *h.*, and cf. μετακῆσις ἀγίας Pind. Pyth. ix. 83), and this is

the sense required by the context, and gets rid of the unscholarlike solution that μετέχω in its partitive sense has a dative instead of a genitive.

Obs. 2. For the accus. with *χράσμαι* see §. 560. 1.: in G. T. 1 Cor. vii. 31 οἱ χρώμενοι τῷ κόσμῳ τούτῳ αἰ. κόσμον; which is a construction unknown to classic Greek.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring, &c.*, when the notion of the relative position of the parties is not so much thought of, as the transmissive act of causing oneself or others to approach some person or thing; ἀντῶν, ἀντιῶν, ἀντιάζειν, ἀπαντῶν, ἀπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, &c. πέμπειν :

Il. μ. 374 ἐπειγομένοισι δ' ἴκοντο : Thuc. I. 13 Σαμίους ἦλθεν : Eur. Med. 91 πέλαζε μητρὶ : Id. Orest. 1433 νήματα θ' ἱερο πῶς : Il. ε. 709 λίμνη κακλιμένος Κηφισίδι : Æsch. Choeph. 87 τύμβῳ χεοῦσα : Il. η. 218 προκαλέσαστο χάρμη : so παρῖναί τινι : so πέμπειν τί τινι : so G. T. as Mark xiv. 53 συνέρχονται αὐτῷ : John xi. 33 τοὺς συνελθόντας αὐτῇ : so Act. xxi. 31 ἀνέβη φάσις τῷ χιλιάρχῳ. So perhaps also the construction peculiar to G. T. Matt. xx. 18 κατακρινούσιν αὐτὸν θανάτῳ, as in late Greek καταδικάζειν τινὰ θανάτῳ.

Obs. πέμπειν is also used with the acc. as a verb of motion ; Eur. Alc. 456 πίμψαι σε φάος.

2. So adverbs, ἐγγύς, πῆλας, ἀγχοῦ, follow this analogy when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, giving way to, trusting, &c.* ; as, ἐπισθαί, ἀκολουθεῖν, ὀπηδεῖν poet., ὁμαρτεῖν poet., διαδέχεσθαι—πέιθεσθαι—ἐπακούειν, ἀπειθεῖν, εἰκεῖν &c. :

Od. ι. 108 sq. οἱ ῥα (sc. Κύκλωες) θεοῖσι πεποιθότες ἀθανάτοισιν οὐτε φυτεύουσιν χερσὶν φυτὸν, οὐτ' ἀρώσιν : Hdt. III. 88 Ἀράβιοι δὲ οὐδαμὰ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι : Id. VI. 86, 5 Λευτυχίδης—, ὥς (ῥημα) οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο : Ibid. 14 ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι : Xen. Cyr. I. 1, 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἔδοκον ἡρᾶν μᾶλλον ἐβελούσας πείθεσθαι τοῖς νομῆυσιν ἢ τοὺς ἀνθρώπους τοῖς ἀρχουσι : Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι : Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐθεῖα ἀκολουθεῖ. So Soph. Aj. 671 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάνης κύκλος τῇ λευκοπῶλῳ ἡμέρῃ. So Eur. Hec. 1054 ἀποστήσομαι θυμῷ ζέοντι Θρηκί : Id. Phœn. 40 τυράννοις ἐκποδῶν μεθίστασο.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions ; as, ἀκόλουθος, -ως, ἀκολουθητικός, ἐπομένως, διαδοχος, διαδοχή, ἐξῆς, ἐφεξῆς, ὁπαδός :

Eur. Andr. 803 κακὸν κακῷ διάδοχον : Xen. Cyr. I. 4. 17 ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως : Demosth. p. 45 extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις : Plat. Cratyl. p. 399 D δοκεῖ τούτοις ἐξῆς εἶναι : Arist. Lys. 633 ἐξῆς Ἀριστογέιτον.

Obs. 1. Some of the words under this and the following head sometimes

genitive: the *following* or *obeying* presented themselves to the other as arising from and depending on some relation as a cause, a mere accident of the motion or action of which they are modifi-

2. With verbs of "*following*," *ἔπεισθαι*, *ὑπακούειν*, *ἀκολουθεῖν*, *ἵπαι* is sometimes more clearly defined by *σύν*, *μετά*, *ἅμα*, expressing sons being together; or, *ὑπὸ*, *ἐπὶ*, expressing the position of son following; Od. η, 165 (Ζεὺς) *ὅσθ' ἱκέτησιν ἅμ' αἰδοίοισιν ὑπὸ* ηδεῖ: Theog. 80. Id. Op. et Di. 230 *οὐδέποτε ἰθὺν δίκῃσι μετ' ἀνδράσι* ηδεῖ: Hdt. I. 45 *ὅπισθε δὲ εἵπετο οἱ ὁ φονεύς*: Thuc. IV. 124 *ἐν* *ἵπαι* *ἠκολούθουν*: Xen. Cyr. V. 2, 35 *σὺν τοῖς νικῶσιν ἑπονται*: Ibid. 7 *ἐπὶ μὲν τῷ Κναξάρῃ οἱ Μῆδοι εἶποντο*.—*Ὁμαρτεῖσθαι* with acc.: Il. τὸν δ' Ἄλκιον καὶ Τεύκρον *ὁμαρτήσανθ'*. So Pind. Nem. X. 37 *ἔπειται δέ, ἀνδρῶν πολὺν γένος*, *ascendit ad illustre genus*; after the of verbs of "*going*;" so in late Epic writers; *ἔπεισθαι τινα*. We *ἔπεισθαι* (*ἐπὶ*) *τινος*.

14. 1. Hence verbs of *agreeing with*, &c.: *ὁμολογεῖν*, *συναυεῖν*, &c.: Il. σ, 312 *Ἐκτορι μὲν γὰρ ἐπήγησαν*: so *ὁμολογεῖν*, *ὦν τί τινα*. So *σπένδεσθαι*, *to make a treaty*.

1. *ἔπαινεῖν*, *to praise*, has naturally an accusative.

Hence also verbs, adjectives, and adverbs of *coincidence*, *equality*, &c.: *εἰκέναι*, *εἶδесθαι* poet., *ὁμοιοῦν*, *ὁμοιοῦσθαι*, *ὁμοίος* (Ionic,) *ὁμοίως*, *ἴσος*, *ἴσως*, *ἐξ ἴσου*, *ἐν ἴσῳ*, *ὁμῶς* Hom. &c., nic prose, *ἐμφερής*, *παραπλήσιος*, *παραπλήσιως*, *ὁ αὐτός*, *idem*, espec. Ionic, *ἅμα*—*ἀδελφός*—and many compounds of *ὁμοῦ*, α: as, *ὁμόγλωσσος*, *ὁμόνυμος*, *συμφωνεῖν*, *σύμφωνος*, *ξυνφῶς*:

716 *ἀνέρι εἰσάμενος αἰζῆν τε κρατερῶ τε*, Ἀσίῳ: Od. α, 105 *εἰδομένη κῆρυον ἡγήτορι*, Μένει: Soph. Antig. 644 *τὸν φίλον τιμῶσιν ἐξ ἴσου* Hdt. VI. 69 *ἡλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι*: Id. I. 123 *τὰς πάθας ν τῇσι ἐνυτοῦ ὁμοιοῦμενος*, *comparans*: Id. III. 37 *ἔστι γὰρ τοῦ Ἡφαίστου τοῖσι Φοινικῆσι Παταῖκοις ἐμπερέστατον*: Ibid. 48 *κατὰ δὲ τὸν ὄνον τοῦ κρατήρος τῇ ἀρπαγῇ γεγονός*: Id. II. 67 *ὥς δ' αὖτως τῇσι κυσὶ αἱ (Ichneumon) θάπτονται*: Xen. Cyr. I. 3, 4 *ἡμᾶς μὲν γὰρ ἄρτος καὶ τοῦτο* (sc. τὸ ἐμπλησθῆναι) *ἀγει*: *ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύ- λ. VII. 1, 2 ὀπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς ὅπλοις*. (After the analogy of *ὁ αὐτός* we find *εἰς* with dat.: Il. γ, *μοι μία γένετο μήτηρ*: Il. τ, 293 *τρεῖς τε κασιγνήτους, τοὺς μοι μία ἡγήτορ*: Plat. Legg. p. 745 *τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχα- αλήροις*.) Demosth. p. 34, 21 *τὸν ὁμώνυμον ἐμαυτῷ*.

2. So in the attributive construction after substantives; as *ὁμοιό- ωσις*, *ξυνφωνία*: Od. γ, 49 *ὁμηλικὴ ἐμοὶ αὐτῷ*: Plat. Rep. p. 401 D *ὅρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίαιαν, καὶ εὐθύς ἐκ παίδων λανθάνη ἰσχυρὰ τε καὶ φιλίαν καὶ ξυνφωνίαν τῷ καλῷ λόγῳ ἀγούσα*: Id. Phæd. 1 *ὁμοιότης ἐαυτῷ*. Arist. Pax 1065 *συνθήκας πιθήκοις*.

3. *ὅλος* and *τοιοῦτος* are not found with a dative, though there are in which they seem to be: thus, Hes. Op. 314 *δαίμονι δ' ὅλος ἐργάζεσθαι ἀμεινον*—*δαίμονι* depends on *ἀμεινον*. In many passages action takes place, as in Plat. Rep. p. 349 D *τοιοῦτος ἄρα ἐστὶν ἐκάτε-*

ρος αὐτῶν, ὡςπερ ᾄκειν^a : Ibid. p. 350 C ὁμολογοῦμεν, ᾧ γε ὁμοῖος ἐκάτερος εἶη, τοιοῦτον καὶ ἐκάτερον εἶναι, for τοιοῦτον ἐκάτερον εἶναι, οἷος ᾧ ὁμοῖος εἶη. So Phæd. p. 92 B οὐ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάξεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάξεις.

Obs. 4. On gen. with ὁμοῖος see §. 519.

Obs. 5. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. (So τέ in Homer : Il. ε., 442 οὔποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων :) Hdt. I. 94 Λυδοὶ δὲ νόμοις μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες : Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλῶν τοὺς θανάτους ἐστὶ ὡτὸς καὶ τοῖσι βαρβάροις τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτῶς, κατὰ ταῦτα καὶ &c. : Plat. Ion p. 500 D οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος. This construction is also in Latin : *similis, ei, ac, atque*. We also find, especially in Attic prose writers, the comparative particles, ὡς, ὡςπερ, with ἴσος, ὁ αὐτός : Demosth. p. 119, 33 τὸν αὐτὸν τρόπον, ὡςπερ κ. τ. λ. So also the relative is used in this way—Hdt. VI. 42 κατὰ τὰ αὐτὰ τὰ καὶ πρότερον εἶχον.

3. Words, &c. of *being suitable to, proper for, binding on, &c.* : as, πρέπειν, ἀρμόττειν, προσήκειν followed by an infin., πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, νόμος &c. :

Xen. Cyr. VII. 5, 37 βασιλεῖ ἡγεῖτο πρέπειν : cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πίνητι—; Id. Gorg. p. 479 Εἰ τοῦτο προσήκειν ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή ; Eur. Ion 1316 τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν—ἐχρήν : Soph. Ant. 736 ἀλλὰ γὰρ ἡ μοι χρή γε τῆσδ' ἄρχειν χθονός : and ἀναγκαῖον &c.

Obs. 1. For προσήκειν followed by acc. see §. 674.

4. So verbs &c. of *pleasing* : ἀνδάνειν, ἀρέσκειν, ἀρέσκεσθαι, ἐξαρέσκεισθαι :

Hdt. IX. 97 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκεται, iis non acceptus ero, quibus hæc placent : Ibid. Σπαρτιήτησι ἀρεσκόμενος : so Id. VI. 129 ἐωτῷ μὲν ἀρεστῶς ὀρχέετο, σιδὶ placens. So Od. δ, 777 ἦραρεν ἡμῖν.

Obs. 2. This might perhaps be considered as the *dativus commodi*.

Obs. 3. Ἀρέσκειν, ἐπαρέσκειν, are also found with an accusative^b : Arist. Av. 359 τὰ δ' ἄλλα μ' ἤρεσας λέγων. So ἀνδάνειν ; Theocr. XXVII. 22 νόον δ' ἐμὸν οὐτις ἔαδε.

Obs. 4. So substantives ; Soph. Ant. 1171 ἀνδρὶ πρὸς τὴν ἡδονήν.

Dativus Commodi et Incommodi.

§. 595. From the dative's expressing the notion of transmission it is also used when any good or evil is received by any one ; so that all verbs or verbal expressions *may* have this dative, when the action thereof is to be represented as *being for the harm, or benefit*,

^a Stallb. ad loc.

^b Elm. Med. 12. Stallb. ad Plat. Rep. 557. Valck. Hipp.

106. 184. Wust. ad Theocr. xxvii. 22.

guidance, instruction, sake, of any one. But there are also certain verbs whose sense implies a *dativus commodi*, others a *dativus incommodi*.

Dativus Commodi.

§. 596. 1. Verbs of *helping, favouring, being favourable, beneficial, &c.*: ἀρήγειν, ἀμύνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil.; as, ἀπολογεῖσθαι, λυσιτελεῖν, (λύειν τέλη poet.), ἐπαρκεῖν, χραῖσμεν, and many compounds of σύν, as συμφέρειν, *conducere, συμπράσσειν &c.*—Χραῖσμεν τινὶ ὄλεθρον Homer :

Eur. Or. 523 ἀμυνῶ δ', ὅσον περ δυνατός εἰμι, τῷ νόμῳ: Ibid. 924 ('Ορέστης) ἤθελ' ἔτι τιμωρεῖν πατρί: Plat. Apul. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον. So Il. ε, 433 οἱ αὐτὸς ὑπείρεχε χεῖρας. Æsch. Pers. 839 τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. So Eur. Med. 813 ξυλλαμβάνουσα νόμους βροτῶν: cf. Arist. Pax 417. So Soph. Œ. C. 1435 σφῶν δ' εὐδοκίῃ Ζεὺς: Il. η, 21 Ζεὺς Τρώεσσι καὶ Ἑκτορι βούλετο νίκην. So διαφέρειν τινί, *to be a person's interest.* So μέλει μοι, *whether for good or for evil.* So ποιεῖν, δρᾶν, πράττειν &c. sometimes take a dative of the person for whose benefit or hurt any thing is done.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρήγω &c., signify properly, "*to ward off*;" and with the dat. comm., "*for the benefit of some one*:" "the benefit resulting to him" (τινί), being considered rather than "the retreat of the enemy," (τινός): Eur. Med. 1275 ἀρήξει φόνον τέκνου: so ἀμύνειν τινί τι, and τινός: so Æsch. Theb. 416 εἰργεῖν τεκούσῃ μητρί. Thence from this being the prominent notion, they assumed the independent notion of "*helping*," but retained the construction with the dat., as it was on this that the notion of helping depended.

Obs. 2. So with substantives; Eur. Iph. A. 135 σφάγιον Δαναοῖς: Æsch. Prom. 501 ἀνθρώποισιν ὠφελήματα: Hdt. VII. 169 ἐκ τῶν Μενελάῳ τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν: Id. Phileb. p. 58 C χρεῖαν τοῖς ἀνθρώποις. So τί πλέον ἐστί μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνῶσι πλέον.

Obs. 3. In those verbs which sometimes take an accusative and sometimes a dative, it would seem that where the act of the agent is rather considered, the *accusative* is used, where the benefit of the patient, the *dative*.

2. So verbs of *serving as a slave, ministering to*; the slave was considered as existing only for the benefit of his master: δουλεύειν, ὑπηρετεῖν, λατρεύειν, θητεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ. So G. T. Matt. ii. 11 προσεκύνησαν αὐτῷ.

3. So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεύειν τινί, *to be his guide*—for his benefit. So στρατηγῶν Eur. Andr. 324: Hdt. VI. 72. So στρατηλάτειν τινί—χορηγεῖν τινί. Plat.

Obs. 4. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative, when the benefit of the master, is considered.

4. So expressions of kindly feelings or wishes towards any one; as the adjectives φίλος, εὔνοος, ἀφελυμός &c.—τινί. So substantives: Thucyd. V. 5 περὶ φιλίας τοῖς Ἀθηναίοις: so εἰρήνην τινί &c. So also ἐλεεῖν is found with a dative, Plat. Phædr. 233 B: so G. T., as Heb. v. 2 μετριοπαθεῖν τοῖς ἀγνοοῦσι. So the forms of greeting in the Epistles.

5. So verbs of *caring for*, &c., the benefit of the patient being considered, rather than the cause of the feeling. (See §. 496.)

Obs. 5. The assistance, or that wherein it consists, is in the accus.; as, βοηθεῖν δίκαιά (βοηθήματα) τινί. So Soph. Aj. 439 ἔργα ἀρείσας.

§. 597. So possessive and attributive notions take a *dativus commodi* or *incommodi*, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So after εἶναι and γίγνεσθαι; as, τῷ Κύρῳ ἦν μεγάλη βασιλεία :

So Plat. Phæd. 63 C εὐελπίς εἰμι εἶναι τι τῷ τετελευτηκότι : Od. ι, 112 τοῖσιν (Κύκλωσιν) δ' οὐτ' ἀγοραί βουλευφόροι, οὔτε θέμιστες (sc. εἰσὶν) : Ibid. 366 Οὐτίς ἔμοιγ' ὄνομα (sc. ἔστι). So Arist. Vesp. 240 ὡς ἔσται Λάχῃτι νυνί : Hdt. II. 145 ὅσα Ἡρακλεῖ εἶναι ἔρεα : Plat. Rep. p. 329 E τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι : Thuc. II. 45 φθόνος (sc. ἐστὶ) τοῖς Ἰωσὶ πρὸς τὸ ἀντίπαλον : Arist. Ach. 446 Τηλέφῳ δ' (εἶη) ἀγὼ φρονῶ. From this usage things stand in this dative, as if they were capable of receiving good or harm : Hdt. I. 170 Ἰς ὄνομα αὐτῶ, Ἰς καὶ τῷ ποταμῷ : Soph. Œ. R. 735 τίς χρόνος ἦν τοῖσδε ἐξεληλυθώς, *what time had passed to these things*.

Obs. 1. So also with substantives we find the possessive dative instead of the genitive : Æsch. Sept. 420 ματαίων ἀνδράσι φρονημάτων : but mostly only the personal pronouns : Il. μ, 174 Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι : Hdt. L 31 οἱ δὲ σφί βόες : Id. III. 14 ἀπέλαβε τήν οἱ πατὴρ εἶχε ἀρχήν : Soph. Œ. C. 962 φόνους σοι : Xen. Cyr. V. 1, 27 ἡ γὰρ μοι ψυχὴ (Schneider wrongly, ἐμὴ ψ.), ἔφη, οὐχ ὡς βουλευσούσα παρεσκεύασται : Plat. Rep. p. 431 B ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, *this new city of ours* : Id. Theæt. p. 210 B ἡ μαιευτικὴ ἡμῖν τέχνη. So Eur. Hec. 1267 ὁ Θρηξὶ μάντις : Id. Orest. 363 ὁ ναυτίλοισι μάντις. So Æsch. Theb. 438 τῶν ἀνδράσιν φρονημάτων : Hdt. I. 92 ἀναθήματα Κροίσῳ : Thuc. VII. 50 ἡ τοῖς Συρακοσίοις στάσις. So Hdt. II. 17 τῶν ὁδῶν τῷ Νεῖλῳ. So G. T., as Luke vii. 12 υἱὸς μονογενὴς τῇ μητρὶ.

Obs. 2. We find two datives in some passages, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive; as, Pind. Ol. VIII. 83 ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία, ὃν σφί Ζεὺς γένει ὅπασεν, *their race* : Ibid. II. 14 εὐφρων ἀρουραν ἔτι πατρίαν σφίσιν κόσμον λοιπῷ γένει, i. e. *serta regionem patetnam futuro generi eorum* : Eur. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερσί. Though the real construction may be that the personal pronoun is in the *dativus commodi* or *incommodi*, while the other depends on the transmissive notion of the verb.

Obs. 3. In the σχῆμα καθ' ὅλον καὶ μέρος, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive : Il. λ, 11 (ξ, 151) Ἀχαιοὶς δὲ μέγα σθένος ἔμβαι' ἐκά-

σπῆ καρδίῃ: Il. θ, 129 δίδου δέ οἱ ἥρία χερσίν. So G. T., as 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. In Il. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένῃ ἐν δόρῳ πῆξεν ὤμων μεσσηγύς: the dative μεταστρεφθέντι depends on the verb, μεταφρένῃ is local.

§. 598. The *dativus commodi* is, as has been said above, joined with all verbs, to express that something is done, *for the use, sake, pleasure, honour, guidance, protection, safety, benefit, furtherance*, &c. of some person or thing: Il. ν, 600 σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένη λάων: Plat. Legg. 660 Ε πλουτεῖ ἑαυτῷ: Eur. Frag. CXI. οὐχ αὐτῷ σοφός: Dem. 269, 15 ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ γεγένηται ἀλλὰ καὶ τῇ πατρίδι: so in the phrase τί, οὐδὲν, πλεον ἐστί μοι. (§. 596. Obs. 2.) This is especially the case with δέχομαι: δέχεσθαι τινί τι, *to receive it at his hands; to please him; as a compliment to him; for his sake, or benefit, &c.* (σχῆμα Σικελικόν):

Il. ο, 87 Θέμιστι δὲ καλλιπαρήφ δέκτο δέπας: Il. ρ, 207 οὔτι μάχης ἐκ νοστήσαντι δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος: Od. π. 40 ὥς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος: Soph. Elect. 442 αὐτῇ, *at her hands, at her request*. So Æsch. Choeph. 762 πατρί. So Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', *to serve him*. So the dative μοί, *for my sake, at my request, pritheē*: Eur. Hec. 535 δέξαι χόας μοι τύσδε. So Hdt. VI. 86 σὺ δὲ μοι καὶ τὰ χρήματα δέξαι: Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσῃτέ μοι: Id. Eccl. 726 ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι (*when I look*); so κλυθί μοι, *pritheē hear*. So also Xen. Hell. III. 1, 15 Φαρναβάζω ἴσωςον αὐτάς: Soph. Œ. R. 1402 οἱ ἔργα δράσας ὁμῖν: Eur. Hec. 459 ἀνέσχε πτόρθους Λατοῖ: Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ'; *must I hold my tongue to please this fellow?* Il. α, 159 τιμὴν ἀρνύμενοι Μενελάω: Il. τ, 290 ὥς μοι (*for love of me*), δέχεται κακὸν ἐκ κακοῦ αἰεῖ: Æsch. Ag. 1149 ἐμοὶ δὲ μέμνει σχισμός (*but see §. 588*). —So Δικάζειν τινί, as Hdt. VIII. 61 ἐπιψηφίζειν ἀπολι ἀνδρὶ. —Προαιδεῖσθαι τινι, *ob acceptum beneficium alicui reverentiam ostendere*; often in Hdt., as III. 140. —Φιλοφρονεῖσθαι τινι *for the more usual τινά, to be gracious to any one*: Soph. Aj. 1045 Μενέλαος, ᾧ (*for whose sake*) δὴ τόνδε πλοῦν ἰστέλλαιμεν: Il. ρ, 313 Ἱπποδόω περιβάντα: Eur. Med. 5 ἀνδρῶν ἀριστέων, οἱ δὲ πάγχρυσον δέρος Πελλίῳ μετῆλθον: Id. Heracl. 452 πέφυγεν ἑλπίς τῶνδ' ἐμοὶ σωτηρίας (cf. Xen. Œcon. II. 14 ἀποφεύγειν μοι): Demosth. p. 126, 59 Φιλιστιδῆς μὲν ἔπραττε Φιλίππῳ, *in Philippi gratiam res administrabat*. So Eur. Alc. 685 σαυτῷ γὰρ ἔφους: Id. Her. 2 πέφυκε τοῖς πέλας. So in acts done in honour of the gods; as, κωμάζειν, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ: Æsch. Ag. 578 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν: Hdt. VI. 138 Ἀρτέμιδι ὀργὴν ἄγειν: Id. II. 40 ἔπην προνησοτεύσωσι τῇ ἴσι: Arist. Av. 501 προκυλιανδεῖσθαι τοῖς ἱκτίνουσι: cf. Id. Thesm. 107. Hdt. IV. 34 τῇσι παρθένουσι κείρονται. So ὀλολύξατε Arist. Eq. 1327. So perhaps G. T. Rom. vi. 10 ᾗ τῷ Θεῷ, *but see also §. 599. Obs. 1.* and §. 603. I.: 2 Cor. v. 13 εἴτε ἐξέστημεν, Θεῷ (ἰστί) εἴτε σωφρονούμεν, ὁμῖν.

Obs. 1. So with substantives; as, Æsch. Cho. 235 μέλημα δώμασιν: Plat. Rep. p. 607 Α ὕμνος θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς^a: Id. Symp. p. 194 Δ τοῦ ἐγκωμίου τῷ ἔρωτι: Id. Legg. p. 653 Δ ἐορτῶν ἀμυῖναι τοῖς θεοῖς: Demosth. p. 1313 ἱερωσύνη τῷ Ἡρακλεῖ. So G. T., as Matt. xxvii. 7 εἰς ταφὴν τοῖς ξένοις.

^a Stallb. ad loc.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

MEMBERS OF THE AMERICAN MEDICAL ASSOCIATION

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1934.

ἀσμένῃ εἶη : Od. γ. 328 οὐκ ἂν ἔμοιγε ἐλπομένη τὰ γένοιτο : Od. φ. 209 γιγνώσκω δ' ὡς σφάειν ἐλδομένοισιν ἱκάνω οἷοισι δμῶων : Aesch. P. V. 23 ἀσμένῃ δὲ σοι—νῦν ἀποκρίνεται φάος : Id. Choeph. 522 θέλοντι—ἐμοὶ φράσον : Ibid. 465 εὐχομένοισι ἂν ἔλθοι : Eur. Ion 642 ὁ εὐκτὸν ἀνθρώποισι κἂν ἄκουσιν ᾗ : Soph. Cē. C. 1505 ποθοῦντι προῦφάνης : Hdt. IX. 46 ἡδομένοισιν ἡμῖν οἱ λόγοι γηγόνασι : Thuc. II. 3 τῷ πλήθει τῶν Πλαταιέων οὐ βουλομένη ἦν τῶν Ἀθηναίων ἀφίστασθαι : Id. VI. 46 τῷ Νικίᾳ προσδεχομένη ἦν τὰ περὶ τῶν Ἑγεσταίων : Plat. Rep. 358 D ἀλλ' ὅρα, εἰ σοι βουλομένη (sc. ἐστίν), ἐλέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek ; as, Sall. Jug. 4 *uti militibus exaequatus cum imperatore labos volentibus esset* : Tac. Agric. 18 *Quibus bellum volentibus erit*.

4. So also the dative is used with ὡς &c. to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one : Soph. Cē. C. 20 μακρὰν γὰρ, ὡς γέροντι, προῦστάλης ὁδόν : Id. Antig. 1161 Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοὶ (as he was looked at by me) ποτε.

Obs. Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. 1. So also after verbs which signify or imply *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is or seems to be, *in the opinion or estimation of*. So δοκεῖ μοι τῷδε, *it appears to me to be so* :

II. γ. 164 οὗτοι μοι αἰτῇ ἐσσί, θεοὶ νῦ μοι αἰτιοὶ εἰσιν : Od. δ. 569 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι. So after adjectives without any verb : Hdt. III. 88 γάμους τοὺς πρώτους Πέρσῃσι, *matrimonia ex Persarum judicio nobilissima* : so Id. I. 117 θυγατρὶ τῇ σῇ, *in the eyes of, μὴ εἶην αὐθιγῆς* : Arist. Aves 445 νικᾶν πᾶσι τοῖς κριταῖς, *in the eyes of the judges* : Aesch. Ag. 345 θεοῖς ἀμπλακτητός : Arist. Pax 1186 θεοῖσιν οὗτοι κἀνδράσιν ῥηψάσπιδες : Soph. Aj. 1358 τοιοῦτε μέντοι φῶτες ἐμπληκτοὶ βροτοῖς : cf. Id. Cē. R. 40 κράτιστον πᾶσι. So Ibid. 616 καλῶς ἔλεξεν εὐλαβουμένην πεσεῖν : Id. Antig. 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ : Eur. Med. 580 ἐμοὶ γὰρ ὅστις ἄδικος ὢν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφισκάνει, i. e. *meo enim judicio* : Plat. Soph. 226 C ταχέϊαν, ὡς ἐμοὶ, σκέψιν ἐπιτάττεις : Hdt. II. 22 τῶν τὰ πολλά ἐστὶ ἀνδρὶ γε λογίζεσθαι—οἷψ τε ἐόντι : Plat. Phæd. 101 D εἰ σοι (in your opinion) ἀλλήλοις συμφωνεῖ ἢ διαφωνεῖ.—So ὡς γ' ἐμοὶ κριτῇ (which may also be expressed by ὡς γ' ἐμοὶ χρῆσθαι κριτῇ) : Plat. Rep. 536 C ὡς γ' ἐμοὶ ἀκροατῇ,—ὡς ἐμοὶ ῥήτορι : Soph. Cē. C. 1446 ἀνάξιας γὰρ πᾶσιν ἐστε δυστυχεῖν (*omnium judicio*). So G. T., as Acts vii. 20 ἀστέιος τῷ Θεῷ, *in the sight of God, i. e. very, really*. (This form of expression is a Hebraism, cf. Gen. x. 9.)

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech :

II. ε, 201 μή μοι δευοίαιο φορβῆς : *Æsch. Ag.* 1472 δίκαν μοι κόρακος ἐχθροῦ : *Soph. CE. R.* 170 νοσεῖ δέ μοι (*alas !*) πρόπας στόλος : *Od.* ι, 42 ὥς μή τις μοι ἀτεμβόμενος κίον ἴσῃς, *as far as I am concerned* : *Xen. Cyr.* I. 3, 2 ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος)· ὦ μήτηρ, ὥς καλὸς μοι ὁ πάππος : (*Livy Præf. ad illa mihi si quis acriter intendat aspicere* : *Virg. Æn.* v. 162 *Quo tantum mihi dexter abis ?*) *Xen. Cyr.* I. 15 ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσας δ, οἶμαι σοὶ ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ καὶ ῥαδίως νικήσειν : *Plat. Rep.* 389 D τί δέ ; σωφροσύνης ἅρα οὐ δεήσει ἡμῖν τοῖς νεανίαις ; (where we must not join ἡμῖν with νεανίαις) : *Ibid.* 391 D μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους : *Id. Theæt.* 143 E ἀκοῦσαι πάντῃ ἄξιον, ὅφρ ὅμῃν τῶν πολιτῶν μεираκίῃ ἐντετύχηκα : *Id. Soph.* 216 E τοῦ μὲν ξένου ἡμῖν ἡδέως ἀν πυθανοίμην : *Id. Protag.* 328 A εἰ ζητοῖς, τίς ἀν ἡμῖν διδάξει τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην,—οὐ ῥῥδιον οἶμαι εἶναι τούτων διδάσκαλον φανῆναι. The III. personal pronoun is less frequently thus used—chiefly by *Hdt.* : *Plat. Rep.* 343 A εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτῃ σοι ἔστι ; τί δαί ; ἦν δ' ἐγώ· οὐκ ἀποκίρνεσθαι χρὴν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν ; Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δέομενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, *to her shame*. “*Nimirum datus significat, nutricem et ipsam in hujus turpitudinis societatem venire*.” So *Soph. CE. C.* 444 φηγὸς σφιν ἔξω πτωχὸς ἡλώμην. So *Id. Aj.* 1128 τῷδε δ' οἴχομαι, *as far as he is concerned*.

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So *Æsch. Ag.* 1149 ἐμοὶ δὲ μέμνει σχισμός : *Plat. Phileb.* 253 τῷ τὸν τοῦ φρονεῖν ἐλομένῳ βίον—οὐδὲν ἀποκωλύει.

Dativus Incommodi.

§. 601. 1. Verbs expressing (really or metaphorically) *hostility, vying with, opposing, fighting with, contending, standing up against in deeds or words, being angry with, differing from, &c.* which express the notion of the speaker's *wishing* for the other person's harm : στήναι poet., ὑποσθῆναι and ὑφίστασθαι, μένειν poet., ἐρίζειν, μάχεσθαι, μάρανσθαι poet., πολεμεῖν—ἀγωνίζεσθαι, δικαίεσθαι, λαγχάνειν δίκην, ἀμφισβητεῖν—ἀεῖδειν, *cantando cum aliquo certare, &c.* ; χολοῦσθαι, νεμεσᾶν, θυμοῦσθαι, μενεαίνειν, κοτεῖν, χαλεπαίνειν, σπέρχεσθαι (*Ion.*), φθονεῖν, βασκαίνειν, εἰς χεῖρας ἔλθεῖν &c. :

II. φ, 600 αὐτῷ—ἔσθῃ. *stood up against him* : II. χ, 85 πρόμος ἴστασο τούτῳ : II. δ, 509 μὴδ' εἰκετε χάρμης (*gen. separ.*) Ἀγείοις : so μένειν τινί, and ὑποσθῆναι, ὑφίστασθαι πολεμῶ, ξυμποραῖς *Thucyd.* : II. α, 277 ἐρίζε-μεναι βασιλῇ : *Od.* θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν : *Theocr.* I. 136 κῆξ ὀρέων τοι σκῶπες ἀηδόσι θαρύσαιντο : *Id.* VIII. 6 λῆς μοι δέισαι : *Id.* V. 22 ἀλλὰ γε τοι διαείσομαι : so ἐπαίρεσθαι, αἵρεσθαι δόρῳ τινί : *Od.* α, 20 δ' δ' ἀσπερχές μενέαιεν ἀντιθέφ' Ὀδυσῆϊ : *Hdt.* V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ : *Demosth.* 30, 5 ἠνώχλει ἡμῖν ὁ Φίλιππος : *Eur. Hipp.* 426 ἀμύλλεσθαι βίῳ : *Soph. CE. R.* 784 δυσφόρως ἦγον τῷ μεθέντι τὸν λόγον : *Hdt.* IV. 28 κενέσθαι (*is opposed to*) πῶσι τοῖσι ἐν ἄλλοις χωρίοις χειμῶσι. The

^a Stallb. ad loc.

circumstances under which hostility is shewn to any one are put for the person; as, Soph. Aj. 153 τοῖς σοῖς ἄχεσι καθυβρίζω, *insulting your woes*.

2. So adjectives; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμιος, διάφορος, διάφωτος: Hdt. VI. 77 ἕλκοντο ἀντίοι τοῖσι Λακεδαιμονίοισι: Demosth. p. 72 princ. βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος: so also ἐμποδὼν τινι.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by a dative: Eur. Iph. A. 183 Ἥρα Παλλάδι τ' ἔριν: Plat. Rep. p. 444 Β ἐπανόστασιν μίρους τινὸς τῷ δῶ: Thuc. I. 73 ἀντιλογίαν τοῖς ὑμετέροισι συμμάχοις: Æsch. Pers. 842 βαρβάροισι πῆματα.

Obs. 3. So also διαβάλλεσθαι τινι, *to quarrel*; and transitive, διαβάλλειν τινά τινι, *to make a person quarrel with another*. Plat. Phæd. p. 67 Ε εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, *infensi sunt*: Arist. Ach. 24 ὥστί-ζεσθαι τινι: Il. φ. 499 πληκτίζεσθαι τινι: Ibid. 225 πειρηθῆναι τινι, *to measure one's strength against a person*: Thuc. I. 73 προκινδυνεύσαι τῷ βαρβάρῳ. So sometimes in Latin: Virg. Ecl. V. 8 tibi certet Amyntas: Ibid. VIII. 55 certant et cygnis ululæ. So Matt. xxiii. 31 μαρτυρεῖτε ἑαυτοῖς.

Obs. 4. Sometimes this relation is defined by μετὰ: Il. ρ. 148 μάρνασθαι μετ' ἀνδράσι, and it is also expressed by πρὸς and ἐπὶ with accus. So in Latin: *rugmare in aliquem*: Cic. pro Ligar. 4 contra ipsum Cæsarem est congressus.

§. 602. 1. So sometimes verbs of *taking away*, &c.; the harm and annoyance received by the patient being the point especially in the speaker's mind: Od. α. 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

Obs. Sometimes the dative is *commodi* instead of *incommodi*: Xen. Cyr. VII. 1, 44 τὸ μὲν ἐπὶ Κροίσῳ συστρατεύειν ἀφελεῖν σφίσιν ἐδείθησαν: Ibid. II. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

2. Under the *dativus incommodi* is to be classed the construction βλάπτειν τινί: Thuc. IV. 29 στρατοπέδῳ βλάπτειν. So κακουργεῖν Id. VI. 77 τοῖς κακουργεῖν: Hdt. III. 16 ᾧ λυμαινόμενοι: so λωβᾶσθαι τινι.

3. So also the *dativus commodi et incommodi* is joined with all sorts of notions, which, either from their own meaning or the context, are conceived to *have a good or evil tendency*, to bring *good*, or *harm*, or *hindrance*, to any person or thing; so substantives or adjectives with or without εἶναι and γίνεσθαι, such as χρήσιμον, ἀγαθόν, ῥάδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστὶ μοι τι:

Il. α. 188 Πηλεῖωνι δ' ἄχος γένητο: Eur. Or. 794 ὄκνος γὰρ τοῖς φίλοις κακὸν μέγα (ἐστὶ). So Soph. Antig. 571 κακὸς ἐγὼ γυναῖκας υἱέσι στυγῶ. So Æsch. Ag. 1117 ἀκόρετος γένει: Id. Choeph. 471 δώμασιν ἔμμοτον: Id. Supp. 148 ῥύσιος διωγμοῖς, *against*: Id. Theb. 996 κακὰ δώμασι καὶ χθονί, πρὸ πάντων δ' ἔμοι: Eur. Hipp. 189 χερσὶν πόνος: Thuc. III. 10 οὐκ ἐπὶ καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἑλλήσι: Ibid. 24 ἀναίρεισιν νεκροῖς. So Soph. Aj. 716 μετεγνώσθη θυμῶν Ἀτρεΐδαις. So Il. α. 284 χάλον Ἀχιλλῆϊ. So οἴμοι, *alas! for me wretched*. So G. T., as 1 Cor. viii. 9 πρόσκομμα τοῖς ἀσθενέσιν.

εἶχε ἐτοιμούς—ὑποπρῆσαι αὐτοῖσι νεωσοίκουσι : Ibid. 126 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἱππῳ : Id. VI. 32 τὰς πόλιας ἐνεπίμπρασεν αὐτοῖσι τοῖσι ἱροῖσι : Ibid. 93 καὶ σφενον νέας τέσσαρας αὐτοῖσι ἀνδράσι εἶλον : Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἐλεγον) ἦδ' αὐτοῖς τοῖς ἱπποῖς κατακρημνισθῆναι. Here also seem to belong, Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλη : Soph. CE. R. 175 ἄλλον δ' ἂν ἄλλῃ προσίδουσι, one after another, (or ἄλλῃ may depend on πρὸς in προσίδουσι :) so Eur. Phoen. 1496 φόνῳ φόνου : in this construction ἐπί is more usual.

Obs. 1. The dative is sometimes more accurately defined by σύν : II. ξ. 498 Πηλέως—αὐχίνα μέσσον ἔλασσαν, ἀπήραξεν δὲ χαμᾶζε αὐτῇ σύν πῆληκι.

2. So very frequently with verbs of *coming, going*, that whereby the person comes or is accompanied is in the dative ; generally collective nouns, such as στρατῷ, στόλῳ, πλῆθει, or their complements, as στρατιώταις &c., in Homer very frequently ; as, πέτετο πνοιῇς ἀνέμοιο :

Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικίατο εἴκοσι νηυσί : Id. VI. 95 ἔπλεον ἐξακοσίῃσι τριήρεσι εἰς τὴν Ἰωνίην : Thuc. I. 102 Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ : Id. II. 21 ἐσβαλὼν—στρατῷ Πελοποννησίων : Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἱπποῖς προσελάσας πρὸς τὰ τῶν Μήδων φρούρια, Perhaps G. T. Rev. viii. 4 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς.

Obs. 2. Σύν and ἄμα are sometimes added to this dative : Hdt. VI. 118 Δάτις δὲ πορευόμενος ἄμα τῷ στρατῷ εἰς τὴν Ἀσίην—εἶδε ὄψιν ἐν τῷ ὕπνῳ : cf. Ibid. 98. So also in the Homeric ἄμα πνοιῇς ἀνέμοιο : Od. ω, 193 ἡ ἄρα σύν μεγάλῃ ἀρετῇ ἐκτίσω ἄκοιτιν, a wife accompanied by. So Plaut. Trin. IV. 5. 4 amicis cum magna fide ; ἄμα is used to mark coincidence of time : Hdt. I. 57 ἄμα τῇ μεταβολῇ.—Cf. §. 606.

Local Dative.

• §. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place ; as,

II. ι, 663 αὐτὰρ Ἀχιλλεὺς εἶδε μυχῇ κλισίης εὐπήκτου : so ρ, 36 μυχῇ θαλάμοιο : II. π, 158 (λύκοι) ἔλαφον κεραὸν μέγαν οὖρεσι δηώσαντες δάπτουσιν : Ibid. 483 (πίτνι) οὖρεσι τέκτονες ἄνδρες ἐξέταμον : 595 Ἑλλάδι οἰκία ναίων : II. ρ, 473 τεύχεα δ' ἔκτωρ αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο : II. ε, 754 εἶρον δὲ Κρονίωνα—ἤμενον—ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο : II. ω, 306 στὰς μέσῃ ἔρκει : II. β, 210 κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται : Hes. Op. et Di. 8 αἰθέρι ναίων : Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδώνι—ἔφη : Id. CE. R. 817 ᾧ μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινα δόμοις δέχεσθαι. So where the fuller construction with ἐν is more usual : Plat. Rep. 400 C καὶ τούτων τισίν, in some of these.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose : Ἐλευσίνι, Ῥαμνοῦντι, Πυθοῖ (from Πυθώ), Σφηττοῖ, Ἴσθμῳ, οἰκῷ,—ησι(ν),—ᾱσι(ν), Ἀθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ὀλυμπίαις &c., ἧ, τῇ, τῇδε, ταύτῃ &c. : Plat. Menex. p. 245 Α βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμῃσε βοηθεῖν, αἰσχυρομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—

With ταύτη, τῇδε, we often find αὐτοῦ (also αὐτῇ) joined ; αὐτοῦ (αὐτῇ) ταύτη, τῇδε, *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry ; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρὸς, ὑπό.

2. Hence this dative is used to express the notion of *with, among* :

Il. δ, 95 πᾶσι δέ κε Τρῶεσσι χάριν καὶ κύδος ἄροιο (*among*)—ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ (*with*) : Il. ζ, 477 ἀριπρεπεία Τρῶεσσι : Il. ο, 432 ἄνδρα κατέκτα Κυθήροισι (θεοῖσι) : Il. α, 247 τοῖσι δὲ Νέστορι ἡδυπνέης ἀνόρουσε : Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήνιοις ἱππῶτα Νέστωρ : Od. α, 71 δού κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι : Od. ο, 227 Πυλίοισι μὲν ἔξοχα δώματα ναίων : εο ἀνθρώποις, *inter homines* : Eur. Hec. 595 ἀνθρώποις δ' αἰὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός^a : Id. Bacch. 310 μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν : Ibid. 402 ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἑρωτες (like Plat. Prot. p. 343 C εὐδοκίμειν τοῖς τότε ἀνθρώποις) : Eur. Phœn. 17 ὦ Θήβαισιν εὐίπποις ἀναξ : Ibid. 88 ὦ κλεινὸν οἴκος Ἀντιγόνη θάλος πατρί : Id. Hec. 1267 ὁ Θρηξὶ μάντις εἶπε Διώνυσος τάδε.—In prose : Hdt. VI, 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus* : Plat. Rep. p. 389 Εἰ οἶα καὶ Ὀμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, *among them* : Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them* : εο τοῖσι δ' ἀνέστη : Soph. Ant. 861 ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας—κλεινοῖς Λαβδακίδασιν, *that which is among the Labdacidae* : Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν : Soph. OE. C. 966 οὐκ ἂν ἐξεύροις ἔμοι ἀμαρτίας ὄνειδος οὐδέν : Plat. Rep. p. 421 Ε ἕτερα—ταῖς φύλαξιν εὐρήκαμεν. G. T. Eph. v. 19 λαλοῦντες ἑαυτοῖς.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτη, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν :

Od. α, 181 Ταφίοισιν ἀνάσσω : Il. μ, 242 Διὸς δε πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει : Il. α, 288 πάντεσσι δ' ἀνάσσειν : Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι : Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer : Il. ξ, 134 ἦρχε δ' ἄρα σφιν : Od. ξ, 230 ἀνδράσιν ἦρξα (only in poetry) : Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει. So in Homer : ἀρχέειν τινί : εο ἐπιστατεῖν : Od. λ. 485 κρατεῖς νεκίεσσι : cf. Ibid. 490. But several of these might be referred to the *dativus commodi* (§. 597, 598.).

Obs. 4. And after substantives : Il. ε, 546 ἀνδρεσσιν ἀνακτα : Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. So metaphorically of the sphere in which any moral action or state takes place or operates : Il. α, 116 ἄμφω ὁμῶς θυμῷ φιλέουσα : Ib. 342 ὀλοῖσσι φρεσὶ θύει : εο ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκποδὼν γῆρας τὸ σόν : εο ποιέισθαί τινα μοίραις, *to place a*

^a Pflugk ad loc.

person in account. So G. T. 1 Cor. xiv. 20 μὴ παιδία γένεσθε ταῖς φρεσίν. So after an adjective used substantively : Col. ii. 14 τὸ χειρόγραφον τοῖς δόγμασιν.

5. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as δ αὐτὸς εἰμι τῇ γνώμῃ—ψήφῳ, βουλευματι Soph., *I am in the same mind &c.* ; Thuc. πλείστως εἰμι τῇ γνώμῃ, *I am mostly in this mind.*

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative ; as, χαμαί, *humi, humum.* So adverbs in η or η (see *Obs. 1.*) : Il. α, 120 γέρας ἔρχεται ἄλλῃ : Hdt. II. 29 τῇ ἄν (ἡμο-
cuique) κελύῃ, ἐκείσε στρατεύονται : Plat. Gorg. p. 456 B εἰς πόλιν, ὅπη
βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c. ; ὧ, *here*, and *hither*, often in Theocr.
So ὧδε : Il. σ, 392 πρόμολ' ὧδε ; Od. α, 182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον :
cf. p. 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε. In οι, as πεδοί, *humi, humum*,
Æsch. P. V. 272 πεδοί βάσαι : ἐνταυθοί Hom. and Plat., *huc* ; Attics,
hic ; as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοί (but οἱ, ὅποι, ποῖ always
hither, &c.). In θα, ἔνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ'
'Οδυσσεύς : Soph. El. 380 ἐνταῦθα πέμψειν, ἔνθα μήποτ' ἡλίον φέγγος προσέ-
ψι : Xen. Cyr. 4, 9 εἰς πόλιν, ἔνθα καὶ αὐτὸς κατέφυγεν : Id. Hell. I. 7, 16
ἀνέβη ἐνθάδε : Plat. Gorg. p. 494 extr. ἡ γὰρ ἐγὼ ἄνω ἐνταῦθα) ; also ὕψι,
in alto and *in altum* (Sappho : ὕψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες) :
ὕπα, *ubi* and *quo* (Od. δ, 821 ὕ' οἴχεται), ἐκεῖ, κείθι, *illic* and *illuc*
(Hdt. I. 209 ἐπεὶ ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ : Ibid. 121 ἐλθὼν
δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.)

Il. λ, 707 τρίτῳ ἡματι : Il. ν, 335 ἡματι τῷ, ὅτε κ. τ. λ. : Il. ο, 324 νυκτὸς ἀμολγῷ : Hdt. III. 131 τῷ πρώτῳ ἔτει ὑπερβάλετο τοὺς πρώτους ἡητρούς— καὶ
μιν δευτέρῳ ἔτει ταλάντου Αἰγινῆται δημοσίῃ μισθεύνται' τρίτῳ δὲ ἔτει Ἀθηναῖοι
ἑκατὸν μνέων' τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων.—So prose : τῇδε
τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι :
Xen. Hell. III. 2, 25 περιόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν
ἐπὶ τὴν Ἥλιν : Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added ; and sometimes ἐπὶ, as in Homer : ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.—ἅμα is used with this dative ; as, Hdt. IV. 201 ἅμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows : the time is represented by the genitive as the antecedent condition of the action ; by the dative as the space wherein the action took place ; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, *this day giving them the occasion*, with ταυτῇ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day*. So we find the accusative and genitive, in the same sentence, expressing each its proper notion ; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτηται, τῷ

τῆς ἡμέρης (*by day*) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (*throughout the night*) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive : Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οἶται· τῇ δὲ ὕστεραίῃ πρῶτον μὲν κ. τ. λ. : Xen. Anab. II. 1, 3 καὶ λέγει, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειν ἂν αὐτοὺς— τῇ δὲ ἄλλῃ ἀπύκναι φαίη ἐνὶ Ἰωνίας : Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιούσαν ἡμέραν ἐμείναν οἱ Ἕλληνες, τῇ δὲ ὕστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion ; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599.). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action. Frequently the practical effect of this dative is to give neuter verbs a passive sense.

1. Verbs of *joy, sorrow, and similar feelings or states, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549 :) χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (γελᾶν Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν : so wonder, as θαυμάζειν, ἀγασθαι : rarely of hope, ἐλπίζειν— ; contentment, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, contentum esse— ; discontent, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἄχθεσθαι, ἀσχαλᾶν Eur.— ; shame, as αἰσχύνεσθαι :*

Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε : Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει : Id. IV. 78 διαίτῃ οὐδαμῶς ἡρέσκετο Σκυθικῇ : Id. IX. 33 ἔφη οὐκ ἐτί ἀρκέεσθαι τούτοις μόνουσι : Thuc. IV. 85 θαυμάζω τῇ ἀπολείσει μου τῶν πυλῶν.— Ἐλπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παρούσιν Isoc. : Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παρούσι πράγμασι Xen. Anab. I. 3, 3 : Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἄτε πολλὰ εἰδότι.— Ἀγάλλεσθαι τῇ νίκῃ.— Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσύχλιαν σχήσει. So Eur. Hipp. 20 τούτοις μὲν νυν οὐ φθονῶ, *am not made jealous by* : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν : so Il. ξ, 138 κρατερός γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ : so G. T., as 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ πυρώσει.

2. So verbs of *causing these states ; as, Eur. Orest. 210 οὐ γάρ μ' ἀρίσκει τῷ λίαν παρεμμένῳ.*

3. So also verbs of *action* or *state*; as, Hdt. I. 87 *ἐπρηξα τῇ σῇ μὲν αἰδαιμονίῃ, τῇ ἐμεωντοῦ δὲ κακοδαιμονίῃ*: the good and bad luck being represented as the active instrument of the action: G. T., as 2 Cor. i. 24 *πίστει ἢ ἐσθήκατε*, but see also §. 603, or §. 605 :) or of *motion*, Aesch. Eum. 235 *Λοφίον κελεύσασιν ἤκω*.

§. 608. 1. The actual *means* or *instrument*, by or with which any thing is done :

II. β, 199 *τὸν σκῆπτρῳ ἐλάσασκε* : II. κ, 121 *βάλλειν χερμαδίους*.—*Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς*. So Arist. Av. 619 *θύραις θυρώσαι* : Od. ι, 82 *ἔσθεν δ' ἐννήμαρ φερόμεν δλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα* : Xen. Cyr. IV. 3, 21 *ὁ μὲν (ἵπποκένταυροι) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὥτοιεν ἥκουεν* *ἐγὼ δὲ τέτταροι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταροι δὲ ὥσὶ προσισθῆσομαι* *πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ παρακούοντα σημαίνειν* : Ibid. 18 *προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι, δὲ τῷ ἵππῳ, τὸν δ' ἐναρτίον ἀναρτίῳ τῇ τοῦ ἵππου βώμῃ*.

2. So the state of mind wherein or whereby any thing is done ; as, *φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι*. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives,—that which is conceived as the instrument whereby the quality is produced, is in the dative: Thuc. IV. 114 *οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ*: so also *ποσὶ ταχύς*, where the accus. is more usual (see §. 579): and even with subst., especially in Plato: so Soph. E. C. 1026 *τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται* : Plat. Legg. 631 *Κινησεὺς τῷ σώματι* : Id. Soph. 261 *Ε τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων* : Id. Polit. 280 *Δ τὰς βίᾳ πράξεις* : Id. Rep. 397 *Α διὰ μιμήσεως φωναῖς τι καὶ σχήμασιν, imitatione per voces et gestus*.

Obs. 2 This is sometimes expressed by the preposition *ἐν*, the dative being considered local: Hesiod. Scut. 199 *ἔγχος ἔχουσ' ἐν χερσὶ*, but Ibid. 214 *εἶχε δὲ χερσὶν* (like *manu* and *in manu tenere*).—*Θυμῷ ἔλπεσθαι* and *ἐλπεσθαι ἐν στήθεσιν* Homer, like *animo* and *in animo volvere*.—*Διαφέρειν τινὶ* and *ἐν τινι* or *ἐπὶ τινι*.—*Ὀφθαλμοῖς* and *ἐν ὀφθαλμοῖς ἰδεῖν*, or *ἐν ὄμμασιν ἰδεῖν*.—*Σημαίνειν τί τινι* and *σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμασι* (Xen.), *πυρὶ καίειν* and *ἐν πυρὶ καίειν*.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument; Soph. Elect. 226 *τίνι γάρ ποτ' ἂν—ἀκούσαιμ ἔπος, by whom*.

§. 609. 1. With comparatives and analogous words that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced :

Hdt. I. 184 *Σεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος*.—So *πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον*: Hdt. VI. 58 *ἀριθμῷ, certo numero*: Ibid. 89 *ὑστέρισαν ἡμέρῃ μῇ τῆς συγκειμένης, by one day*: Ibid. 106 *πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα*: Plat. Rep. 373 *Ε μείζονος τῆς πόλεως δεῖ οὐτι μικρῷ ἀλλ' ὀλῳ στρατοπέδῳ*. So Thuc. V. 28 *ἄριστα ἔσχον τοῖς πᾶσι*: εο *διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι*: so *ὑπερβάλλειν, προέχειν τινί*.

2. So notion of *price* and *value*, *buying* and *selling* :

Il. η. 473 ἐνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ. So notions of *punishing*, *fining* : ζημιούν τινα χιλίαις δραχμαῖς : Hdt. VI. 136 ζημώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πενήτην τι τάλαντοςισι. So with a participle ; Hdt. VIII. 60. 3 Μεγάροισι κερδανόμενι περιεοῦσι, *ex servata Megara lucrum capiemus*.

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c. : σταθμᾶσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι :

Il. ε, 182 ἀσιδίῃ γινώσκειν : Hdt. II. 2 τοιοῦτ' σταθμισμένοι πρήγματι, *ex tali re judicantes* : Id. VII. 11 εἰ χρή σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cæpta sunt* : Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος : Id. III. 15 πολλοῖσι καὶ ἄλλοις ἔστι σταθμώσασθαι, ὅτι κ.τ.λ. : Id. VII. 16, 3 τῇ σῇ ἐσθῇ τεκμαιρόμενον, *ex veste tua judicium faciens* : Demosth. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι.—So γινώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore*, accordingly.

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing ; as, Æsch. Ag. 135 οἷκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ πτανοισὶν κυσὶ πατρός, *is shewn to be hostile by these winged hounds*.

5. So in Aristotle, the middle term whereby a conclusion is drawn ; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy) : ἡ γὰρ χιῶν καὶ ὁ κυκνὸς τῷ λευκῷ ταῦτόν : so probably Rhet. I. 9, 22.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See Il. κ, 438 ἄρμα δὲ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἡσκηται : Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα.—So βρύειν ἄνθεσι, στάζειν ἰδρώτι &c.

§. 611. a. So also passive verbs or adjectives take a dative of the agent, or subject of the active notion, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3.) :

Il. σ, 103 δάμεν Ἑκτορι δίῳ : Il. ε, 465 κτείνεσθαι Ἀχαιοῖς : Eur. Hec. 1085 σοὶ ἐργασται κακά : Hdt. VI. 123 μοὶ δεδήλωται : Isocr. Paneg. 1 εἰρήσθαι τοῖς ἄλλοις : Demosth. 844, 1 τὰ τούτῳ πεπραγμένα.—So ταῖτα μοι λελεκται : so ὥφθη αὐτοῖς et sim.

b. This dative, joined with neuter verbs, gives them a passive force : δακρύω κακοῖς, *I am made to weep by the evils*.

So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by* : ἰσχύος, would be, *by reason of* : so Eur. Ion 82 φεύγει πυρί, *put to flight by* : so G. T. 2 Cor. x. 4 δύνατα τῷ Θεῷ, *through God*.

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations ; Æsch. Theb. 908 διαλλακτήρι δ' οὐκ

~~Ἐμμεψία~~ φάσις : Id. Ag. 520 φαυδροῖσι τοῖσιδ' ὀμμασι δέξασθε κόσμῳ βασιλείᾳ
~~πολλῶ~~ χρόνῳ : Xen. Hell. III. 1, 13 ξενικῶ μὲν Ἑλληνικῶ προσβαλοῦσα τοῖς
 εἵχεσιν : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνῶμησι ἀπολαμ-
~~πυνθείς~~ : Arist. Aves 1307 πτερῶν δὲ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive ; Hdt.
 V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole ;
 Soph. Aj. 310 ἀπριξ ὄνυξι συλλαβῶν χερσί : Il. λ, 599 εἰστίκει γὰρ ἐπὶ πρύμνῃ
 μεγακίττει νηϊ : so G. T. 2 Cor. xii. 7 εἰδόθῃ μοι σκόλον τῇ σαρκί. See §. 597.
Obs. 3.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance ἡμείβετο in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different construction ; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνύμενος ἀντίον ἦδα = ἡμείβετο : cf. V. 274.

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμεῖν τιwός), κολαστέον (κολάζειν τιwά), ἀσκητέον (ἀσκεῖν τι), βοηθητέον (βοηθεῖν τιwι), ἡσσητέον (ἡσσάσθαι τιwος).

2. Verbal adjectives are either *impersonal*, as ἀσκητέον ἐστὶ τὴν ἀρέτην—or *personal*, as ἡ ἀρέτη ἀσκητέα ἐστίν. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived : ἀσκητέον (or in plural -τέα) ἐστὶ τὴν

Δυστήριον (sc. ἡμᾶς) τὸν εὐθὺν ἐξεπὼντας ἀμφὶ σοῦ λόγον, (*celerrime explorandum nobis est rem aperte declarantibus* :) Demosth. p. 21, 13 πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιῶντας ἐτοιμῶς.—And the verbal adjective is frequently interchanged with an infinitive : Xen. M. S. I. 5, 5 ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ἱκετεύειν τοὺς θεοὺς κ. τ. λ. : Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἶον δεῖ εἶναι, δῶτα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἄλλοθὲν γε ποθὲν ἐτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense : τὸδε ποιητέον ἐστίν=δεῖ τὸδε ποιῆσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τάδε ἐστί σοι ; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the intellectual quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above and below—in and out—before and behind—on this side and on that—on and off—thereon and therefrom—forwards and backwards—towards and from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπὸ and ἐκ imply in themselves a notion of “*whence*”—εἰς and ὡς a notion of “*whither*”—ἐν and σύν a notion of “*where*,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρὰ is not of motion, but only of position—“*by the side of* ;” but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*.

With ταύτη, τῇδε, we often find αὐτοῦ (also αὐτῇ) joined ; αὐτοῦ (αὐτῇ) ταύτη, τῇδε, *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry ; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρός, ὑπό.

2. Hence this dative is used to express the notion of *with, among* :

Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο (*among*)—ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ (*with*) : Il. ζ, 477 ἀριπρεπεία Τρώεσσι : Il. ο, 432 ἄνδρα κατέκτα Κυθήροισι (αἰετοῖσι) : Il. α, 247 τοῖσι δὲ Νέστορ ἡδυπατὴς ἀνόρουσε : Il. β, 433 τοῖς ἄρα μύθων ἤρχε Γερήνιοις ἱππότης Νέστωρ : Od. α, 71 δούκρτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι : Od. ο, 227 Πυλίοισι μὲν ἔξοχα δώματα ναίων : *eo* ἀνθρώποις, *inter homines* : Eur. Hec. 595 ἀνθρώποις δ' αἰὶ ὁ μὲν ποιητὴς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός^a : Id. Bacch. 310 μὴ τὸ κράτος αὖχαι δύναμιν ἀνθρώποις ἔχειν : Ibid. 402 ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἑρωτες (like Plat. Prot. p. 343 C εὐδοκίμειν τοῖς τότε ἀνθρώποις) : Eur. Phoen. 17 ὦ Θήβαισιν εὐίπποις ἀναξ : Ibid. 88 ὦ κλεινὸν οἴκος Ἀντιγόνη θάλος πατρί : Id. Hec. 1267 ὦ Ὀρηγί μάντις εἶπε Διόνυσος τάδε.—In prose : Hdt. VI, 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus* : Plat. Rep. p. 389 Εἰ οἶα καὶ Ὀμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, *among them* : Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them* : *eo* τοῖσι δ' ἀνέστη : Soph. Ant. 861 ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας—κλεινοῖς Λαβδακίδασι, *that which is among the Labdacidae* : Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν : Soph. CE. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἀμαρτίας ὄνειδος οὐδέν : Plat. Rep. p. 421 E ἕτερα—ταῖς φύλαξιν εὐρήκαμεν. G. T. Eph. v. 19 λαλοῦντες ἑαυτοῖς.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτη, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν :

Od. α, 181 Ταφίοισιν ἀνάσσω : Il. μ, 242 Διὸς δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει : Il. α, 288 πάντεσσι δ' ἀνάσσειν : Od. α, 117 κτήμασιν οἴσιν ἀνάσσοι : Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer : Il. ξ, 134 ἤρχε δ' ἄρα σφιν : Od. ξ, 230 ἀνδράσιν ἤρξα (only in poetry) : Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει. So in Homer : ἀρχεῖν τινί : *eo* ἐπιστατεῖν : Od. λ. 485 κρατέεις νεκύεσσι : cf. Ibid. 490. But several of these might be referred to the *dativus com-modi* (§. 597, 598.).

Obs. 4. And after substantives : Il. ε, 546 ἀνδρεσσιν ἀνακτα : Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. So metaphorically of the sphere in which any moral action or state takes place or operates : Il. α, 116 ἄμφω ὁμῶς θυμῷ φιλέονσα : Ib. 342 δλοῖσιν φρεσὶ θύει : *eo* ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκποδὼν γῆρας τὸ σόν : *eo* ποιέισθαι τινα μοίραις, *to place a*

^a Pflugk ad loc.

person in account. So G. T. 1 Cor. xiv. 20 μὴ παιδία γένησθε ταῖς φρεσίν. So after an adjective used substantively : Col. ii. 14 τὸ χειρόγραφον τοῖς δόγμασιν.

5. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as δ αὐτὸς εἰμι τῇ γνώμῃ—ψήφῳ, βουλευμάτι Soph., *I am in the same mind* &c. ; Thuc. πλείστος εἰμι τῇ γνώμῃ, *I am mostly in this mind.*

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative ; as, χαμαί, *humi, humum.* So adverbs in η or η (see *Obs. 1.*) : Il. a, 120 γέρας ἔρχεται ἄλλῃ : Hdt. II. 29 τῇ ἄν (quo-cunque) κελύῃ, ἐκείσε στρατεύονται : Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c. ; ὧ, *here, and hither*, often in Theocr. So ὧδε : Il. σ, 392 πρόμολ' ὧδε ; Od. a, 182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον : cf. ρ, 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε. In οι, as πεδοί, *humi, humum, Æsch. P. V. 272 πεδοί βάσαι : ἐνταυθοί* Hom. and Plat., *huc ; Attics, hic ;* as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοί (but οἱ, ὅποι, ποῖ always *hither, &c.*). In θα, ἐνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς : Soph. El. 380 ἐνταῦθα πέμψειν, ἐνθα μήποτ' ἡλίου φέγγος προσόψει : Xen. Cyr. 4, 9 εἰς πόλιν, ἐνθα καὶ αὐτὸς κατέφυγεν : Id. Hell. I. 7, 16 ἀνέβη ἐνθάδε : Plat. Gorg. p. 494 extr. ἡ γὰρ ἐγὼ ἄγω ἐνταῦθα) ; also ὕψι, *in alto and in altum* (Sappho : ὕψι δὴ τὸ μέλαθρον αἰεράτε, τέκτονες ἄνδρες) : ὡς, *ubi and quo* (Od. δ, 821 ἰν' οἴχεται), ἐκεῖ, *illic and illuc* (Hdt. I. 209 ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ : Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.)

Il. λ, 707 τρίτῳ ἡματι : Il. ν, 335 ἡματι τῷ, ὅτε κ. τ. λ. : Il. ο, 324 νυκτὸς ἀμολγῷ : Hdt. III. 131 τῷ πρώτῳ ἔτει ὑπερβάλετο τοὺς πρώτους ἱητρούς— καὶ μὲν δευτέρῳ ἔτει ταλάντου Αἰγινῆται δημοσίῃ μισθεύνται· τρίτῳ δὲ ἔτει Ἀθηναῖοι ἑκατὸν μνέων· τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων.—So prose : τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι : Xen. Hell. III. 2, 25 περιόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τῇ Ἑλιν : Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added ; and sometimes ἐπὶ, as in Homer : ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.—ἀμα is used with this dative ; as, Hdt. IV. 201 ἀμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows : the time is represented by the genitive as the antecedent condition of the action ; by the dative as the space wherein the action took place ; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, *this day giving them the occasion, with ταυτῇ τῇ ἡμέρᾳ, on this day, and ταύτῃ τὴν ἡμέραν, throughout this day.* So we find the accusative and genitive, in the same sentence, expressing each its proper notion ; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἐκτεται, τῷ

τῆς ἡμέρης (*by day*) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (*throughout the night*) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive : Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὔτοι· τῇ δὲ ὑστεραίῃ πρῶτοι μὲν κ. τ. λ. : Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειν ἂν αὐτοὺς— τῇ δὲ ἄλλῃ ἀπείναι φαίη ἐπὶ Ἰωνίας : Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion ; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599.). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action. Frequently the practical effect of this dative is to give neuter verbs a passive sense.

1. Verbs of *joy, sorrow, and similar feelings or states, take a* dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549 :) χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (*γελᾶν* Eur.), λυπείσθαι, ἀλγεῖν, στενάζειν : so *wonder*, as θαυμάζειν, ἀγαθῶν : rarely of *hope*, ἐλπίζειν— ; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse*— ; *discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἀχθεσθαι, δσχαλᾶν Eur.— ; *shame*, as αἰσχύνεσθαι :

Hdt. VI. 67 ἀλγίστας τῷ ἐπειρωτήματι εἶπε : Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει : Id. IV. 78 διαίτῃ οὐδαμῶς ἡρέσκετο Σκυθικῇ : Id. IX. 33 ἔφη οὐκ ἐτι ἀρκεέσθαι τούτοις μούνοισι : Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν.—Ἐλπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παρούσιν Isoc. : Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παρούσι πράγμασι Xen. Anab. I. 3, 3 : Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες.—Ἀγάλλεσθαι τῇ νίκῃ.—Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοις μὲν νυν οὐ φθονῶ, *am not made jealous by* : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν : so Il. ξ, 138 κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ : so G. T., as 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ πυρώσει.

2. So verbs of *causing these states* ; as, Eur. Orest. 210 οὐ γάρ μ' ἀρέσκει τῷ λῖαν παρεμμένῳ.

3. So also verbs of *action* or *state*; as, Hdt. I. 87 ἐπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμευντοῦ δὲ κακοδαιμονίῃ: the good and bad luck being represented as the active instrument of the action: G. T., as 2 Cor. i. 24 πίστει ἢ ἐσθήκατε, but see also §. 603, or §. 605 :) or of *motion*, Æsch. Eum. 235 Λοξίου κελεύσασιν ἦκω.

§. 608. 1. The actual *means* or *instrument*, by or with which any thing is done :

Il. β, 199 τὸν σκῆπτρῳ ἐλάσασκε : Il. κ, 121 βάλλειν χερμαδίους.—Βάλλειν λίθους, αἰχμαῖς. So Arist. Av. 619 θύραις θυρώσαι : Od. ι, 82 ἔνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα : Xen. Cyr. IV. 3, 21 ὁ μὲν (ἵπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωράτο καὶ δυοῖν ὤτοι ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὥσὶ προαισθήσομαι· πολλὰ γὰρ φασὶ καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προαρώντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ παρακούοντα σημαίνειν : Ibid. 18 πρυνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι, δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀναρτέψω τῇ τοῦ ἵππου βώμῃ.

2. So the state of mind wherein or whereby any thing is done ; as, φόβῳ, εὐνοίᾳ, ἀπειρία, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives,—that which is conceived as the instrument whereby the quality is produced, is in the dative: Thuc. IV. 114 οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ: so also ποσὶ ταχύς, where the accus. is more usual (see §. 579): and even with subst., especially in Plato: so Soph. Œ. C. 1026 τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται : Plat. Legg. 631 C κινήσεις τῷ σώματι : Id. Soph. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων : Id. Polit. 280 D τὰς βίᾳ πράξεις : Id. Rep. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus*.

Obs. 2 This is sometimes expressed by the preposition ἐν, the dative being considered local: Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσὶ, but Ibid. 214 εἶχε δὲ χερσὶν (like *manu* and *in manu tenere*).—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσιν Homer, like *animo* and *in animo volvere*.—Διαφέρειν τινὶ and ἐν τινὶ or ἐπὶ τινὶ.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὀμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμασι (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument; Soph. Elect. 226 τίνι γάρ ποτ' ἄν—ἀκούσαιμ ἔπος, *by whom*.

§. 609. 1. With comparatives and analogous words that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced :

Hdt. I. 184 Σαμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον: Hdt. VI. 58 ἀριθμῷ, *certo numero*: Ibid. 89 ὑπέρτερον ἡμέρῃ μὴ τῆς συγκειμένης, *by one day*: Ibid. 106 πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενεστέρη: Plat. Rep. 373 E μείζονος τῆς πόλεως δεῖ οὕτι σμικρῷ ἄλλ' ὀλῳ στρατοπέδῳ. So Thuc. V. 28 ἄριστα ἔσχον τοῖς πᾶσι: so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι: so ὑπερβάλλειν, προέχειν τινί.

2. So notion of *price* and *value*, *buying* and *selling* :

II. η. 473 ἔσθ' ἄρ' οἰσίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθρα σιδῆρῳ. So notions of *punishing*, *fining* : ζημιῶν τινα χιλίας δραχμαῖς : Hdt. VI. 136 (ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίαν πενήτηντοι ταλάντοι-σι. So with a participle ; Hdt. VIII. 60. 3 Μεγάρουσι κερδαίνοντες περιεοῦσι, *ex servata Megara lucrum capientes*.

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c. : σταθμᾶσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι :

II. ε, 182 ἀσπίδι γινώσκειν : Hdt. II. 2 τοιοῦτ' σταθμησόμενοι πρήγματι, *ex tali re judicantes* : Id. VII. 11 εἰ χρὴ σταθμῶσασθαι τοῖσι ὑπαρχμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cæpta sunt* : Ibid. 237 τοῖσι λεγομένοισι σταθμῶμενος : Id. III. 15 πολλοῖσι καὶ ἄλλοις ἔστι σταθμῶσασθαι, ὅτι κ.τ.λ. : Id. VII. 16, 3 τῇ σῇ ἐσθῇ τεκμαίρομενον, *ex veste tua judicium faciens* : Demosth. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποισκει δεῖ τεκμαίρεσθαι.—So γινώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore*, accordingly.

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing ; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπιφθονος Ἄρτεμις ἀγνὰ πτανοῖσιν κυσὶ πατρός, *is shewn to be hostile by these winged hounds*.

5. So in Aristotle, the middle term whereby a conclusion is drawn ; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy) : ἡ γὰρ χιὼν καὶ ὁ κυκλὸς τῷ λευκῷ ταύτων : so probably Rhet. I. 9, 22.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See II. κ, 438 ἄρμα δὲ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται : Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήσιον Παρίῳ λίθῳ ἥσκημένα.—So βρύειν ἄνθεσι, στάζειν ἰδρώτι &c.

§. 611. a. So also passive verbs or adjectives take a dative of the agent, or subject of the active notion, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3.) :

II. σ, 103 δάμεν Ἑκτορι δίῳ : II. ε, 465 κτείνεσθαι Ἀχαιοῖς : Eur. Hec. 1085 σοὶ εἰργασται κατὰ : Hdt. VI. 123 μοὶ δεδόλωται : Isocr. Paneg. 1 εἰρησθαι τοῖς ἄλλοις : Demosth. 844, 1 τὰ τούτῳ πεπραγμένα.—So ταῦτά μοι λείκεται : so ἑφθῇ αὐτοῖς et sim.

b. This dative, joined with neuter verbs, gives them a passive force : δακρύνω κακοῖς, *I am made to weep by the evils*.

So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by* : ἰσχύος, would be, *by reason of* : so Eur. Ion 82 φεύγει πυρί, *put to flight by* : so G. T. 2 Cor. x. 4 δύναται τῷ Θεῷ, *through God*.

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations ; Æsch. Theb. 908 διαλλακτῆρι δ' οὐκ

ἀμεμφία φθόις : Id. Ag. 520 φαυδροῖσι τοῖσιδ' ὀμμασι δέξασθε κόσμῳ βασιλείᾳ πολλῷ χρόνῳ : Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τεύχεσιν : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνῶμησι ἀπολαμπρωθέντες : Arist. Aves 1307 πτερῶν δεῖ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive ; Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole ; Soph. Aj. 310 ἀπριξ' ὄνυξι συλλαβῶν χερσὶ : Il. λ, 599 εἰστίκει γὰρ ἐπὶ πρύμνῃ μεγαλήτει ἡτ' : so G. T. 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. See §. 597.

Obs. 3.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance ἡμείβετο in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different construction ; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνύμενος ἀντίον ἦν ὕδα = ἡμείβετο : cf. V. 274.

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμεῖν τιwός), κολαστέον (κολάζειν τιwά), ἀσκητέον (ἀσκεῖν τι), βοηθητέον (βοηθεῖν τιwι), ἡσσητέον (ἡσσάσθαι τιwος).

2. Verbal adjectives are either *impersonal*, as ἀσκητέον ἐστὶ τὴν ἀρέτην—or *personal*, as ἡ ἀρέτη ἀσκητέα ἐστίν. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived : ἀσκητέον (or in plural -τέα) ἐστὶ τὴν

ἀρετήν—ἐπιθυμητέον (or -τέα) ἐστὶ τῆς ἀρετῆς—ἐπιχειρητέον (or -τέα) ἐστὶ τῷ ἔργῳ : Xen. Cyr. III. 1, 15 κολαστέον ἄρ' ἂν εἴη—τὸν πατέρα : Soph. Antig. 678 οὔτε γυναικὸς οὐδαμῶς ἡσσητέα (from ἡσασθαι τινος, *inferiorem esse aliquo*).

Obs. 1. From deponents also, such as βιάζομαι, ἐργάζομαι, considered as passives, (as εἰργασται, *factum est*), are formed verbal adjectives, with the same force and construction as those given above ; as, ἐργαστέος, *faciendus*, βιαστέον ἐστὶν αὐτούς, *ii cogendi sunt* ; so μμητέον τοὺς ἀγαθοὺς, from μμείσθαι τινά.

Obs. 2. Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions : πειστέον ἐστὶν αὐτόν, *one must persuade him*, from πείθω τινά, and πειστέον ἐστὶν αὐτῷ, *obediendum ei est*, πειστέον τοῖς νόμοις, from πείθομαι τινί, *obedio alicui* ; ἀπαλλακτέον ἐστὶν αὐτόν τοῦ κακοῦ, from ἀπαλλάττειν τινὰ τοῦ κακοῦ, and ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου, from ἀπαλλάττεσθαι τινος, *to free oneself, or depart* ; as, Plat. Phæd. p. 66 E ἀπαλλακτέον αὐτοῦ.

Obs. 3. Where the verb has a double accus. case (of the act and the patient), or a cognate accus. and a dative, the verbal adjective is followed, when necessary, by the cognate accus. ; as, Soph. Phil. 994 πειστέον τάδε, (*πείθεσθαι τινί τι*.)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive ; as, ἀσκητέα ἐστὶν ἡ ἀρετή, or ἡ ἀσκητέα ἀρετή : Xen. Mem. Socr. III. 6, 3 ὠφελήτέα σοι ἡ πόλις ἐστίν.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands properly (if expressed) in the instrumental dative as in the passive voice : Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετήν—ἀσκητέα ἐστὶ σοι ἡ ἀρετή—ἐπιθυμητέον (or -τέα) ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς : Demosth. p. 14, 17 φημὶ δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν.

Obs. 4. This dative is sometimes used with verbal adjectives in τός, which generally express possibility (English -ble) : Hesiod Theog. 732 τοῖς οὐκ ἐξιτόν ἐστιν, *quibus non licet exire* : Aristoph. Lys. 636 ἄρα γρυκτέον ἐστὶν ὑμῖν ;

Obs. 5. In Attic Greek an accusative of the agent is sometimes used instead of the dative ; as in the verbal adjective is implied the notion of δεῖ (on which the accus. depends) and the infinitive : Xen. M. S. III. 11, 1 ἰτέον ἂν εἴη θεασαμένους : Plat. Gorg. p. 507 D τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον : cf. Id. Rep. p. 413 E^a : Id. Crit. p. 49 A οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι : Thuc. VIII. 65 ὥς οὐτε μισθοφορητέον εἴη τοὺς ἄλλους—οὐ δέοι τοὺς ἄλλους μισθοφορεῖν. (The two constructions are sometimes found together : Plat. Rep. p. 453 D οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἦτοι δελφινά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν—;) Eur. Phœn. 712 sq. ἐξουιστέον τὰρ' ὅπλα Καδμείων πάλαι—ἐκτός τάφρων τῶνδ' ὥς μαχομένους τάχα : Id. Hipp. 461 sq. ὥς τάχος

* Stallb. ad loc.

διωσίων (sc. ἡμᾶς) τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον, (*celerissime explorandum nobis est rem aperte declarantibus* :) Demosth. p. 21, 13 πολλὴν δὲ τὴν μετασταςιν καὶ μεγάλῃν δεικτίον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιούστας ἐτοίμως.—And the verbal adjective is frequently interchanged with an infinitive : Xen. M. S. I. 5, 5 ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ἱκετεύειν τοὺς θεοὺς κ. τ. λ. : Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἷον δεῖ εἶναι, ἑῶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἄλλοθὲν γε ποθὲν ἐτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense : τὸδε ποιητέον ἐστίν=δεῖ τὸδε ποιῆσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τὰδε ἐστὶ σοι ; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the intellectual quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above and below—in and out—before and behind—on this side and on that—on and off—thereon and therefrom—forwards and backwards—towards and from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπὸ and ἐκ imply in themselves a notion of “*whence*”—εἰς and ὡς a notion of “*whither*”—ἐν and σύν a notion of “*where*,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρὰ is not of motion, but only of position—“*by the side of* ;” but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*,

ἦλθον παρὰ βασιλέως: joined with a verb of motion and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming to a person, so as to be *by his side*; as, ἦλθον παρὰ βασιλέα: or, with inanimate things, the travelling *by the side of*, or parallel to that thing, ἦλθον παρὰ ποταμόν: and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of*, *at*, or *before*, παρὰ τῷ βασιλεῖ, *in front of the king*. In fact, prepositions, being used principally to define more clearly the relations signified by the cases, naturally take a peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Some relations were so prescriptively defined by prepositions, that the construction with the case only became a solecism—so not οἰκεῖν οἴκῳ, but οἰκεῖν ἐν οἴκῳ.

5. We do not find every preposition with all three cases, for the original force of the preposition has sometimes made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, (ἀντί, ἀπό, ἐκ, πρό:) or only the relation of the dative, (ἐν, σύν:) or only the relation of the accus., (ἀνά, εἰς (ὡς):) or gen. and accus., (διά, κατά, ὑπέρ:) or all three, gen., dat. and accus., (ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό.)

§. 615. 1. Prepositions are divided as to their meaning:—

a. Juxtaposition: παρά, ἀμφί, *by the side of*; ἐπί, *by and on*; σύν and μετά, *with*.—b. Contraposition: ἐπί, *on*; ἀνά, *up, on*; ὑπέρ, *above*; ὑπό, *below*; κατά, *down*; πρό, πρὸς, ἀντί, *before*; ὀπίσθε (not properly a preposition), *behind*; ἐν, εἰς, *in, within*; ἐκ, ἐξ, *out, without*; διά, *through, within*; περί, *round (about)*; ὡς, *to*; ἀπό, *from, away*.

2. As the notion of time is nearly connected with the notion of space, and as time is considered as a space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, πρὸ τῶν πολῶν ἔσθη and πρὸ τῆς ἡμέρας ἀπῆλθεν: ἐκ τῆς πόλεως ἀπέφυγεν and ἐκ τοῦ πολέμου (*immediately after the war*) ἐγένετο εἰρήνη: ἐν ταύτῃ τῇ χώρῃ and ἐν τούτῳ τῷ χρόνῳ πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to repre-

sent, define, and specify more particularly the causal or modal relations of things or persons which were less accurately expressed by the cases—things or persons being considered to stand in certain positions to each other; thus, μάχεσθαι περί τινος expresses the cause, *round* which, as it were *standing round it*, the contest was going on; which might be expressed in an equally correct but less defined form, μάχεσθαι τινος: so εἰμι δι' ὀργῆς, *I am in a state of (passing through) anger*. The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties; as, Il. π, 526 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι: so δαμῆναι, τραφῆναι, κτείνεσθαι ὑπὸ τινι &c.

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, (either causing or suffering something,) are expressed by the cases, as we have already seen; as, νέφος ἐφαίνετο ὀρέων, *τρέχειν πεδίοιο, τῆς ἡμέρας; βαίνειν ὁδόν, πᾶσαν ἡμέραν*.

§. 617. Every preposition has a proper original meaning (generic force), varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost; as by fresh and sometimes somewhat forced analogies the relations of place were applied to men and circumstances.

Obs. 1. The original force however of the cases may in most of the combinations with a preposition be discerned. The preposition often either brings out the original force of the case yet more emphatically, or modifies it by attaching some additional notion: thus ὀμνυναι θεῶν, *to swear by the gods; πρὸς θεῶν*, as it were *before them*: so δηλῆσαι τι ποιεῖν, *to do something harmfully* (the dat. is modal); ἐπὶ adds to the modal notion the more definite one of *motive*: ἐπὶ δηλῆσαι ποιεῖν, *to do it for his hurt*.

Obs. 2. All prepositions are originally adverbs of place, from which they differ, inasmuch as the former belong to the substantive, the latter to the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper*.—a. Local and other adverbs, used both alone and with substantives; as, ἄντα, ἀντην, ἀντία, ἀπὸπροθεν, ἀποπρόθε, ἔξω, ἐκτός, ἀγχι, ἀντικρύ, ἀμφίς; ἄνεν, δίχα, τῆλε, νόσφιν &c.—ἀμα.—b. Substantives with a genitive; as, ἵνακα, *caussa*, δίκην, *instar*; χάριν, *gratia*, &c.; with an accus.: Hdt. IV. 72 κύκλῳ, *around*.—See §. 621. Obs. 2.

Obs. 3. It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined; as, στὰς ἐπὶ συνεδρίον, *going to the assembly and standing there*; στὰς ἐπὶ συνεδρίῳ, *standing by the assembly*.—See §. 645.

Obs. 4. It may be useful in acquiring an accurate knowledge of the Prepositions to view their several meanings in three lights: 1. Their original proper local meaning as applied to time or place. 2. The

causal meaning directly derived from and traceable to this original force.

3. Their idiomatic meaning derived from and traceable to the original force by an analogy more or less remote and fanciful.

Obs. 5. The local force of prepositions is divisible into *motion* or *rest*.

PREPOSITIONS CONSTRUCTED WITH *one* CASE.

1. Genitive only.

1. Ἄντί and πρό, *before*.

Ἄντί—Πρό.

§. 618. Ἄντί [Sansk. *ati* (*super, supra, trans, ultra*); Lat. *ante*; Lith. *ant*; Goth. *and, anda*]. Original meaning, "*before*," "*face to face*," "*over against*."

1. In its proper local force, *opposite to, before, as* *στῆναι ἀντί τινος*.

2. Causal. One object being conceived of as if standing before the other.

a. In adjurations &c., for the more usual *πρός* with gen. see Soph. Œ. C. 1326 ἀντί παιδῶν τῶνδε ἱκετεύομεν, by these children, as it were *standing before them*: so G. T. as Rom. iv. 17 κατέναντι οὐ ἐπίστευσε Θεοῦ.

b. In comparisons of equivalent or corresponding notions: one of the objects being conceived as placed *before, over against* the other, Il. φ. 75 ἀντί τοι εἴμ' ἱκέταο, *I am to you as a suppliant*: Dem. 212, 20 ἀντί τῶν ἀργυρωνήτων, *as it were slaves*: Soph. Œ. R. 543 ἀντί τῶν εἰρημένων ἴσ' ἀντάκουσον, *corresponding to*: Eur. Med. 891 νῆπι' ἀντί νηπίων: Hel. 1250 χάρις ἀντί χάριτος ἐλθέτω: so Plat. Phil. 63 C ἐν ἀνθ' ἐνός, *one against the other*: Theogn. 344 ἀντ' ἀνίων ἀνίας: so G. T. as John i. 16 χάριν ἀντί χάριτος, *grace for grace*; i. e. grace corresponding to grace.

c. In comparisons of *difference, or preference, before, rather than*, as if one object took the place of the other; as, αἰρεῖσθαι τι ἀντί τινος; Xen. Anab. I. 73 τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων, *in preference to, before*: Id. Cyr. III. 1, 8 ἀντὶ τοῦ μάχεσθαι—πεῖθεσθαι ἐθέλει: Soph. Trach. 574 στήρξει—ἀντί σου πλέον: Id. Ant. 182 μείζον' ἀντὶ τῆς αὐτοῦ πάτρος φίλον.

d. With notions of exchange, *value, buying, selling for*; as ὠνεῖσθαι, ἀλλάττεσθαι ἀντὶ χρυσοῦ—ἀξιος ἀντὶ πολλῶν: Xen. Cyr. I. 6. 10 πέζην δύναμιν ἔχων, ἀνθ' ἧς ἅλλην οὐκ ἂν δέξαι, *in exchange for which*: Andoc. 22. 40 ἀδλα ἀντὶ τῆς πονηρίας, *as the price of*: Soph. Elect. 537 ἀντ' ἀδελφοῦ δῆτα Μενελάω κτανόν: so G. T. as Matt. v. 38 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ: xvii. 21 ἐκείνον δὲ ἀντὶ ἐμοῦ καὶ σοῦ: Heb. xii. 16 ἀντὶ βρώσεως.

e. Hence in notions of substitution, *for, in the place of, instead of, except*; Æsch. P. V. 467 θαλασσόπλαγκτα οὔτις ἄλλος ἀντ' ἐμοῦ εἶρε ναυτιλῶν ὀχήματα: Xen. An. III. 1, 12 δοῦλος ἀντὶ βασιλέως: Hdt. VII. 37 ἀντὶ ἡμέρης—νύξ ἐγένετο: Æschin. 22. 40 ἡ γνώμη ἀντὶ τῆς πρότερον—παρίσσηται: Soph. Œd. Col. 499 ἀντὶ μυρίων μίαν ψυχὴν τάδ' ἐκτίνουσας.

1. So G. T. Matt. xx. 28 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,

Πρό.

in the place of^a: Ib. ii. 22 Ἀρχέλαος βασιλεύει ἀνθ' Ἡρώδου: 1 Cor. xi. 15 ἡ κόμη ἀντὶ περιβολαίου, *instead of, to serve for.*

f. Hence from the notion of equivalence comes that of *requital* or *recompense*; so ἀντί gives the *reason* or *motive* of any thing, as ἀνθ' οὗ, ἀνθ' ὧν, *wherefore, in return for, on which account, because*: Soph. El. 585 διδάξον ἀνθ' οὗτου, *tell me, wherefore*: Eur. El. 358 ἀντὶ γὰρ χρηστῶν λόγων ξενίων κυρήσεθ': so G. T. as Luke i. 20 ἀνθ' ὧν, *because*: xii. 3 ἀνθ' ὧν, *wherefore*: Eph. v. 31 ἀντὶ τούτου, *for this reason*: Heb. xii. 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.

Obs. 2. As a general rule the compounds of ἀντί take a dative, as conveying a notion of hostility; but many, in which the notion of substitution is contained, (as ἀντιπαρέχειν,) or of striving after any thing, (as ἀντέχεσθαι,) take the genitive proper to these notions.

§. 619. πρό [Sansk. *pra*; Lat. *pro, præ*; Lith. *pro, pra*; Goth. *faura, faur*; English *pre*] is used in the same way as ἀντί; but, as having a more general meaning, is applied in a greater variety of relations.

1. Local:

a. *Before, pro*, as στήναι πρό πυλῶν, πρό οἴκου: Æschin. 47. 41 πρό τῶν ὀφθαλμῶν προφαίνεται: so G. T. as Acts v. 23 πρό τῶν θυρῶν.

b. With the collateral notion of motion on in the phrase: Il. δ, 384 πρό ὁδοῦ ἐγένοντο, *forward on the road—further on the way*. The genitive is local, and πρό defines the position more accurately; so metaphor. Dem. 144, 3, 21 τῶν πρό ὁδοῦ, *what will further you*. So Æsch. Prom. Vincit. 682 γῆν πρό γῆς ἐλαύνομαι, *I hurry through (properly, forward,) from one land to another*.

c. So “*forwards from*” Hom., with gen. suffix *θι*: οὐρανόθι πρό, ἱλιόθι πρό, *forwards from Troy*; ἡώθι πρό, *forwards from the morning*—that is, *the whole morning forwards*, Il. λ, 50. The genitive is separative.

2. Temporal—*before*, as πρό ἡμέρας: Hdt. VII. 130 πρό πολλοῦ, *multo ante*: οἱ πρό ἡμῶν.

3. Causal:

a. Very nearly allied to the local force, in expressions of assistance, defence, *before, for*, as προκαθῆσθαι: (Lat. *præsidium*;) as, μάχεσθαι πρό τινος—ὀλέσθαι πρό πόλης Hom., *pro patria mori*.

b. In comparisons, valuations, nearly the same as ἀντί; *before, above*; as, πρό πολλοῦ ποιέσθαι, πρό πολλῶν χρημάτων τιμήσασθαι Isocr. c. Soph. p. 293 B, *to value before much riches*: Ant. 22. 39 πρό γὰρ τούτου τολμήσειεν. Hence with comparatives, and notions of superiority, for ἀντί; as, αἰρεῖσθαι τι πρό τινος, *to choose before the other, instead of*: Thuc. I. 141 δικαίως πρό δικῆς τοῖς πέλας ἐπιτασσομένη: Plat. Phæd. 99 A εἰ μὴ δικαιοτέρου φῆμιν καὶ κάλλιον εἶναι πρό τοῦ φεύγειν: Id. Crit. 54 B μήτε παῖδας περὶ πλείονος ποιῶν μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρό τοῦ δικαίου: Id. Rep. 361 E ἐπαινεῖν πρό δικαιοσύνης ἀδικίαν: G. T. as James v. 12 πρό πάντων.

c. Hence *substitution, being equivalent*, like ἀντί; as, δοῦλος πρό δεσπότου.

d. Of the reason; like ἀντί, properly of recompense, or requital, as πρό τῶνδε, “*wherefore—for these things.*”

^a Magee on Atonement, c. 245.

Ἄπό.

e. Thence of internal causes : *proæ* ; as, Il. ρ, 667 *πρὸ φόβου, pro metu*.

Obs. The compounds of *πρὸ* are mostly followed by a genitive ; as, *προαίρεσθαι τι χρηματός τινος*—*προορᾶν, προφυλάττειν, προνοεῖν τινος*—*προστατεῖν τινός*.

2. Ἄπό, from—ἐκ, ἐξ, οὐκ.

§. 620. These prepositions imply motion from, and they differ, in that the former signifies rather external removal from something, the latter a motion from within something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

Ἄπό [Epic *ἀπα* ; Sanskr. *apa* ; Lat. *ab* ; Goth. *af* ; German *aba, ab, abe, abo*], primary meaning “from.”

1. Local :

a. A removal from a place or object, with verbs of motion ; as, *ἀπὸ τῆς πόλεως ἦλθεν* : Plat. Prot. 309 B *ἀπ’ ἐκείνου ἔρχομαι* : so G. T. as Matt. viii. 34 *ὅπως μεταβῇ ἀπὸ τῶν δρίων*. Very often with verbs of rest ; Il. v, 261 *σάκος ἀπὸ ἔο*—*ἔσχετο*, but generally giving the notion of some elevated place or object whence the action is supposed to proceed ; as, *ἀφ’ ἵππων, ἀπὸ νεῶν, μάχεσθαι* : Æschin. 68. 2 *ἀνεκρέμασαν ἡμᾶς ἀπὸ τῶν ἐλπίδων*.

b. With verbs which imply motion, real or metaphorical ; as, *λοοσίν, delivering, removing* ; Dem. 270. 23 *ἀνίστησεν αὐτὴν ἀπὸ ταύτης τῆς καλῆς ἐργασίας* : so G. T. as Matt. vii. 4 *ἐκβαλὼ τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ* : so G. T. as Matt. i. 24 *διεγερθεὶς ἀπὸ τοῦ ὕπνου*.

c. Distance from a place or object with verbs of rest (mostly Epic.) ; Il. β. 292 *μένειν ἀπὸ ἧς ἀλόχοιο* : Il. μ, 70 *ἀπ’ Ἄργεος ἀπολείσθαι* : cf. Il. ν, 227. Od. α, 49, 203. Thuc. I. 7 *ἀπὸ θαλάσσης φείσθησαν*.

d. A point whence some line or action begins, Thuc. IV. 61 *οὐκ ἀπὸ τῆς αὐτῶν ὀρμῶνται Ἀθηναῖοι* : Id. VI. 5 *Ἱμέρα ἀπὸ τῆς Ζέφυλος φέισθη* : Id. III. 51 *ἀπὸ τῆς Νισαίας πύργῳ προίχοντε* : Soph. Aj. 877 *τὴν ἀφ’ ἡλίου βολῶν (κέλυσον)* : Xen. An. I. 7. 12 *διώρυχες ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ*.

2. Temporal :

a. Departure from a point of time, *from, after* ; so *ἀφ’ ἡμέρας, de die* ; *ἀφ’ ἡλίου ἀνιόντος* ; *ἀπὸ νυκτός, de nocte* ; *ἀφ’ ἑσπέρας* ; so G. T. as Luke vii. 24 *ἀφ’ ἧς ἡμέρας* : Id. xiii. 25 *ἀφ’ οὗ (χρόνον)* : Matt. ii. 16 *ἀπὸ διετούς*.

b. So where a point of time is marked by an action ; Il. θ, 53 *δείκνον ἔλονται*,—*ἀπὸ δείπνου θαρήσσοντο* : Hdt. VI. 129 *γενέσθαι ἀπὸ δείπνου* : Plat. Rep. 365 E *ἀδικητέον καὶ θνῆτεον ἀπὸ τῶν ἀδικημάτων*.

c. Temporal distance from, Xen. Mem. Socr. I. 2. 25 *πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε* : so G. T. as Matt. i. 17 *γενεαὶ ἀπὸ Ἀβραάμ*. Sometimes written *ἄπο*.

3. Causal :

a. Origin or birth, as *εἶναι, γίγνεσθαι ἀπὸ τιος* ; Hdt. VI. 125 *ἀπὸ δὲ Ἀλκμαιῶνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί*.

b. Procession from, dependence on something ; as, *μήδεα ἀπὸ θεῶν, the will of the gods* : Od. ζ, 18 *κἄλλος ἀπὸ Χαρίτων* : Hdt. I. 51 *τὰ ἀπὸ τῆς*

Ἀπό.

Βαίρης, necklaces : so οἱ ἀπὸ βουλῆς, *qui sunt a consiliis* : οἱ ἀπὸ τῆς σκητῆς, *layers* : τῶν ἀπὸ τοῦ δήμου Thuc. : οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας (so Cic. Tusc. II. 3, 7 *ii qui sunt ab ea disciplina*) : τὰ ἀπὸ τινος, *quia sunt in homine et ab eo exeunt, verba, sensus, facta* : Dem. 91, 5 τὰ γὰρ ἀπ' ὧν εἶπα ὑπάρχοντα ὁρῶ : so *belonging to*, Xen. Cyr. ii. 1, 5 τοὺς ἀπὸ Φρυγίας, those (coming from) *belonging to Phrygia*. So G. T., as 2 Tim. i. 3 *λατρεύω ἀπὸ προγόνων* : Acts xii. 1 τῶν ἀπὸ ἐκκλησίας.

c. So in a partitive force, as if the part were taken from the whole ; *out of* ; Hdt. VI. 27 ἀπ' ἑκατὸν καὶ εἴκοσι παῖδων εἰς μόνους ἀπέφυγε : Thuc. I. 110 ὁλοὶ ἀπὸ πολλῶν : so G. T., as Mark vi. 43 ἀπὸ τῶν ἰχθύων.

d. Causation by an agent, (as if the act or state proceeded from him) with passive or neuter verbs instead of ὑπὸ with the genitive (but seldom) ; Hdt. II. 54 ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι : Eur. Iph. A. 1426 τὰπ' ἐμοῦ λελογμένα : Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιολογόν : so G. T., as Matt. xvi. 24 ἀπὸ τῶν πρεσβυτέρων παθεῖν : 1 John ii. 28 ἀσχυθῶμεν ἀπ' αὐτοῦ : Matt. xi. 14 ἰδικαιώθη ἀπὸ τῶν τέκνων αὐτῆς.

e. The cause, source, occasion, way, means, and instruments, viewed as that whence the act proceeds : *with, by, in, from* : Plat. Crat. 409 A ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔπει τὸ φῶς : so ἀπὸ θυμολογίας αὐτόνομοι Π. μ., 233 ἀπὸ σπουδῆς, *in earnest*. Nearly in the same force, Æsch. Eum. 974 ἀπὸ γνώμης : Id. Aj. 1302 τλήμων ἀπ' εὐτόλμου φρενός : Hdt. VII. 164 ἀπὸ δικαιοσύνης : so ἀπὸ τῆς ὄψεως, *from sight* ; ἀπὸ ταυτομάτου—ἀπὸ προφανοῦς : (Matt. xvii. 35 ἀπὸ τῶν καρδιῶν :) Eur. Troad. 767 καλλίστων γὰρ ὁμμάτων ἔπο τὰ κλεινὰ πεδὶ ἀπώλεσας Φρυγῶν : Π. ω., 605 ἀπὸ βιοῖο πέφνεν : so ἡ ἀπὸ κυάμου βουλή, *chosen by ballot* : Dem. 49, 34 ἀπὸ τῶν ἡμετέρων ὑμῖν πολεμεῖ συμμαχῶν, *sociorum vestrorum ore* : Thuc. I. 81 τὰς προσέδους ἀπ' ὧν τὸ ναυτικὸν τρέφουσι : Xen. Cyr. I. 1, 5 τῷ ἀπ' ἑαυτοῦ φόβῳ : Id. III. 3, 53 τῷ ἀπὸ τῶν πολεμίων φόβῳ (like *metus ab aliquo*) : ἀπ' ἑαυτοῦ, *from oneself* : Thuc. IV. 68 ἀπ' ἑαυτοῦ γνώμης, *out of his own head* : Plat. Legg. 832 E ὁζύτης ποδῶν ἡ ἀπὸ τοῦ σώματος. Hence many adverbial expressions ; as, ἀπ' ὁμμάτων Soph. Œd. Col. 15 : ἀπὸ στόματος ; ἀπὸ γλώσσης εἰπεῖν ; ἀπ' ἄκρας φρενός : so G. T., as Matt. xviii. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων.

f. So with notions of learning, &c., *from, by* ; Plat. Legg. 772 B ἀπὸ τῆς χρείας μαθάνοντας : Thuc. III. 38 ἀπὸ τῶν εὐ εἰπόντων σκοποῦντες : so G. T., as Matt. xxiv. 32 ἀπὸ τῆς συκῆς μάθετε.

g. With verbs of naming, *from, after* ; ἀπὸ τινος καλεῖσθαι : Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὐρεος καλεῖνται Οὐλυμπιηνοί.

h. Metaphorical removal from, *away from, missing of, failing in* ; as, τοξεύειν ἀπὸ σκοποῦ, *to shoot away from the mark* ; Π. κ., 324 οὐχ ὀλιος σκοπὸς ἴσσομαι οὐδ' ἀπὸ δόξης, *falling short of men's opinion* : cf. Od. λ., 348 : so ἀπ' ἐλπίδων, ἀπὸ γνώμης : Æsch. Ag. 998 ἀπ' ἐλπίδος, *contrary to my expectation* : Plat. Rep. 470 B ἀπὸ τρόπου λέγεις : Id. Theat. 143 C καὶ οὐδὲν γὰρ ἀπὸ τρόπου : Id. 179 C οὐκ ἀπὸ σκοποῦ εἰρηκεν ; and elsewhere in Plato. In this phrase it is sometimes written ἀπο, but without good reason : so G. T., as Matt. xvi. 6 προσέχετε ἀπὸ τῆς ζύμης : so Matt. x. 28 φοβηθῆτε ἀπὸ τῶν κ. τ. λ.

i. Metaphorical distance from, *far from, apart from, without* ; Thuc. VI. 61 ἀπὸ τῶν ὅπλων (χωρὶς ὅπλων Schol.) : Soph. Œd. C. 900 ἀπὸ βυτῆρος : Π. σ., 272 ἀπ' οὐατος γένοιτο, *be it far from my ear* : Æsch. Theb. 2 :

Ἔκ.

οὐδ' ἀπ' Ἰσμήνου λέγω, *nor do I leave out Ismenus in my words*; i. e. *nor do I speak apart from Ismenus*.

k. Material, as that whence the thing proceeded; as, ἀπ' ἀργυρίου (see §. 538. Obs. 1.): so G. T., as Matt. iii. 4 ἀπὸ τριχῶν καμήλου.

§. 621. Ἔκ, ἐξ, *ex*; preposition of motion. Primary meaning, *out of*, as opposed to ἐν, preposition of rest, and εἰς, preposition of motion.

1. Local:

a. A removal either from the interior of any thing, or the immediate vicinity and connection with any thing; with verbs of motion; as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν (ἀπὸ, on the contrary, rather expresses departure from the neighbourhood of the city, or battle): (Od. λ, 600 κοινῇ δ' ἐκ κρατὸς ὁρᾷται: so G. T., as John viii. 42 ἐκ τοῦ Θεοῦ ἐξῆλθεν.

b. Hence metaphorically of an act as if it proceeded out of the place or position spoken of; as, Thuc. IV. 14 ἐκ γῆς ναυμαχεῖν: Il. ε, 322 ἐξ ἄντυγος ἡνία τεῖνε: Il. τ, 77 εἶπεν αὐτόθεν ἐξ ἔδρης: so G. T., as Luke v. 3 ἐδίδασκεν ἐκ τοῦ πλοίου.

c. Hence with verbs of rest, as implying contact with something whence the verbal notion proceeds; as, Æsch. Ag. 116 χειρὸς ἐκ δορυπλάτου, *on the right hand of*: Hdt. VII. 109 ἐξ εὐωνύμου χειρὸς: so G. T. ἐκ δεξιῶν, ἐκ δεξιῶν, ἐξ εὐωνύμου.

d. Hence to express the immediate succession of one thing on another; like *ex alio loco in alium*: Plat. Pol. 289 E οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες: Id. Apol. Socr. 37 ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένη: cf. Soph. 244 B.

e. Distance from, with verbs of rest, as being removed from the object; (Epic.) as, Il. ξ, 130 ἐκ βελέων, *out of reach of the darts*: so Hdt. III. 83 ἐκ τοῦ μέσου καθήστο, instead of the more usual ἐκτός or ἔξω.

2. Temporal:

a. Immediate procession from a point of time, or some event or act which implies it; *from*; as, Hom. ἐξ ἀρχῆς, *from the beginning*: Soph. El. 780 ἐξ ἡμέρας, *from dawn*: ἐκ νυκτός or νυκτῶν Xen.; so ἐκ παίδων: Il. ω, 535 ἐκ γενετῆς: Il. ξ, 86 ἐξ οὗ, *from the time that*: so G. T., as Matt. xix. 12 ἐκ κοιλίας μητρός: John ix. 32 ἐκ τοῦ αἵωνος, *from the beginning*: hence the adverbial expressions, ἐξ ὀστέρου—ἐξ ὀστέρας—ἐκ τοῦ λοιποῦ: Dem. 190, 19 ἐξ ὀλίγων ἡμερῶν λέγειν, *after a few days' preparation*; and in G. T. Luke xxiii. 8 ἐξ ἱκανοῦ, *for a long time*, literally *from a time long enough ago*: Acts xxiv. 10 ἐκ πολλῶν ἐτῶν.

b. The immediate succession in time of one thing, or act, or state, upon another; *after, straightway after*; as, Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *day after day*; then simply of a change from one event or state to another; *after, from*: Hdt. I. 87 ἐκ δὲ αἰθρίας τε καὶ νηνεμίας συνδραμέειν ἐξ ἀπύνης νέφεα, *from a calm*: Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολεμοῦ πάλιν συμβῆναι: Xen. Cyr. III. 17 ὁ σὸς πατήρ ἐν τῇδε τῇ μῇ ἡμέρᾳ ἐξ ἄφρονος σώφρων γενένηται: Eur. Orest. 279 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρᾷ: Soph. Cē. R. 454 τυφλὸς ἐκ δεδορκότος: Eur. Hec. 55 ὦ μῆτερ, ἦτις ἐκ τυραννικῶν δόμων δούλειον ἡμᾶρ εἶδες.

c. Simply *after*; Eur. Hec. 915 ἐκ δείπνων ὕπνος ἥδύς: Dem. 463, 4 ἐκ τριηραρχίας: Æsch. Choeph. 340 ἐκ τῶνδε: so G. T., as St. John xiii. 4 ἵππου: Rev. xvii. 11 ἐκ τῶν ἐπτά, *after the seven*.

Ἐκ.

S. Causal:

a. The origin of any thing: that which can be viewed as the cause, source, means, occasion, circumstances out of which some act or thing proceeds, but always in an immediate sense, while ἀπό is more remote*; as, εἶναι, γίγνεσθαι ἔκ τινος: Il. ε, 896 ἔκ γὰρ ἐμεῦ γένος ἑσσί: Id. 525 ἔξ ἐμέθεν, *coming from me*, i. e. *on my part*.

b. The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt.; rarely in Attic prose; Il. β, 669 ἐφίληθεν ἔκ Διός: Hdt. III. 62 τὰ ἐντεταλμένα ἔκ τοῦ Μάγου: Ib. προδεδόσθαι ἔκ Πηρ-ξάσπεος: Id. VII. 95 Ἀβυθηνόισι γὰρ προσετέτακτο ἔκ βασιλέος: Dem. 729, 19 κατ' εἰσαγγελίαν ἔκ τῆς βουλῆς: Deinarch. 95, 42 ἔξ Ἀρειοπάγου φεύγειν, *by the sentence of*: G. T. as Gal. v. 8 ἡ πεισμονὴ οὐκ ἔκ τῶν καλοῦντων.

c. The cause, occasion, instead of the instrumental dative, but rarely of inanimate objects; as, ἔξ ἔριδος μάχεσθαι, ἔκ καύματος Hom.: Il. ε, 562 ἔξ ἀρέων μητρὸς κεχολωμένος: Hdt. VI. 67 ἔφευγε δὲ Δημάρτηος ἔκ Σπάρτης—ἔκ τοιοῦδε ἐνείδεος: Soph. Œ. C. 887 ἔκ τινος φόβου βουθυτοῦντα μ' ἔσχετε: G. T. as John iv. 6 κεκοπιακὸς ἔκ τῆς ὁδοπορίας.

d. Mode, means, instruments; so, ἔκ θυμοῦ φιλεῖν: Dem. 572, 2 ἔξ ἰδίου πράγματος: Plat. Gorg. p. 510 D ἔκ παντὸς τοῦ νοῦ: (G. T. as Matt. xiv. 30 ἀγαπῶν ἔξ ὅλης τῆς καρδίας:) so ἔκ βίας and the like: so Soph. Trach. 875 ἔξ ἀκινήτου ποδός: Id. Œ. C. 848 ἔκ σκήπτρου ὁδοιπορεῖν: Eur. Hec. 573 ἔκ χερῶν φύλλοις ἔβαλλον: G. T. as δικαιῶν ἔκ πίστεως: Luke xvi. 9 ἔκ τοῦ Μαμωνᾶ τῆς ἀδικίας: Matt. xx. 2 ἔκ δηναρίου, *for a penny*: Rev. viii. 11 ἀποθήσκειν ἔκ τῶν ὕδάτων.

e. Conformity to, in consequence, by virtue of, according to; Il. κ, 18 παρόθεν ἔκ γενεῆς ὀνομάζων ἄνδρα ἔκαστον: Hdt. II. 152 ἔκ τῆς ὀφιοῦς τοῦ αἰείρου: Plat. Crit. 48 B οὐκοῦν ἔκ τῶν ὁμολογουμένων τοῦτο σκεπτόν: Id. Charm. 100 B ἔκ τούτου τοῦ λόγου, *according to this argument*: Dem. 727, 6 ἔκ τῆς λέξεως, *according to the indictment*: Id. 1380, 27 ἔκ γένους ἱερωσύνη: Id. 91 extr. ἔκ τούτων τὰ δίκαια τίθενται: Id. 93, 16 εἰ γε ἔκ τῆς ἐπιστολῆς δεῖ σκοπεῖν: Id. 114, 15 ἔκ τῶν ὀνομάτων μάλλον ἢ τῶν πραγμάτων—σκέψαιτ' ἄν: so ἔκ τοῦ, *why?* ἔξ Ἰσου, ἔξ ἐλαχίστου (see §. 501. Obs. 1.): Thuc. v. 20 ἔξ ἡμισείας, *by the half*: so ὀνομάζεσθαι ἔκ τινος, as *virtus ex viro appellata est* Cicer. Tuscul. : so G. T. as Rom. ii. 27 ἡ ἔκ φύσεως ἀρροβυστία.

f. Figurative removal, or procession from; Il. σ, 107 ὥς ἔρις ἔκ τε θεῶν, ἔκ τ' ἀνθρώπων, ἀπόλοιτο, *from among*.

g. The point whence an action or state begins; G. T. as Mark xi. 20 συκὴν ἐξηραμμένην ἔκ ριζῶν: so whence a feeling proceeds; as, 1 Tim. i. 5 ἀγαπή ἔκ καθαρῶς καρδίας.

h. Dependence on; Hdt. III. 19 πᾶς ἔκ Φοινίκων ἥρτητο στρατός: Il. ν, 632 σέο δ' ἔκ τάδε πάντα πέλονται.

i. Partitive, as if the part were taken out of the whole, often with a collateral notion of selection or preference; among, so ἔξ Ἀθηναίων οἱ ἀριστοί: Il. ο, 680 ἔκ πολέων πίσυρας: Hdt. III. 25 ἔκ δεκάδος, *from every ten*: Id. ι, 139 ἔκ πάντων, *one out of all*; in the name of all: Il. σ, 431 ἐμοὶ ἔκ πασῶν: Arist. Eq. 562 φίλτατ' ἔκ τῶν ἄλλων θεῶν, *above the other gods*: so the singular expression, ἔκ τρίτων, *one of three, yourself the third*: Plat. Gorg. 500 A σύμψηφος ἡμῖν εἰ καὶ σὺ ἔκ τρίτων: Eur. Orest. 1178 ἔκ τρίτων

* Cf. Isocr. Panath. οἱ μὲν ἀπὸ θεῶν (*descendants of the gods*) οἱ δὲ ἔξ αὐτῶν (*sons of the gods*).

Ἐκ—ἐν.

δ' ἐμοί—here also must be referred the phrase τὰς or τὰ ἐξ ἀνθρώπων, *all among men*, to express *excessive, very great, or very many*; Plat. Theæt. 190 E τὰ ἐξ ἀνθρώπων πράγματα: Æsch. 9. 12 τὰς ἐξ ἀνθρώπων πλῆγας. G. T. as John iv. 13 ἐκ τοῦ πνεύματος ἴδουκε.

k. Hence belonging to, as it were a part of; G. T. as Luke ii. 4 ἐξ ἡμερίας Ἀβιά: Acts x. 45 οἱ ἐκ περιτομῆς: 1 John ii. 21 ὁ ὢν ἐκ τῆς ἀληθείας: Rom. iv. 16 ὁ ἐκ πίστεως: 1 Cor. xii. 14 οὐκ ἐστὶν ἐκ τοῦ σώματος.

l. Material, as ἐκ ποταμοῦ ἐκ ξύλου (see §. 538. Obs. 1.); Od. ζ. 22 ἐκ τοῦ ποταμοῦ νίεσθαι: so G. T. as Matt. xxvii. 29 στίφανον ἐξ ἀκανθῶν: Id. xxiii. 25 γέμουσιν ἐξ ἀρπαγῆς: 2 Pet. iii. 5 γῆ ἐξ ὕδατος: Luke viii. 3 φαρῶν ἐξ ἄρτου.

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives are used as (improper) prepositions and take a genitive. (See §. 580. 2.) a. δίκην (δέμης poet.), *instar*: See §. 580. 2. On ἀδην see §. 578. Obs. 2.—b. χάριν (poet. and late prose), *gratia, for the sake of*; generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν σὺν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμὴν, σὴν χάριν, *mea, tua, gratia*.—c. ἔνεκα (ἐνεκεν even before a consonant, and ἔνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν, (Ion., but found sometimes in Attic,) οἷνεκα old poets), appears to be the acc. of an obsolete nom., *causa* and *gratia*. The gen. may be placed either before or after it; it very often means, “*as far as concerns*”—“*with regard to*.” Hdt. III. 85 θάρσει τούτου εἵνεκα, *as far as this goes, be of good heart*. It often gives the more remote cause, “*by reason*”—“*in consequence of*.” Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἔνεκά γε γήρως, i. e. *in consequence of my age*^a: Demosth. p. 17, 17 χρηστὰ δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant omnibus adjuvantibus*.—d. ἔκκει (only poetic), “*after the will of*.” In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἔκκει, “*by the favour and help of Jupiter*”—“*by God's blessing*.” In other poets it has the same sense as ἔνεκα. e. κύκλῳ occasionally for περί; as, κύκλῳ τοῦ τείχεος Hdt. IV. 202: sometimes with an acc.: Id. 72 κύκλῳ τὸ σῆμα.

Obs. 3. We even find an improper preposition joined with a proper one; Thuc. VIII. 92 ἀπὸ βοῆς ἔνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἔνεκα^b.

Obs. 4. Ἐκ in composition signifies *completion*, (as, ἐκποιῶ, *to finish off*;) as well as *removal, separation*, &c.

2. Prepositions with Dative only.

Ἐν and σὺν (ξύν).

Ἐν.

§. 622. Ἐν [ἐνί poet., ἐν and ἐνί Epic, (Eur. Heracl. 893,) all of which, as well as ἐς, εἰς, are formed from ἐντ, ἐντς] signifies that one thing is *contained, surrounded, embraced* by another; *in, on, at*,

^a Stallb. ad loc.

^b Arnold Thuc. VIII. 92.

Ἐν.

by, corresponding to our *in*, as its especial force is union with something; hence it is opposed to ἐκ.

Obs. The passages in tragedy in which ἐν occurs are uncertain; but see Æsch. Suppl. 871; Soph. Ant. 1241; Eur. Alc. 436; Iph. Aul. 767.

1. Local:

a. The notion of being in, enclosed within, contained by a spot, or object—in; as, ἐν νήσῳ, ἐν γῇ; G. T. as Luke ii. 7 ἐν τῇ φάτῃ: John xv. 4 ἐν τῇ ἀμπέλῳ. With names of cities; as, ἐν Σπάρτῃ. Hence, being surrounded by; as, Il. ο, 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, *enveloped in*: Plat. Legg. 625 Β ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. So of clothing or arms (Post-Homeric); as, ἐν ἐσθῇτι—ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι—ἐν στεφάνοις, *corollis impeditus*: Xen. M. S. III. 9, 2 φανερόν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θορξὶν ἐν πέλταις καὶ ἀκοντίοις, οὕτε Σκύθαις ἐν τόξοις ἐθέλοισιν ἂν διαγωνίζεσθαι: so metaphorically; Eur. Med. 433 οὐ γὰρ ἐν ἀμετέρῳ γνώμῃ κ. τ. λ., the γνώμη is viewed as if it were a place; so ἐν τῇ ψυχῇ: ἐν φρονὸς δελτοῖσι (Soph.) &c.

b. Then of persons—among—(the notion of being in a number or crowd); as, ἐν προμάχοις Hom.: Plat. Legg. 879 Β ἐν τε θεοῖσι καὶ ἀνθρώποις. So Hdt. IV. 52 ἐν ὀλίγοις μέγαν, *great among a few*: G. T. as 1 Pet. v. 2 τὸ ἐν ὑμῖν ποιμνιον: 1 Cor. ii. 7 ἐν τοῖς τελείοις: so of things, Xen. Cyr. I. 6, 19 ἐν τοῖς μεγίστοις εἶναι, *to be among the greatest*.

c. Hence *before*, *coram* (surrounded by a number of hearers): Od. β, 194 ἐν πάσι: Plat. Legg. p. 886 Ε κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις: Demosth. οἱ λέγοντες ἐν ὑμῖν^a: Id. p. 96, 27 οἱ κατηγοροῦντες ἐν ὑμῖν: G. T. as 1 Cor. vi. 2 ἐν ὑμῖν κρίνεται ὁ κόσμος: Matt. xxi. 42 ἐν ὀφθαλμοῖς ὑμῶν, *in your eyes*.

d. The notion of one thing being *on* another; the notion of *surrounded by* being lost in the simple notion of position; as, ἐν γῇ πένεσθαι, *to be poor on earth*; ἔστιν ἐν οὐρεσιν, ἐν ἵπποις, ἐν θρόνοις^b: so Il. ο, 463 νευρὴν ἐν τόξῳ, *the string on the bow*: Il. λ, 29 ἦλοι ἐν ξίφει, *the knobs on the sword*.

e. The notion of one thing being *at*, or *by* another; Xen. Anab. V. 1, 1 ἐπὶ θαλάτῳ τὴν ἐν τῷ Εὐξείνῳ Πόντῳ: Hdt. II. 37 ἡ ἐν Βουβάστει πόλις; so ἐν ἀριστερῇ, *on the left hand*, Hdt. VII. 42: Xen. Anab. IV. 8, 22 πόλιν—οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ. The Attics used it with names of cities, and especially with fields of battle; as, ἡ ἐν Μαντινείᾳ μάχῃ, *at*: Demosth. 116, 23 μετὰ τὴν ἐν Λεύκτροις μάχην.

f. Analogously of a book or author; G. T. as Rom. xi. 2 ἐν Ἠλλᾷ: Heb. iv. 7 ἐν Δαυὶδ.

2. Temporal:

The time (viewed as space) in which any thing takes place; *in*, *on*, *within*, *by*, in the temporal sense of these words (post-Homeric); ἐν νυκτὶ &c.; ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in the time that, whilst*: Plat. Phæd. 67 Α ἐν ᾧ ζῶμεν: Lys. 154, 28 ἐν τέτταρσιν ἢ πέντε ἔτεσι, *during four or five years*: (G. T. as John v. 7 ἐν ᾧ: Luke xi. 1: Matt. xii. 2 ἐν τῷ σαββάτῳ, *on the sabbath*;) Xen. Mem. iii. 13, 5 ἐν πέντε ἡμέραις: (G. T. as John ii. 19 ἐν τρισὶν ἡμέραις, *within three days*;) so when a point of time is defined by an event or action; Æschin. 44, 23 ἐν τῇ προτέρῃ πρεσβείᾳ: G. T. as 1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι: Matt. xiii. 4 ἐν τῷ σπείρειν, *when he sowed*.

Obs. The dative alone also expresses time and place (see §. 605, 606).

^a Bremi ad loc.^b Lidd. and Scott, ad v.

Εν.

The difference between the two constructions is that with the preposition the position, real or supposed, of one thing *in* another is more defined.

3. Causal :

a. Of means, instruments, particulars, accompaniments, &c. in which an object or act may be viewed as received, contained, held, existing &c.; *in, with*. Of organs of sense; in the phrases *ὄραν, δρᾶσθαι, ὁπερθεσθαι ἐν ὀφθαλμοῖς* (poet.): Il. a, 587 *ἐν ὀφθαλμοῖσιν ἴδωμαι*, very frequently.

b. Then of other instruments, *by, with, on account of*, in the poets: Il. ω, 38 *ἐν πυρὶ καίειν*: ἐν δεσμῷ δῆσαι, ἐν χερσὶ λαβεῖν, δαμῆναι Hom. and especially Pindar; as, Nem. XI. 17 *ἐν λόγοις αἰνεῖσθαι*, like ἐν μολπαῖς ὑμνεῖν, κελαδεῖν &c.: Id. Ol. ι, 15 ἀγλαΐζεσθαι μουσικᾶς ἐν δῶτῳ: Id. Isthm. IV. 30 κλέονται ἐν φορμίγγεσσιν: Id. Pyth. II. 8 ἐν χερσὶν ἐδάμασσε πάλους. This mode of expression is frequently employed by the poets; it brings the means or instruments more clearly before the eyes than the mere instrumental dative. Prose: *in* or *by*, especially Xenophon, *δηλοῦν, δηλὸν εἶναι, σημαίνειν, ἐν τίνι*: Xen. Cyr. I. 6, 2 *ἐν τε ἱεροῖς δηλὸν καὶ ἐν οὐρανίοις σημείους*: cf. Ibid. VIII. 7, 3. Thuc. VI. 1 ἐν εἰκοσι σταδίων μέτρῳ διείργεται: Xen. Anab. II. 5, 17 ὁπλίστεως ἐν ἧ ὑμᾶς βλάπτειν ἱκανοὶ εἴμεν ἂν: G. T. as John xiii. 35 ἐν τούτῳ γινώσκονται: Matt. iii. 11 βαπτίζω ἐν ὕδατι: James iii. 9 ἐν αὐτῇ (γλώσσῃ) εὐλογοῦμεν κ. τ. λ.: Matt. vi. 7 ἐν τῇ πολυλογίᾳ.

c. Then applied to persons viewed as the instrumental agents; Hdt. IX. 48 *ψευσθῆναι ἐν ὑμῖν, to be deceived by* (or, as we say, *in*) *you*: Thuc. VII. 8 ἐν τῷ ἀγγέλω ἀφανισθεῖσαν: so G. T. as Matt. ix. 34 ἐν τῷ ἄρχοντι τῶν δαιμονίων: Acts xvii. 31 κρίνειν ἐν ἀνδρί, *by the man*.

d. Situations external, or internal circumstances, feelings, in which any one is viewed as being caught or detained, and as it were surrounded; as, ἐν πολέμῳ, ἐν ὅπλοις, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι: Soph. Aj. 272 *ἦδεθ' ὅσιν εἶχετ' ἐν κακοῖς*: Plat. Crit. 43 C καὶ ἄλλοι—ἐν τοιαύταις *ξυμφοραῖς ἀλίσκονται*: Id. Phil. 45 C ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι: Id. Rep. 395 D ἐν *ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην*: Id. Phæd. 108 B ἐν πάσῃ ἐχομένη ἀπορίᾳ: Ibid. δεδμεμένος ἐν ἀνάγκαις: Id. Gorg. 513 B ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν.

e. Thence of persons in whom any verbal energy is viewed as residing or taking effect; Æsch. Ag. 1448 τὸν ἀεὶ φέρωσ' ἐν ἡμῖν μοῖρ' ἀτελευτὸν ὕπνον: G. T. as Matt. x. 32 ὁμολογήσει ἐν ἑμοί: Matt. xi. 6 σκανδαλισθῇ ἐν ἑμοί: 1 Cor. iv. 2 ἐν ἡμῖν μάθητε: 1 Thess. v. 12 κοπιῶντες ἐν ὑμῖν: 1 Cor. x. 15 ἵνα οὕτω γένηται ἐν ὑμῖν.

f. Of the sphere in which the verbal notion expressed or implied operates; or any occupation, or position, viewed as such; as, οἱ ἐν τέλει, *those in power*: Soph. OE. T. 562 *τότ' οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ*: Ibid. 1016 οὐδὲν ἐν γένει: Hdt. II. 82 οἱ ἐν ποιήσει γενόμενοι: Thuc. III. 28 οἱ ἐν πράγμασι: Xen. Cyr. IV. 3, 23 οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν: Plat. Phæd. 59 A ἐν φιλοσοφίᾳ εἶναι^a:—οἱ ἐν γεωργίαις—ἐν τέχνῃ εἶναι Plat.: G. T. as Matt. x. 27 ἐν τῷ φωτί: 1 Thess. iii. 2 *συνεργὸν ἐν τῷ Εὐαγγελίῳ*: Rom. vi. 2 ζῆν ἐν ἀμαρτίᾳ.

g. Hence many semi-adverbial expressions are developed; as, ἐν ἴσῳ εἶναι, *to be equal*; ἐν ἡδονῇ μοι ἐστίν Hdt., *it is pleasing to me*: so ἐν ἀδείᾳ: Hdt. VI. 37 *Κροίσῳ ἐν γνώμῃ γεγονώς, known to Cræsus*. So also

^a Stallb. ad loc.

Σύν.

with *ἔχειν*, *ποιεῖσθαι*, as *ἐν ὁμοίῳ*, *ἐν ἐλαφρῷ* *ποιεῖσθαι* Hdt., *to hold it in little value*: Hdt. II. 141 *ἐν ἀλογίῃσι ἔχειν*: so Eur. Supp. 164 *ἐν αἰσχύναις* *ἔχειν* = *αἰσχύνομαι*: G. T. as Heb. vi. 18 *ἐν οἷς ἀδύνατον ψεύσασθαι* Θεόν: Rom. xiv. 22 *ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει*.

h. Hence of persons, in whose hands power resides, as *ἐν ἐμοί*, *σοί* *ἐστί* *τι*. Hence the phrase *ἐν ἑαυτῷ εἶναι*, *to be in one's own power*, *sui compotem esse*: Arist. Lys. 29 *ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναῖξιν ἐστὶν ἡ σωτηρία*: so of things on which something depends; Thuc. I. 74 *ἐν ταῖς ναυαῖς τῶν Ἑλλήνων τὰ πράγματα ἐγένετο*: Eur. Hel. 1031 *ἐν τῷ δικαίῳ δ' ἐλπιδες σωτηρίας*.

i. The points or particulars in which any thing occurs; as, Dem. 701, 1 *ἐμοὶ ἐν χιλιάσι ἐστὶν ὁ κίνδυνος*: so Æschin. 41, 42 *ἀποκινδυνεύειν ἐν τινι*.

k. The mode and manner; as, *ἐν δίκῃ*, *ἐν σώπῃ*: G. T. as James i. 21 *ἐν πραύτητι*.

l. Conformity—after—according to—on the terms of: Thuc. I. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*; Dem. 234, 24 *ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουσαν*, *in the two obol seats*: Isæ. 52, 10 *ἐν τῷ τρίτῳ μέρει τοῦ κλήρου ἐγένετο υἱὸς ποιητής*, *on thirds*: G. T. as Matt. vii. 2 *ἐν ᾧ κρίματι κρίνετε*, *κριθήσεσθε*. So *ἐν μέρει*, *in part*; Rom. i. 4 *ἐν δυνάμει*: 1 John i. 2, 3 *ἐν τούτῳ*, *herein*: Heb. x. 10 *ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν*: Eph. iv. 16 *ἐν μέτρῳ ἐνὸς ἐκάστου*: 1 Thess. iv. 15 *ἐν λόγῳ Κυρίου*. Then with names of persons; Eur. Alc. 723 *κακὸν τὸ λῆμα, κοῦκ ἐν ἀνδράσιν, τὸ σόν*, *not in the fashion of a man*.

n. In the opinion of; so *ἐν ἐμοί*, *ἐν σοί*, *ἐν ἐκείνῳ* (poet.): Eur. Hipp. 1320 *σὺ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαίῃη κακός*, *ex illius et meo iudicio*: G. T. as 1 Cor. xiv. 11 *ἐν ἐμοί*, *according to my judgment*.

Obs. 1. The comp. of *ἐν* generally have the dat. or the acc. with *εἰς*, and some the acc. alone, as *ἐμπίπτειν τινά* or *τί*; occasionally in tragedy.

Obs. 2. *Ἐν* is often joined seemingly with a genitive by an ellipse of *οἴκῳ*, as *ἐν Ἄδου*. So by a curious construction of *ἡμετέρου* for *ἡμῶν*: Hdt. I. 35 *μείνων ἐν ἡμετέρου*: G. T. Heb. xi. 26, some read *ἐν Αἰγύπτου* sc. *γῇ*.

Obs. 3. The expressions *ἐν Χριστῷ*, *ἐν Κυρίῳ*, *ἐν Πνεύματι ἁγίῳ* in G. T. do not always express merely *conformity to*, but rather embody the inward dwelling of the Christian in Christ.

Obs. 4. There is much difficulty in the use of *ἐν* in 2 Pet. i. 5 *ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν*, κ. τ. λ.: the natural way of explaining it would be "*by*" (see above, b.); but it does not seem clear how in the series of graces there given the one is produced *by* the other. It would seem best to take it as denoting the sphere in which the verbal notion *ἐπιχορηγήσατε* is to take place: in that state in which faith exists a further development and addition is to take place as it were out of it.

§. 623. Σύν [originally ΚΣΤΝ, then in the common dialect σύν, and in Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*.

Obs. 1. The connection expressed by *σύν τινι*, as compared with *μετά τινος*, is actual: the two things are viewed as actually *joined together*: in *μετά τινος* they are rather *side by side*; *ἔπασθαι σύν τινι* is "*to be actually joined together*," and would be used of two prisoners bound together—*μετά τινος*.

Σύν.

“in company with,” and would be used of two persons walking together; of course it is not meant that these distinctions are always observed in the use of either preposition.

1. Local :

a. Actual existence with some one in the same place, or act, or state, as *ὁ στρατηγὸς σὺν τοῖς στρατιώταις*—*ἄνεμος σὺν λαίλαπτι* : Soph. Elect. 1159 *θανόντα σὺν σοί* : Id. Phil. 920 *ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι* : G. T. as Rom. vi. 8 *ἀπεθάνομεν σὺν Χριστῷ* : Acts ii. 14 *Πέτρος σὺν τοῖς ἁδελφοῖς* : Gal. iii. 9 *εὐλογοῦνται σὺν τῷ Πατρὶ Ἀβράαμ* : Mark ii. 26 *σὺν αὐτῷ οὖσι*.

2. Temporal. Very rarely coincidence in time : Xen. Cyr. IV. 5, 21 *ξὺν τῷ φόβῳ λήγοντι ἡπείσει*.

3. Causal :

a. Being with a person, with the collateral notion of protection and partisanship : Il. γ. 439 *σὺν Ἀθήνῃ* : Xen. Cyr. III. 1, 15 *σὺν Θεῷ* : Soph. OE. R. 145 *εὐτυχεῖς σὺν τῷ Θεῷ φανούμεθ' ἢ πεπτωκότες* : *σὺν θεῷ εἰπεῖν* Demosth. Plat. Legg. 682 *ξὺν τισι Μούσαις καὶ Χάρισι*, *with the aid of*. Hence to express a league with a person to defend him; as, *σὺν τισι εἶναι* or *γίγνεσθαι*, *ab alicujus partibus stare* : Xen. Hell. III. 1, 18 *σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι* : Id. Cyr. V. 3, 5 *σὺν ἐκείνῳ μάχεσθαι*.

Obs. 2. G. T. 1 Cor. xv. 10 *ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί* : Acts xiv. 4 *καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*.

b. Accompaniments—means and instruments—conceived of as it were in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions : Eur. Alc. 915 *πεύκαις σὺν Πηλείδῳ σὺν θ' ὀμνεαίοις ἔστειχον ἔσω* : Aesch. Suppl. 119 *Πολλάκι δ' ἐμπίττω ξὺν λακίδι* : Od. ε. 293 *σὺν δὲ νεφέεσσι κάλυψεν γαίαν ὁμοῦ καὶ πόρον*.

c. Accompaniments of mode and manner : *σὺν χρόνῳ*, *σὺν τάχει*, *σὺν βίᾳ*, *σὺν φθόνῳ*, *ποιεῖν τι*. So where the verb is limited and defined by a noun : Il. δ. 161 *σὺν τε μεγάλῳ ἀπέτισαν*, *σὺν σφῆσιν κεφαλῆσι*, *γυναιξί τε καὶ τεκέεσσιν* : Xen. Cyr. III. 1, 15 *σὺν τῷ σὺ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι*, *ἢ σὺν τῇ σῇ ζημίᾳ*. G. T. as Matt. xxv. 27 *ἐκομσάμην ἂν τὸ ἐμὸν σὺν τόκῳ*.

d. Endowments; that which is joined to a person : Od. ω. 193 *σὺν μεγάλῃ ἀρέτῃ ἐκτίσω ἄκοιτιν*.

e. Community of opinion—conformity to; as, *σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι* : Soph. Aj. 1125 *ξὺν τῷ δικαίῳ τοὶ μέγ' ἔξεστιν φρονεῖν*.

Obs. 3. In Luke xxiv. 21 *σὺν πᾶσι τούτοις*, *with, in addition to, all this* : cf. Nehem. v. 18 *καὶ σὺν τούτοις*, *for all this, with all this being so*.

Obs. 4. The compounds of *σύν* almost invariably take a dative; but where *σύν* gives to the verb the notion, that “the subject performs it with somebody else,” it is followed by a partitive gen.; *ξυντηγχάνειν* sometimes has a genitive depending on the simple verb, while *σύν* refers to a dative expressed or supplied by the mind.

3. *Prepositions with Accusative only.*

'Ανά, εἰς, ὡς.

'Ανά.

§. 624. 'Ανά. Original meaning *on, up* [see κατά]. It is exactly opposed to κατά, the one signifying a motion from above to below, the other from below to above.

Obs. 1. In the Epic, Lyric, and Choral songs of the tragedians, ἀνά has also a local dative; as, ἀνά σκήπτρῳ, ὄμφῃ, Γαργάρεω ἄκρῳ in Homer. So εἶδει δ' ἀνά σκάπτῳ Διὸς αἰετός Pind. Pyth. I. 6.

Obs. 2. In Od. β, 416, &c. the ἀνά seemingly joined with a genitive belongs to ἀναβαίνειν, on which the genitive depends, like ἐπιβαίνειν.—See below, *Obs. 6.*

1. Local:

a. Direction towards some higher object: Il. τ, 212 ἀνά πρόθυρον τετραμμένος: Od. χ, 132 ἀν' ὀροσθόρην ἀναβαίη: v. 176 κίον' ἀν' ὑψηλὴν ἐρύσαι: Il. κ, 466 θῆκεν ἀνά μυρίκην. But this is confined mostly to the course of a river: ἀνά τὸν ποταμόν Hdt. II. 96: ἀνά ῥέον πλεῖν, *up stream*; (κατὰ ποταμόν, *down stream*.)

b. To express an extension of any thing in actual space—from bottom to top—*throughout*; with verbs of rest, as well as motion: Il. ν, 547 (φλέψ) ἀνά νῦτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*), simply *in*: Il. α, 670 ἀνά δῶμα: Il. δ, 209 ἀνά στρατόν.—ἀνά μάχην, ὁμιλον, νῆας, ἄστυ, πεδῖον &c. in Homer^a: Il. ι, 395 πολλαὶ Ἀχαιοὶ εἰσὶν ἀν' Ἑλλάδα: Hdt. VI. 131 καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνά τὴν Ἑλλάδα. So metaphorically: ἀνά στόμα ἔχειν Hom., Eurip. El. 80 (as it were to cast up and down in one's mouth), ἀνά θυμόν Hom.

Obs. 3. G. T. as Matt. xiii. 25 ἀνά μέσον τοῦ σίτου.

2. Temporal.—Extension in time—duration—*throughout*; in Homer, only Il. ξ, 80 ἀνά νύκτα: Hdt. VIII. 123 ἀνά τὸν πόλεμον τοῦτον. So ἀνά πᾶσαν τὴν ἡμέραν, ἀνά νύκτα: Id. VII. 10, 6 ἀνά χρόνον ἐξεύροι τις ἂν, *with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where χρόνον is taken for a point of time: Eur. Ion 830 τοῦνομ' ἀνά χρόνον πεπλασμένον, *on the moment*.

3. Causal:

a. Mode and manner like κατά: the action being conceived of moving along in conformity to some higher and opposite object. So ἀνά κράτος, *strongly*; ἀνά μέρος, *in turn*.

Obs. 4. G. T.: ἀνά μέσον, *between*; as 1 Cor. vi. 5 διακρίναι ἀνά μέσον τοῦ ἀδελφοῦ.

^a Lidd. and Scott ad voc.

Εἰς.

b. Hence arises its use, in definitions of number, often with a distributive force; as, Hdt. VII. 106 *πέμπεται δὲ ἀνὰ πᾶν ἔτος, quotannis*: Xen. Anab. IV. 6, 4 *ἀνὰ πέντε παρασόγγας τῆς ἡμέρας, five parasangs every day*: Hdt. VII. 184 *ἀνὰ διηκοσίουσ ἀνδρας ἐν ἐκάστῃ νηί*: Arist. Ran. 554 *κρεὰ εἴκοσιν ἀν' ἡμιβολιαῖα, worth half an obol each*.

c. Lastly, in vague expressions of number, (first in Hdt. :) Eng. *about*; Lat. *circa*; as, Hdt. IV. 101 *ἢ δὲ ὁδὸς ἢ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται*.

Obs. 5. G. T. as John ii. 6 *ὕδριας χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς*: Luke ix. 3 *μήτε ἀνὰ δύο χιτῶνας ἔχειν*: Mark vi. 40 *ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα* Matt. xx. 9 *ἔλαβον ἀνὰ θηνάριον*: Rev. iv. 8 *ἀνὰ πτέρυγας ἕξ*.

Obs. 6. The compounds with *ἀνὰ* are joined with the accus. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, *ἀναβαίνειν τὸ ὄρος, to climb the mountain*; but in Hom., like *ἐπιβαίνειν* (see Obs. 2): Od. ι, 177 *ὡς εἰπὼν ἀνὰ νηὸς ἔβην*: Od. β, 416 *ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε, stepped on board ship*; *ἀνὰ* expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship, or *it may* be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α, 359 *ἀνέδν πολίης Ἀλός*.—*ἀναπνεῦσαι πόνου* Hom.—*So ἀνακουφίζειν, ἀνασώζειν* with gen. Soph.: *ἀναΐσσειν* Eur., &c.

§. 625. Εἰς (ἐς Ion., Hom. old Att.^a, and poets for the metre, and— in certain combinations ἐς retained its place) is only a modified form— of ἐν; whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions^b, and ἐς is found in inscriptions with dative. Herod. always uses ἐς, and generally Thucyd. It expresses the same relations as ἐν, except that it has the notion of a direction— *whither*, while ἐν has the notion of rest—*where*. It is used to express the direction or motion of an action—*into* an object, or *up to* an object—into immediate contact with it; especially to express the reaching some definite point.

Obs. 1. The genitive is joined with *εἰς* in Hom., as *εἰς Ἄλδαο* by a familiar ellipse of *δόμον* (see Od. α, 512.): so Il. ζ, 378 *ἥ πη ἐς γαλῶν ἢ εἰνατέρων εἰπέκλων*: and after this analogy, Od. δ, 581 *ἅψ' εἰς Αἰγύπτιο διππερέος ποταμοῖο στήσαι νῆας*: so Arist. Lys. 1064 *ἥκετ' οὖν εἰς ἐμοῦ*: cf. 1070. 1211. So Plat. Phæd. 69 C *εἰς Ἄδου*.

1. Local:

a. An actual motion towards and into an actual object, *in, into*; as, *ἔσαι εἰς τὴν πόλιν*: Il. α, 366 *φύγομε' ἐς Θήβην*. (G. T. as Matt. xiii. 53 *ἐκπορευεῖς εἰς σάτα τρία*.) So with persons, but generally with the collateral notion of their dwelling (Epic): as, Od. γ, 317 *ἐς Μενέλαον ελθεῖν, to the house of Menelaus*: (but Od. ξ, 127 *ελθὼν ἐς Δέσποιναν ἐμὴν, is simply to my mistress*).

^a Ellendt Lex Soph. ad voc.

^b Dissen Find Pyth. II. ii. and p. 638. Hertz Opusc. I p 265.

Εἰς.

Seldom in pure Attic, as Plat. Apol. 17 C εἰς ὁμᾶς (i. e. εἰς δικαστήριον) «*ισιῖται* : Demosth. 113, 11 εἰς Φωκίας, *the country of the Phocians, ὡς πρὸς συμμάχους* (as allies) : in Attic writers with a hostile sense, *against* ; as, Thuc. III. 1 ἐστράτευσαν εἰς τὴν Ἀττικὴν, (but Xen. Anab. I. 6, 7 ἀποστὰς εἰς Μύσους, *joining the Mysian revolt*;) hence generally *against* : Plat. Hipp. Maj. 292 C οἱ αἰς ἐμὰ ἐκείνος ἐρεῖ : Eur. Andr. 63 δεινὰ καὶ βουλευέται — ἐς σε.

Obs. 2. So G. T. very commonly : Matt. xxviii. 16 ἐπορεύθησαν εἰς τὴν Γαλιλαίαν : John xi. 38 ἔρχεται εἰς τὸ μνημεῖον : Mark xiii. 14 φευγέτωσαν εἰς τὴν ἔρη : Acts xvi. 40 εἰσῆλθον εἰς τὴν Λυδίαν, *to the house of Lydia* : Ib. xx. 29 εἰσελεύσονται εἰς ὁμᾶς, *shall enter in among you*.

b. So *towards*—on—position without motion : Hdt. VII. 42 ἐς ἀριστερὴν χεῖρα, *on the right hand*.

β. A metaphorical *direction, approach, contact with, entrance, reception into* : implied in a verb of motion, or in an action.

c. Direction of the sight : Il. γ. 364 ἰδὼν εἰς οὐρανὸν εὐρύν : Xen. Symp. 1, 12 ἀποβλέψας εἰς Αὐτολύκον.

Obs. 3. G. T. Luke vi. 20 ἐπάρας τοὺς ὀφθαλμούς εἰς τοὺς μαθητάς : Acts i. 10 ἀνέιζοντες εἰς τὸν οὐρανόν.

d. Various relations in which εἰς is to be translated according to the context : Soph. Œ. R. 430 οὐκ εἰς ὄλεθρον : Ibid. 1158 εἰς τὸδ' ἤξεις : Id. Œd. Col. 860 ἀλλ' ἐς τί τρέψει : Id. Phil. 825 εἰς ὕπνον πέση : Lys. 104, 26 εἰς ὁμᾶς τὴν αἰτίαν περιτρέψαι : Æschin. 79, 12 εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε : Eur. Andr. 430 εἰς χεῖρας ἔλθειν : Plat. Euthyd. 300 E τελευτῶν εἰς Εὐθύδημον, *to finish with Euthydemus* : Id. Mem. 88 C εἰς εὐδαιμονίαν τελευτᾷ : Id. Euthyd. 285 D ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσῃ, *finish with being* : Demosth. 66, 20 φέρεσθαι εἰς τὴν αὐτοῦ φύσιν.—(See also below, 3. c.)

Obs. 4. G. T., as Luke x. 36 ἐμπεσόντος εἰς τοὺς ἠγοτάς.

Obs. 5. In G. T. ἀκούειν εἰς ὅτα, the εἰς signifies the reception of the thing heard into the ear.

γ. Extension without motion ; as, ἐκ θαλάσσης εἰς θάλασσαν.

e. The place where an action takes place ; that which a motion, or action implying motion, reaches, extends to, or which it comes into contact with and takes effect on, *on, at* : Soph. Trag. Inc. 694 ὄρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω : Id. Ant. 1222 ἐς δ' ὕδρον ἀγκῶνα—παρθένη προσπίπτουσα : Id. Phil. 738 πάταγον εἰς ἄκρον πόδα : Æschin. 42, 31 προεδρία εἰς τὰ Διονύσια.

Obs. 6. G. T., as Mark xi. 8 ἔστρωσαν εἰς τὴν ὁδόν : Acts xxvi. 14 καταπεσόντων εἰς τὴν γῆν.

f. In the sense of *coram, among*, with the notion of direction towards the object as if it were reached or arrived at ; as, λόγους ποιεῖσθαι εἰς τὸν δῆμον : Plat. Menex. 232 A πολλὰ δὴ καὶ ἀπεφῆραντο εἰς πάντας ἀνθρώπους : Eur. Hec. 303 δ' εἶπον εἰς ἀπαντας οὐκ ἀρνήσομαι : Plat. Gorg. 526 B ἐλλόγμος εἰς τοὺς ἄλλους Ἕλληνας : Id. Prot. 349 A ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας : Thuc. VII. καλὸν—ἐς τοὺς Ἕλληνας : not in the orators.

Εἰς.

Obs. 7. G. T., as Luke xxiv. 21 κηρυχθῆναι—εἰς πάντα τὰ ἔθνη : Acts iv. — 225. *17 διανεμηθῇ εἰς τὸν λαόν* : Rom. xvi. 26 εἰς πάντα τὰ ἔθνη γνωρισθέντος.

2. Temporal :

a. Duration up to a point of time—*up to, until* : ἐς ἡλίου καταδύντα = *Od.* λ. 374 καὶ μὲν ἐς τὴν διὰν ἀνασχοίμην : *Hdt.* I. 66 ἐς ἐμὲ, *up to my time* : *Demosth.* 25, 26 ἐκ παιδὸς εἰς γῆρας.

Obs. 1. G. T., as John xiii. 1 εἰς τέλος.

b. The looking forward to some point of time—*on, at, for* : *Hdt.* IX. 52 ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι : *Demosth.* 77. 14 ἀναβάλλεσθαι εἰς καιρὸν καλλίῳ : *Od.* ξ. 384 φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς δαίρη : *Xen.* Anab. V. 3, 11 ἐποιοῦντο θῆραν εἰς τὴν ἐορτήν, *for the festival*. So with notion of *delay* : *Eur.* Iph. Aul. 122 ἐς ἄλλας ὥρας παιδὸς δαΐσμεν ὑμεναίους : *Arist.* Ach. 172 παρῆναι εἰς ἔτην. So in prose : εἰς τὴν ὑστέραιαν, *for the following day* : εἰς τρίτην ἡμέραν : *Xen.* Cyr. V. 3, 4 ἤκετε εἰς τὴν τριακοστὴν ἡμέραν.

Obs. 2. G. T., as Acts iv. 3 εἰς τὴν αὔριον : 2 Tim. i. 12 φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

c. Looking towards a space of time; hence *duration* for a space of time—*during, for* : *Thuc.* III. 46 ἐς τὸν ἔπειτα χρόνον, *for ever after* : *Xen.* Mem. III. 6, 13 εἰς ἐνιαυτὸν, *for a year* : *Il.* φ. 444 πᾶρ Διὸς ἐλθέσσε θητεύσαμεν εἰς ἐνιαυτὸν : *Eur.* Iph. Aul. 165 εἰς μέλλοντα χρόνον.

Obs. 3. G. T. Luke xii. 9 εἰς πολλὰ ἔτη : Matt. xxi. 19 εἰς τὸν αἰῶνα, *for ever* : Luke i. 50 εἰς γενεὰς γενεῶν : Heb. x. 1 ἐς τὸ διηνεκές, *continually*.

d. An act or state taking place in a space of time; *in, at* : *Od.* δ. 86 τρίς τίκει μῆλα τελεσφόρον εἰς ἐνιαυτὸν : *Od.* ι. 134 εἰς ὥρας ἄμφιν, *reap at harvest time*.

e. Approximation to a point of time—*towards* : εἰς ἑσπέραν, *towards evening*.

3. Causal :

a. The destination, aim, object, intention, purpose, use, function, result, *for, on, to* ; as, ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν : *Il.* ι. 102 εἰπεῖν εἰς ἀγαθόν, *for good* : so εἰς τί, *for what* : *Soph.* Phil. 111 εἰς κέρδος τι δρᾶν : *Xen.* Mem. III. 4, 5 δαπανᾶν εἰς νίκην : *Lys.* 157, 32 ἀνηλωμένα εἰς τὴν πόλιν : *Æschin.* 79, 24 ἐπασκεῖν εἰς τὰ Παναθήναια. So of persons : *Ibid.* 162, 29 ἀνηλωμένα εἰς ὑμᾶς, *spent for your service* : *Xen.* Cyr. II. 2, 8 εἰς τοὺς πολεμίους δαπανήσεις, *on your enemies* : *Id.* Cc. 4, 5 εἰς ὁπόσους δεῖ διδόναι τρυφὴν. So with a definite notion of causing, or producing, or effecting something : *Id.* Cyr. I. 4, 5 οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν : *Thuc.* III. 22 εἰς αὐτὸ τοῦτο παρεσκευασμένος, *for this very purpose* : *Ibid.* 37 ἐς τὴν τῶν ξυμμάχων χάριν μαλακίεσθαι : *Plat.* Gorg. 517 Ε χρηστὸν εἰς τὴν ἀρετὴν.

Obs. 1. G. T., as Luke v. 4 χαλάσατε τὰ δίκτυα εἰς ἄγρην : 2 Cor. ii. 12 ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον : Mark vi. 4 εἰς μαρτύριον αὐτοῖς : Matt. x. 10 πῆραν εἰς ὁδόν : Luke ix. 30 ἀγοράσωμεν εἰς πάντα τὸν λαόν :

Εἰς

Rom. i. 1 ἀφωρισμένος εἰς εὐαγγέλιον : Mark viii. 19 τοὺς πέντε ἄρτους ἔλασα εἰς τοὺς πεντακισχιλίους.

Obs. 2. Εἰς with the article and infin. is used in G. T. to express a point arrived at by an action; the result without any notion of aim or purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογητοὺς. Cf. 1 Thess. ii. 16. Heb. xi. 3. cf. 803, Obs. 1.

b. So the object of a feeling, or mental state, or action proceeding therefrom : Thuc. I. 92 τὴν ἐς τὸν Μῆδον προθυμίαν : Eur. Orest. 424 ἀληθὴς ἐς φίλους : Id. Heracl. 148 εἰς σε μωρίαν : Id. El. 253 εἰς ἐμ' εὐσεβῆς : Dem. 60, 13 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον : Ibid. 529, 14 ἐάν τις ὑβρίσῃ εἰς τινα : Ibid. 33, 30 σκόπτειν εἰς αὐτόν : Andoc. 19, 28 τῶν εἰς ὁμᾶς ἐλπίδων.

Obs. 3. G. T., as 1 Pet. iv. 9 φιλόξενοι εἰς ἀλλήλους : 80 ἐλπίζειν, πιστεύειν εἰς τινα : Rom. i. 27 ἐν τῇ ὀρέξει—εἰς ἀλλήλους : Acts xxiv. 24 τῆς εἰς Χριστὸν πίστεως.

c. The state, sphere, position, obligations, or privileges, into which persons or things enter or are to enter, or where having as it were entered, they act,—metaphorical accession, transition, hence change of adherence, &c. of any one thing or person to another : Thuc. I. 6 ἐς πάντας ὁμοίων διαστημάτων, *extending to all* : Lys. 894 fin. εἰς τοὺς παῖδας ἐπιτρέψω : Dem. 1313, 20 εἰς τοὺς δημότας ἐνεγράφη : Arist. Eq. 925 εἰς τοὺς πλουσίους—ἐγγραφῆς : Eur. Troad. 474 εἰς τύραν' ἐγγράμην : Ibid. 611 τὸ εὐγενὲς ἐς δοῦλον ἦκει : Æschin. 76, 12 καταστῆναι εἰς ἀρχήν : Isæus 80, 7 ἐγένετο εἰς ἐμὲ ἡ κληρονομία : Æschin. 8, 16 καταψηφίζεσθαι εἰς ἀργύριον, *to be condemned to a fine* : Demosth. 822, 14 εἰς τὰ ἡμέτερα δανείσαντι, *borrowing on our property* : Id. 611, 4 εἰς τὰ σώματα ἐποίησαντο τιμωρίας : Xen. Cyr. III. 1, 19 χρήματα—εἰς ἀργύριον λογισθέντα, *reduced to money*.—See also above, I. d.

Obs. 4. G. T., as 1 Cor. xiv. 36 εἰς ὁμᾶς μόνους κατήτησεν : 80 βαπτίζειν, βαπτίζεσθαι εἰς τι, *or* τινα : Ibid. x. 2 εἰς τὸν Μωσὴν ἐβαπτίσαντο : Acts xi. 38 εἰς ἄφεσιν ἁμαρτιῶν : Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα κ. τ. λ. : Acts viii. 16 βεβαπτισμένοι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ : Matt. xiii. 11 βαπτίζω ὑμᾶς εἰς μετάνοιαν : (but Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν has a deeper meaning : Ibid. εἰς τὸν θάνατον αὐτοῦ, *made partakers of his death* ; like 1 Cor. xii. 13 βαπτισ. εἰς ἓν σῶμα :) 80 λογίζεσθαι εἰς δεκαοσύνῃ, *to be placed to the account of—to be reckoned for* : Acts xix. 27 εἰς οὐδὲν λογισθῆναι : Matt. v. 22 ἔνοχος εἰς γένναν : Id. xxi. 42 ἐγενήθη εἰς κεφαλὴν γωνίας : Id. xix. 5 καὶ ἔσονται δύο εἰς σάρκα μίαν.

d. Mode and manner—conformity to : *in, according to*, regarded as objects which the agent is endeavouring to reach, or towards which he is looking, or as what the action is tending to. So a variety of adverbial expressions : εἰς τοῦτο—εἰς καλόν—εἰς τάχος—εἰς δύναμιν—ἐς τὰ πρῶτα—ἐς οὐδέν : Plat. Legg. 1, 635 εἰς δ, *wherefore—according to this* : εἰς καιρὸν—ἐς τέλος—εἰς ὑπερβολὴν &c. : Il. β, 379 ἐς μίαν βουλευεῖν : Thuc. V. 111 ἐς μίαν βουλήν : Theocr. XVIII. 7 αἶδον δ' ἄρα πᾶσαι εἰς ἓν μέλος : Plat. Prot. 343 C εἰς τοῦτο τὸ ῥῆμα τὸ ἅμα πεποιήκεν : Id. Legg. 867 B βέλτιστον εἰς εἰκόνα—ἀμφω θείαι : Xen. Anab. III. 3, 19 ἵππους εἰς ἵππείας κατασκευάσωμεν, *according to the sort of riders* : Æschin. 21, 38 λογίζομαι τὰληθῆς εἰς ἀνδρὸς φύσιν, *according to the nature &c.* So of parts according to which any division takes place : 80 εἰς δύο, of soldiers, *two deep* : Xen. Lac. Rep. II. 4 εἰς τρεῖς τὴν ἐνωμοτίαν ἀγειν : Id. Cyr. II. 1, 13 εἰς ἓνα πορεύοιτο ἡ τάξις.

Ἐκ—ἐν.

δ' ἱμοί—here also must be referred the phrase τὰς or τὰ ἐξ ἀνθρώπων, *all among men*, to express *excessive, very great, or very many*; Plat. Theat. 190 E τὰ ἐξ ἀνθρώπων πράγματα: Æsch. 9. 12 τὰς ἐξ ἀνθρώπων πλῆγας. G. T. as John iv. 13 ἐκ τοῦ πνεύματος ἔδωκε.

k. Hence belonging to, as it were a part of; G. T. as Luke ii. 4 ἐξ ἡμετέρας Ἀβία: Acts x. 45 οἱ ἐκ περιτομῆς: 1 John ii. 21 ὁ ὢν ἐκ τῆς ἀληθείας: Rom. iv. 16 ὁ ἐκ πίστεως: 1 Cor. xii. 14 οὐκ ἔστιν ἐκ τοῦ σώματος.

l. Material, as ἐκ ποταμοῦ ἐκ ξύλου (see §. 538. Obs. 1.); Od. ζ. 22 ἐκ τοῦ ποταμοῦ νύξασθαι: so G. T. as Matt. xxvii. 29 στίφανον ἐξ ἀκανθῶν: Id. xxiii. 25 γέμουσιν ἐξ ἀρπαγῆς: 2 Pet. iii. 5 γῆ ἐξ ὕδατος: Luke viii. 3 φαγεῖν ἐξ ἄρτου.

Obs. 1. Most compounds of ἐκ take the genitive:

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives are used as (improper) prepositions and take a genitive. (See §. 580. 2.) a. δίκην (δέμας poet.), *instar*: See §. 580. 2. On ἄδην see §. 578. Obs. 2.—b. χάριν (poet. and late prose), *gratia*, *for the sake of*; generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν σὺν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, *mea, tua, gratia*. —c. ἔνεκα (ἐνεκεν even before a consonant, and ἔνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν, (Ion., but found sometimes in Attic,) οὔνεκα old poets), appears to be the acc. of an obsolete nom., *causa* and *gratia*. The gen. may be placed either before or after it; it very often means, “*as far as concerns*”—“*with regard to*.” Hdt. III. 85 θάρσσει τούτου εἵνεκα, *as far as this goes, be of good heart*. It often gives the more remote cause, “*by reason*”—“*in consequence of*.” Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθην ἔνεκά γε γῆρας, i. e. *in consequence of my age*^a: Demosth. p. 17, 17 χρηστὰ δ' εἴη παντός εἵνεκα, *utinam hæc prospere succedant omnibus adiuvantibus*.—d. ἔκητι (only poetic), “*after the will of*.” In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἔκητι, “*by the favour and help of Jupiter*”—“*by God's blessing*.” In other poets it has the same sense as ἔνεκα. e. κύκλῳ occasionally for περί; as, κύκλῳ τοῦ τείχεος Hdt. IV. 202: sometimes with an acc.: Id. 72 κύκλῳ τὸ σῆμα.

Obs. 3. We even find an improper preposition joined with a proper one; Thuc. VIII. 92 ἀπὸ βοῆς ἔνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἔνεκα^b.

Obs. 4. Ἐκ in composition signifies *completion*, (as, ἐκποιῶ, *to finish off*;) as well as *removal, separation*, &c.

2. Prepositions with Dative only.

Ἐν and σὺν (ξύν).

Ἐν.

§. 622. Ἐν [ἐνί poet., ἐν and ἐνί Epic, (Eur. Heracl. 893,) all of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς] signifies that one thing is *contained, surrounded, embraced* by another; *in, on, at*,

^a Stallb. ad loc.

^b Arnold Thuc. VIII. 92.

Ἐν.

by, corresponding to our *in*, as its especial force is union with something; hence it is opposed to ἐκ.

Obs. The passages in tragedy in which εἰν occurs are uncertain; but see *Æsch. Suppl.* 871; *Soph. Ant.* 1241; *Eur. Alc.* 436; *Iph. Aul.* 767.

1. Local:

a. The notion of being in, enclosed within, contained by a spot, or object—in; as, ἐν νήσῳ, ἐν γῇ; G. T. as *Luke ii. 7 ἐν τῇ φάτῃ*: *John xv. 4 ἐν τῇ ἀμπέλῳ*. With names of cities; as, ἐν Σπάρτῃ. Hence, being surrounded by; as, *Il. o. 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, enveloped in*: *Plat. Legg. 625 B ἀνάπαντα ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί*. So of clothing or arms (Post-Homeric); as, ἐν ἐσθῇτι—ἐν δπλοῖς, ἐν τόφοις διαγυμνίζεσθαι—ἐν στεφάνοις, *corollis impeditus*: *Xen. M. S. III. 9, 2 φανερόν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θορξὶν ἐν πέλταις καὶ ἀκοντίοις, οὐτε Σκύθαις ἐν τόφοις ἐθέλουεν ἂν διαγυμνίζεσθαι*: so metaphorically; *Eur. Med.* 433 οὐ γὰρ ἐν ἀμετέρῃ γνώμῃ κ. τ. λ., the γνώμη is viewed as if it were a place; so ἐν τῇ ψυχῇ: ἐν φρονὶς δέλτοισι (*Soph.*) &c.

b. Then of persons—among—the notion of being in a number or crowd; as, ἐν προμάχοις *Hom.*: *Plat. Legg.* 879 B ἐν τε θεοῖσι καὶ ἀνθρώποις. So *Hdt. IV. 52 ἐν δλίγοις μέγαν, great among a few*: G. T. as *1 Pet. v. 2 τὸ ἐν ὑμῖν ποιμὴν*: *1 Cor. ii. 7 ἐν τοῖς τελείοις*: so of things, *Xen. Cyr. I. 6, 19 ἐν τοῖς μεγίστοις εἶναι, to be among the greatest*.

c. Hence before, *circa* (surrounded by a number of hearers): *Od. β. 194 ἐν πᾶσι*: *Plat. Legg. p. 886 E κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις*: *Demosth. οἱ λέγοντες ἐν ὑμῖν*^a: *Id. p. 96, 27 οἱ κατηγοροῦντες ἐν ὑμῖν*: G. T. as *1 Cor. vi. 2 ἐν ὑμῖν κρίνεται ὁ κόσμος*: *Matt. xxi. 42 ἐν ὀφθαλμοῖς ὑμῶν, in your eyes*.

d. The notion of one thing being on another; the notion of surrounded by being lost in the simple notion of position; as, ἐν γῇ πένεσθαι, *to be poor on earth*; ἔστη ἐν οὐρεσιν, ἐν ἵπποις, ἐν θρόνοις^b: so *Il. o. 463 νευρὴν ἐν τόφῳ, the string on the bow*: *Il. λ. 29 ἥλοι ἐν ξίφει, the knobs on the sword*.

e. The notion of one thing being at, or by another; *Xen. Anab. V. 1, 1 εἰς θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ*: *Hdt. II. 37 ἡ ἐν Βουβάστι πόλις*; so ἐν ἀριστερῇ, *on the left hand*, *Hdt. VII. 42*: *Xen. Anab. IV. 8, 22 πόλιν—οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ*. The Attics used it with names of cities, and especially with fields of battle; as, ἡ ἐν Μαντινείᾳ μάχῃ, *at*: *Demosth. 116, 23 μετὰ τὴν ἐν Λεύκτροις μάχην*.

f. Analogously of a book or author; G. T. as *Rom. xi. 2 ἐν Ἠλίᾳ*: *Heb. iv. 7 ἐν Δαυὶδ*.

2. Temporal:

The time (viewed as space) in which any thing takes place; *in, on, within, by*, in the temporal sense of these words (post-Homeric); ἐν νυκτὶ &c.; ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in the time that, whilst*: *Plat. Phæd.* 67 A ἐν ᾧ ζῶμεν: *Lys. 154, 28 ἐν τέτταρσιν ἢ πέντε ἔτεσι, during four or five years*: (G. T. as *John v. 7 ἐν ᾧ*: *Luke xi. 1*: *Matt. xii. 2 ἐν τῷ σαββάτῳ, on the sabbath*.) *Xen. Mem. iii. 13, 5 ἐν πέντε ἡμέραις*: (G. T. as *John ii. 19 ἐν τρισὶν ἡμέραις, within three days*.) so when a point of time is defined by an event or action; *Æschin. 44, 23 ἐν τῇ προτέρῃ πρεσβείᾳ*: G. T. as *1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι*: *Matt. xiii. 4 ἐν τῷ σπείρειν, when he sowed*.

Obs. The dative alone also expresses time and place (see §. 625, 606).

^a Bremi ad loc.^b Lidd. and Scott, ad v.

Εν.

The difference between the two constructions is that with the preposition the position, real or supposed, of one thing *in* another is more defined.

3. Causal :

a. Of means, instruments, particulars, accompaniments, &c. in which an object or act may be viewed as received, contained, held, existing &c.; *in, with*. Of organs of sense; in the phrases *ὄραν, δρᾶσθαι, ὁπερθεσθαι ἐν ὀφθαλμοῖς* (poet.): Il. a, 587 *ἐν ὀφθαλμοῖσιν ἴδωμαι*, very frequently.

b. Then of other instruments, *by, with, on account of*, in the poets: Il. ω, 38 *ἐν πυρὶ καίειν*: *ἐν δεσμῷ δῆσαι, ἐν χερσὶ λαβεῖν, δαμῆναι* Hom. and especially Pindar; as, Nem. XI. 17 *ἐν λόγοις αἰνέισθαι*, like *ἐν μολπαῖς ὑμνεῖν, κελαδεῖν* &c.: Id. Ol. ι, 15 *ἀγλαΐζεσθαι μουσικᾶς ἐν ᾧτῳ*: Id. Isthm. IV. 30 *κλίσσονται ἐν φορμίγγεσσιν*: Id. Pyth. II. 8 *ἐν χερσὶν ἐδάμασσε πάλους*. This mode of expression is frequently employed by the poets; it brings the means or instruments more clearly before the eyes than the mere instrumental dative. Prose: *in* or *by*, especially Xenophon, *δηλοῦν, δηλὸν εἶναι, σημαίνειν, ἐν τίνι*: Xen. Cyr. I. 6, 2 *ἐν τε ἱεροῖς δηλὸν καὶ ἐν οὐρανίοις σημείους*: cf. Ibid. VIII. 7, 3. Thuc. VI. 1 *ἐν εἰκοσι σταδίων μέτρῳ διείργεται*: Xen. Anab. II. 5, 17 *ὀπλίστεως ἐν ἧ ὑμᾶς βλάπτειν ἱκανοὶ εἴμεν ἄν*: G. T. as John xiii. 35 *ἐν τούτῳ γινώσκονται*: Matt. iii. 11 *βαπτίζω ἐν ὕδατι*: James iii. 9 *ἐν αὐτῇ (γλώσσῃ) εὐλογοῦμεν κ. τ. λ.*: Matt. vi. 7 *ἐν τῇ πολυλογίᾳ*.

c. Then applied to persons viewed as the instrumental agents; Hdt. IX. 48 *ψευσθῆναι ἐν ὑμῖν, to be deceived by* (or, as we say, *in*) *you*: Thuc. VII. 8 *ἐν τῷ ἀγγέλω ἀφανισθεῖσαν*: so G. T. as Matt. ix. 34 *ἐν τῷ ἄρχοντι τῶν δαιμονίων*: Acts xvii. 31 *κρίνειν ἐν ἀνδρὶ, by the man*.

d. Situations external, or internal circumstances, feelings, in which any one is viewed as being caught or detained, and as it were surrounded; as, *ἐν πολέμῳ, ἐν ὅπλοις, ἐν δαυτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι*: Soph. Aj. 272 *ἦδεθ' οἷον εἶχετ' ἐν κακοῖς*: Plat. Crit. 43 C *καὶ ἄλλοι—ἐν τοιαύταις συμφοραῖς ἀλίσκονται*: Id. Phil. 45 C *ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι*: Id. Rep. 395 D *ἐν συμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην*: Id. Phæd. 108 B *ἐν πάσῃ ἐχομένη ἀπορίᾳ*: Ibid. *δεδεμένος ἐν ἀνάγκαις*: Id. Gorg. 513 B *ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν*.

e. Thence of persons in whom any verbal energy is viewed as residing or taking effect; Æsch. Ag. 1448 *τὸν ἀεὶ φέρωσ' ἐν ἡμῖν μοῖρ' ἀτελευτόν ὑπνον*: G. T. as Matt. x. 32 *ὁμολογήσει ἐν ἐμοί*: Matt. xi. 6 *σκανδαλισθῇ ἐν ἐμοί*: 1 Cor. iv. 2 *ἐν ἡμῖν μάθητε*: 1 Thess. v. 12 *κοπιῶντες ἐν ὑμῖν*: 1 Cor. x. 15 *ἵνα οὕτω γένηται ἐν ὑμῖν*.

f. Of the sphere in which the verbal notion expressed or implied operates; or any occupation, or position, viewed as such; as, *οἱ ἐν τέλει, those in power*: Soph. CE. T. 562 *τότ' οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ*: Ibid. 1016 *οὐδὲν ἐν γένει*: Hdt. II. 82 *οἱ ἐν ποιήσει γενόμενοι*: Thuc. III. 28 *οἱ ἐν πράγμασι*: Xen. Cyr. IV. 3, 23 *οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν*: Plat. Phæd. 59 A *ἐν φιλοσοφίᾳ εἶναι*^a:—*οἱ ἐν γεωργίᾳ—ἐν τέχνῃ εἶναι* Plat.: G. T. as Matt. x. 27 *ἐν τῷ φωτί*: 1 Thess. iii. 2 *συνεργὸν ἐν τῷ Εὐαγγελίῳ*: Rom. vi. 2 *ζῆν ἐν ἁμαρτίᾳ*.

g. Hence many semi-adverbial expressions are developed; as, *ἐν ἴσῳ εἶναι, to be equal*; *ἐν ἡδονῇ μοι ἐστίν* Hdt., *it is pleasing to me*: so *ἐν ἀδείᾳ*: Hdt. VI. 37 *Κροίσῳ ἐν γνώμῃ γεγονώς, knouen to Cræsus*. So also

^a Stallb. ad loc.

Σύν.

with ἔχειν, ποιεῖσθαι, as ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιεῖσθαι Hdt., *to hold it in little value*: Hdt. II. 141 ἐν ἀλογίῃσι ἔχειν: so Eur. Supp. 164 ἐν ἀσχύνοιας ἔχω = ἀσχύνομαι: G. T. as Heb. vi. 18 ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν: Rom. xiv. 22 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

h. Hence of persons, in whose hands power resides, as ἐν ἐμοί, σοί ἐστί τι. Hence the phrase ἐν αὐτῷ εἶναι, *to be in one's own power, sui compos* esse: Arist. Lys. 29 ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία: *so of things on which something depends*; Thuc. I. 74 ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: Eur. Hel. 1031 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.

i. The points or particulars in which any thing occurs; as, Dem. 701, 1 ἐμοὶ ἐν χιλίαις ἐστὶν ὁ κίνδυνος: so Æschin. 41, 42 ἀποκινδυνεύειν ἐν τινι.

k. The mode and manner; as, ἐν δίκῃ, ἐν σωπῇ: G. T. as James i. 21 ἐν πραότητι.

l. Conformity—after—according to—on the terms of: Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν; Dem. 234, 24 ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουν ἂν, *in the two obol seats*: Isæ. 52, 10 ἐν τῷ τρίτῳ μέρει τοῦ κλήρου ἐγένετο υἱὸς ποιητός, *on thirds*: G. T. as Matt. vii. 2 ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. So ἐν μέρει, *in turn*; Rom. i. 4 ἐν δυνάμει: 1 John i. 2, 3 ἐν τούτῳ, *herein*: Heb. x. 10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν: Eph. iv. 16 ἐν μέτρῳ ἑνὸς ἐκάστον: 1 Thess. iv. 15 ἐν λόγῳ Κυρίου. Then with names of persons; Eur. Alc. 723 κακὸν τὸ λῆμα, κοῦκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of a man*.

n. In the opinion of; so ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὸ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαῖνῃ κακός, *ex illius et meo judicio*: G. T. as 1 Cor. xiv. 11 ἐν ἐμοί, *according to my judgment*.

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone, as ἐμπίπτειν τινά or τί; occasionally in tragedy.

Obs. 2. Ἐν is often joined seemingly with a genitive by an ellipse of οἷος, as ἐν Ἰδοῦ. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μένων ἐν ἡμετέρου: G. T. Heb. xi. 26, some read ἐν Αἰγύπτου sc. γῇ.

Obs. 3. The expressions ἐν Χριστῷ, ἐν Κυρίῳ, ἐν Πνεύματι ἁγίῳ in G. T. do not always express merely *conformity to*, but rather embody the indwelling of the Christian in Christ.

Obs. 4. There is much difficulty in the use of ἐν in 2 Pet. i. 5 ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, κ. τ. λ.: the natural way of explaining it would be "*by*" (see above, b.); but it does not seem clear how in the series of graces there given the one is produced *by* the other. It would seem best to take it as denoting the sphere in which the verbal notion ἐπιχορηγήσατε is to take place: in that state in which faith exists a further development and addition is to take place as it were out of it.

§. 623. Σύν [originally ΚΣΥΝ, then in the common dialect σύν, and in Latin *cum*; σύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*.

Obs. 1. The connection expressed by σύν τινι, as compared with μετά τιος, is actual: the two things are viewed as actually *joined together*: in μετά τιος they are rather *side by side*; ἐπεσθαι σύν τινι is "*to be actually joined together*," and would be used of two prisoners bound together—μετά τιος

Σύν.

"in company with," and would be used of two persons walking together; of course it is not meant that these distinctions are always observed in the use of either preposition.

1. Local :

a. Actual existence with some one in the same place, or act, or state, as *ὁ στρατηγὸς σὺν τοῖς στρατιώταις*—*ἄνεμος σὺν λαίλαπτι* : Soph. Elect. 1159 *θανόντα σὺν σοί* : Id. Phil. 920 *ἔδν σοὶ τὰ Τροίας πεδία πορθῆσαι* : G. T. as Rom. vi. 8 *ἀπεθάνομεν σὺν Χριστῷ* : Acts ii. 14 *Πέτρος σὺν τοῖς ἑβραίοις* : Gal. iii. 9 *εὐλογοῦνται σὺν τῷ Πατρὶ Ἀβράαμ* : Mark ii. 26 *σὺν αὐτῷ οὖσα*.

2. Temporal. Very rarely coincidence in time : Xen. Cyr. IV. 5, 21 *ἔδν τῷ φόβῳ λήγοντι ἄπεισι*.

3. Causal :

a. Being with a person, with the collateral notion of protection and partisanship : Il. γ. 439 *σὺν Ἀθήνῃ* : Xen. Cyr. III. 1, 15 *σὺν Θεῷ* : Soph. OE. R. 145 *εὐτυχεῖς σὺν τῷ Θεῷ φανούμεθ' ἢ πεπτωκότες* : *σὺν Θεῷ εἰπεῖν* Demosth. Plat. Legg. 682 *ἔδν τισι Μούσαις καὶ Χάρισι*, *with the aid of*. Hence to express a league with a person to defend him; as, *σὺν τινι εἶναι* or *γίγνεσθαι*, *ab alicujus partibus stare* : Xen. Hell. III. 1, 18 *σὺν τοῖς Ἑλλήσι μάλλον ἢ σὺν τῷ βαρβάρῳ εἶναι* : Id. Cyr. V. 3, 5 *σὺν ἐκείνῳ μάχεσθαι*.

Obs. 2. G. T. 1 Cor. xv. 10 *ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί* : Acts xiv. 4 *καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*.

b. Accompaniments—means and instruments—conceived of as it were in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions : Eur. Alc. 915 *πεύκαις σὺν Πηλιάδῳ σὺν θ' ὀμεναίοις ἔστειχον ἔσω* : Aesch. Suppl. 119 *Πολλάκι δ' ἐμπιπῶ ἔδν λακίδι* : Od. ε. 293 *σὺν δὲ νεφέεσσι κάλυψεν γαίαν ὀμοῦ καὶ πόντον*.

c. Accompaniments of mode and manner : *σὺν χρόνῳ*, *σὺν τάχει*, *σὺν βίᾳ*, *σὺν φθόνῳ*, *ποιεῖν τι*. So where the verb is limited and defined by a noun : Il. δ. 161 *σὺν τε μεγάλῳ ἀπέτισαν, σὺν σφῆσιν κεφαλῆσι, γυναιξὶ τε καὶ τεκέεσσιν* : Xen. Cyr. III. 1, 15 *σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ*. G. T. as Matt. xxv. 27 *ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ*.

d. Endowments; that which is joined to a person : Od. ω. 193 *σὺν μεγάλῃ ἀρέτῃ ἐκτίσσω ἄκοιτιν*.

e. Community of opinion—conformity to; as, *σὺν τῷ νόμῳ τὴν νῆφον τίθεσθαι* : Soph. Aj. 1125 *ἔδν τῷ δικαίῳ τοι μέγ' ἔξιστιν φρονεῖν*.

Obs. 3. In Luke xxiv. 21 *σὺν πᾶσι τούτοις*, *with, in addition to, all this* : cf. Nehem. v. 18 *καὶ σὺν τούτοις*, *for all this, with all this being so*.

Obs. 4. The compounds of *σύν* almost invariably take a dative; but where *σύν* gives to the verb the notion, that "the subject performs it with somebody else," it is followed by a partitive gen.; *ἐκντυγχάνειν* sometimes has a genitive depending on the simple verb, while *σύν* refers to a dative expressed or supplied by the mind.

3. Prepositions with Accusative only.

'Ανά, εἰς, ὡς.

'Ανά.

§. 624. 'Ανά. Original meaning *on, up* [see *κατά*]. It is exactly opposed to *κατά*, the one signifying a motion from above to Below, the other from below to above.

Obs. 1. In the Epic, Lyric, and Choral songs of the tragedians, *ἀνά* has also a local dative; as, *ἀνὰ σκήπτρῳ, ὄμφῳ, Γαργάρῳ ἄκρῳ* in Homer. So *εὐδοκεῖ δ' ἀνὰ σπάπτῳ Διὸς αἰετός* Pind. Pyth. I. 6.

Obs. 2. In Od. β, 416, &c. the *ἀνά* seemingly joined with a genitive belongs to *ἀναβαίνειν*, on which the genitive depends, like *ἐπιβυλίνειν*.—See below, *Obs. 6*.

1. Local:

a. Direction towards some higher object: Il. τ, 212 *ἀνὰ πρόθυρον τετραμμένος*: Od. χ, 132 *ἀν' ὀροσθόρην ἀναβαίη*: ν. 176 *κίον' ἀν' ὑψηλὴν ἐρύσαι*: Il. κ, 466 *θῆκεν ἀνὰ μυρίκην*. But this is confined mostly to the course of a river: *ἀνὰ τὸν ποταμόν* Hdt. II. 96: *ἀνὰ ῥέον πλεῖν, up stream*; (*κατὰ ποταμόν, down stream*.)

b. To express an extension of any thing in actual space—from bottom to top—*throughout*; with verbs of rest, as well as motion: Il. ν, 547 (*φλέψ*) *ἀνὰ νῶτα θέουσα διαμπερές* (*ab infima dorsi parte usque ad cervicem*), simply in: Il. α, 670 *ἀνὰ δῶμα*: Il. δ, 209 *ἀνὰ στρατόν*.—*ἀνὰ μάχην, ὁμιλον, νῆας, ἄστυ, πεδῖον* &c. in Homer^a: Il. ι, 395 *πολλοὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα*: Hdt. VI. 131 *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. So metaphorically: *ἀνὰ στόμα ἔχειν* Hom., Eurip. El. 80 (as it were to cast up and down in one's mouth), *ἀνὰ θυμόν* Hom.

Obs. 3. G. T. as Matt. xiii. 25 *ἀνὰ μέσον τοῦ σίτου*.

2. Temporal.—Extension in time—duration—*throughout*; in Homer, only Il. ξ, 80 *ἀνὰ νύκτα*: Hdt. VIII. 123 *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα*: Id. VII. 10, 6 *ἀνὰ χρόνον ἐξεύροι τις ἂν, with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where *χρόνον* is taken for a point of time: Eur. Ion 830 *τοῦνομ' ἀνὰ χρόνον πεπλασμένον, on the moment*.

3. Causal:

a. Mode and manner like *κατά*: the action being conceived of moving along in conformity to some higher and opposite object. So *ἀνὰ κράτος, strongly*; *ἀνὰ μέρος, in turn*.

Obs. 4. G. T.: *ἀνὰ μέσον, between*; as 1 Cor. vi. 5 *διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ*.

^a Lidd. and Scott ad voc.

Eis.

b. Hence arises its use, in definitions of number, often with a distributive force; as, Hdt. VII. 106 *πέμπεσκε δὲ ἀνὰ πᾶν ἔτος*, *quotannis*: Xen. Anab. IV. 6, 4 *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *five parasangs every day*: Hdt. VII. 184 *ἀνὰ διηκοσίους ἄνδρας ἐν ἐκάστῃ νηϊ*: Arist. Ran. 554 *κρεὰ εἴκοσιν ἀν' ἡμιωβολιαῖα*, *worth half an obol each*.

c. Lastly, in vague expressions of number, (first in Hdt. :) Eng. *about*; Lat. *circa*; as, Hdt. IV. 101 *ἡ δὲ ὁδὸς ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβηται*.

Obs. 5. G. T. as John ii. 6 *ὕδριαι χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς*: Luke ix. 3 *μήτε ἀνὰ δύο χιτῶνας ἔχειν*: Mark vi. 40 *ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα* Matt. xx. 9 *ἐλάβον ἀνὰ θηνάριον*: Rev. iv. 8 *ἀνὰ πτέρυγας ἕξ*.

Obs. 6. The compounds with *ἀνά* are joined with the accus. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, *ἀναβαίνειν τὸ ὄρος*, *to climb the mountain*; but in Hom., like *ἐπιβαίνειν* (see Obs. 2): Od. i. 177 *ὡς εἰπὼν ἀνὰ νηὸς ἔβην*: Od. β. 416 *ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖνε*, *stepped on board ship*; *ἀνά* expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part of the ship*, or *it may be a local genitive*. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α. 359 *ἀνέδου πολιῆς ἁλός*.—*ἀναπνεύσαι πόντιοιο* Hom.—So *ἀνακουφίσειν*, *ἀνασώζειν* with gen. Soph.: *ἀναίσσειν* Eur., &c.

§. 625. *Eis* (ἐς Ion., Hom. old Att.^a, and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of *ἐν*; whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions^b, and ἐς is found in inscriptions with dative. Herod. always uses ἐς, and generally Thucyd. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither*, while ἐν has the notion of rest—*where*. It is used to express the direction or motion of an action—*into* an object, or *up to* an object—into immediate contact with it; especially to express the reaching some definite point.

Obs. 1. The genitive is joined with *eis* in Hom., as *eis ἄϊδαο* by a familiar ellipse of *δόμον* (see Od. κ. 512.): so Il. ζ. 378 *ἡέ πη ἐς γαλῶων ἢ εἰνατέρων εὐπέπλων*: and after this analogy, Od. δ. 581 *ἄψ' ἐς Αἰγύπτιοιο διίπετέος ποταμοῖο στῆσαι νῆας*: so Arist. Lys. 1064 *ἦκετ' οὖν εἰς ἐμοῦ*: cf. 1070. 1211. So Plat. Phæd. 69 C *εἰς ἄδου*.

1. Local :

a. An actual motion towards and into an actual object, *in*, *into*; as, *ἵνατι εἰς τὴν πόλιν*: Il. α. 366 *ῥήχμεθ' ἐς Θήβην*. (G. T. as Matt. xiii. 53 *ἐκρυψεν εἰς σάτα τρία*.) So with persons, but generally with the collateral notion of their dwelling (Epic); as, Od. γ. 317 *ἐς Μενέλαον ἐλθεῖν*, *to the house of Menelaus*; (but Od. ξ. 127 *ἐλθὼν ἐς Δέσποιναν ἐμήν*, is simply *to my mistress*).

^a Ellendt Lex Soph. ad voc.

^b Dissem Pind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

Εἰς.

Seldom in pure Attic, as Plat. Apol. 17 C εἰς ὁμᾶς (i. e. εἰς δικαστήριον) εἰσίναι: Demosth. 113, 11 εἰς Φωκίας, the country of the Phocians, ὡς πρὸς συμμάχους (as allies): in Attic writers with a hostile sense, against; as, Thuc. III. 1 ἐστράτευσαν εἰς τὴν Ἀττικὴν, (but Xen. Anab. I. 6, 7 ἀποστὰς εἰς Μύσους, joining the Mysian revolt;) hence generally against: Plat. Hipp. Maj. 292 C οἱ αἰς ἐμὲ ἐκείνος ἐρεῖ: Eur. Andr. 63 δεινὰ καὶ βουλευέται — εἰς σε.

Obs. 2. So G. T. very commonly: Matt. xxviii. 16 ἐπορεύθησαν εἰς τὴν Γαλιλαίαν: John xi. 38 ἔρχεται εἰς τὸ μνημεῖον: Mark xiii. 14 φευγέτωσαν εἰς τὴν ὄρη: Acts xvi. 40 εἰσῆλθον εἰς τὴν Λυδίαν, to the house of Lydia: Ib. xx. 29 εἰσελεύσονται εἰς ὑμᾶς, shall enter in among you.

b. So towards—on—position without motion: Hdt. VII. 42 εἰς ἀριστερὴν χεῖρα, on the right hand.

β. A metaphorical direction, approach, contact with, entrance, reception into: implied in a verb of motion, or in an action.

c. Direction of the sight: Il. γ. 364 ἰδὼν εἰς οὐρανὸν εὐρύν: Xen. Symp. 1, 12 ἀποβλέψας εἰς Αὐτοδύκον.

Obs. 3. G. T. Luke vi. 20 ἐπάρας τοὺς ὀφθαλμούς εἰς τοὺς μαθητάς: Acts i. 10 ἀτενίζοντες εἰς τὸν οὐρανόν.

d. Various relations in which εἰς is to be translated according to the context: Soph. Œ. R. 430 οὐκ εἰς δλαθρον: Ibid. 1158 εἰς τοῦ ἥξεις: Id. Œd. Col. 860 ἀλλ' εἰς τί τρέψει: Id. Phil. 825 εἰς ὕπνον πίση: Lys. 104, 26 εἰς ὁμᾶς τὴν αἰτίαν περιτρέψαι: Æschin. 79, 12 εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε: Eur. Andr. 430 εἰς χεῖρας εἰσεῖν: Plat. Euthyd. 300 E τελευτᾶν εἰς Εὐθύδημον, to finish with Euthydemus: Id. Mem. 88 C εἰς εὐδαιμονίαν τελευτᾶ: Id. Euthyd. 285 D ἡ δὲ δὴ μὴ εἰς ἀσκὸν τελευτήσῃ, finish with being: Demosth. 66, 20 φέρεσθαι εἰς τὴν αὐτοῦ φύσιν.—(See also below, 3. c.)

Obs. 4. G. T., as Luke x. 36 ἐμπεσόντος εἰς τοὺς ληστὰς.

Obs. 5. In G. T. ἀκουῖν εἰς ὅτα, the εἰς signifies the reception of the thing heard into the ear.

γ. Extension without motion; as, ἐκ θαλάσσης εἰς θάλασσαν.

e. The place where an action takes place; that which a motion, or action implying motion, reaches, extends to, or which it comes into contact with and takes effect on, on, at: Soph. Trag. Inc. 694 ὄρκους ἐγὼ γυναικὲς εἰς ὕδωρ γράφω: Id. Ant. 1222 εἰς δ' ὕγρον ἀγκῶνα—παρθένη προσπίπτουσα: Id. Phil. 738 πάταξον εἰς ἄκρον πόδα: Æschin. 42, 31 προεδρία εἰς τὰ Διονύσια.

Obs. 6. G. T., as Mark xi. 8 ἵστρωσαν εἰς τὴν ὁδόν: Acts xxvi. 14 καταπεσόντων εἰς τὴν γῆν.

f. In the sense of coram, among, with the notion of direction towards the object as if it were reached or arrived at; as, λόγους ποιεῖσθαι εἰς τὸν δῆμον: Plat. Menex. 232 A πολλὰ δὲ καὶ καλὰ ἀπεφώνησαν εἰς πάντας ἀνθρώπους: Eur. Hec. 303 δ' εἰπον εἰς ἅπαντας οὐκ ἀνήσομαι: Plat. Gorg. 526 B ἀλλόγμοις εἰς τοὺς ἄλλους Ἕλληνας: Id. Prot. 349 A ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας: Thuc. VII. καλὸν—εἰς τοὺς Ἕλληνας: not in the orators.

Εἰς.

Obs. 7. G. T., as Luke xxiv. 21 *κηρυχθῆναι—εἰς πάντα τὰ ἔθνη* : Acts iv. 17 *διανεμηθῇ εἰς τὸν λαόν* : Rom. xvi. 26 *εἰς πάντα τὰ ἔθνη γνωρισθέντος*.

2. Temporal :

a. Duration up to a point of time—*up to, until* : *ἐς ἡλίου καταδύντα* : Od. λ, 374 *καὶ μὲν ἐς ἧν δῖαν ἀνασχολμην* : Hdt I. 66 *ἐς ἐμέ, up to my time* : Demosth. 25, 26 *ἐκ παιδὸς εἰς γῆρας*.

Obs. 1. G. T., as John xiii. 1 *εἰς τέλος*.

b. The looking forward to some point of time—*on, at, for* : Hdt. IX. 52 *ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι* : Demosth. 77, 14 *ἀναβάλλεσθαι εἰς καιρὸν καλλίω* : Od. ξ, 384 *φάρ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην* : Xen. Anab. V. 3, 11 *ἐποιοῦντο θῆραν εἰς τὴν ἑορτήν, for the festival*. So with a notion of *delay* : Eur. Iph. Aul. 122 *ἐς ἄλλας ὥρας παιδὸς δαίσομεν ὑμεναίους* : Arist. Ach. 172 *παρεῖναι εἰς ἔτην*. So in prose : *εἰς τὴν ὑστέραian, for the following day* : *εἰς τρίτην ἡμέραν* : Xen. Cyr. V. 3, 4 *ἤκετε εἰς τὴν τριακοστὴν ἡμέραν*.

Obs. 2. G. T., as Acts iv. 3 *εἰς τὴν αὔριον* : 2 Tim. i. 12 *φυλάξαι εἰς ἐκείνην τὴν ἡμέραν*.

c. Looking towards a space of time ; hence *duration* for a space of time—*during, for* : Thuc. III. 46 *ἐς τὸν ἔπειτα χρόνον, for ever after* : Xen. Mem. III. 6, 13 *εἰς ἑνιαυτὸν, for a year* : II. φ, 444 *πάρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἑνιαυτὸν* : Eur. Iph. Aul. 165 *εἰς μέλλοντα χρόνον*.

Obs. 3. G. T. Luke xii. 9 *εἰς πολλὰ ἔτη* : Matt. xxi. 19 *εἰς τὸν αἰῶνα, for ever* : Luke i. 50 *εἰς γενεὰς γενεῶν* : Heb. x. 1 *ἐς τὸ διηνεκές, continually*.

d. An act or state taking place in a space of time ; *in, at* : Od. δ, 86 *τρίς τίκτει μῆλα τελεσφόρον εἰς ἑνιαυτὸν* : Od. ι, 134 *εἰς ὥρας ἀμφεν, reap at harvest time*.

e. Approximation to a point of time—*towards* : *εἰς ἑσπέραν, towards evening*.

3. Causal :

a. The destination, aim, object, intention, purpose, use, function, result, *for, on, to* ; as, *ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν* : II. ι, 102 *εἰπεῖν εἰς ἀγαθόν, for good* : so *εἰς τί, for what* : Soph. Phil. 111 *εἰς κέρδος τι δρᾶν* : Xen. Mem. III. 4, 5 *δαπανᾶν εἰς νίκην* : Lys. 157, 32 *ἀνηλωμένα εἰς τὴν πόλιν* : Æschin. 79, 24 *ἐπασκεῖν εἰς τὰ Παναθήναια*. So of persons : Ibid. 162, 29 *ἀνηλωμένα εἰς ὑμᾶς, spent for your service* : Xen. Cyr. II. 2, 8 *εἰς τοὺς πολέμιους δαπανήσεις, on your enemies* : Id. CEC. 4, 5 *εἰς ὁπόσους δεῖ δίδουαι τροφήν*. So with a definite notion of causing, or producing, or effecting something : Id. Cyr. I. 4, 5 *οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν* : Thuc. III. 22 *εἰς αὐτὸ τοῦτο παρεσκευασμένος, for this very purpose* : Ibid. 37 *ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι* : Plat. Gorg. 517 E *χρηστὸν εἰς τὴν ἀρετήν*.

Obs. 1. G. T., as Luke v. 4 *χαλάσατε τὰ δίκτυα εἰς ἄγρην* : 2 Cor. ii. 12 *ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον* : Mark vi. 4 *εἰς μαρτύριον αὐτοῖς* : Matt. x. 10 *πῆραν εἰς ὁδόν* : Luke ix. 30 *ἀγοράσωμεν εἰς πάντα τὸν λαόν* :

Εἰς

Rom. i. 1 ἀφορισμένος εἰς εὐαγγέλιον : Mark viii. 19 τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους.

Obs. 2. Εἰς with the article and infin. is used in G. T. to express a point arrived at by an action ; the result without any notion of aim or purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογητούς. Cf. 1 Thess. ii. 16. Heb. xi. 3. cf. 803, Obs. 1.

b. So the object of a feeling, or mental state, or action proceeding therefrom : Thuc. I. 92 τὴν ἐς τὸν Μῆδον προθυμίαν : Eur. Orest. 424 ἀληθὲς ἐς φίλους : Id. Heracl. 148 εἰς σε μωρίαν : Id. El. 253 εἰς ἐμ' εὐσεβής : Dem. 60, 13 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον : Ibid. 529, 14 εἰάν τις ὑβρίσῃ εἰς τινα : Ibid. 33, 30 σκάντειν εἰς αὐτόν : Andoc. 19, 28 τῶν εἰς ὑμᾶς ἐλπιδῶν.

Obs. 3. G. T., as 1 Pet. iv. 9 φιλόξενοι εἰς ἀλλήλους : so ἐλπίζειν, πιστεῖν εἰς τινα : Rom. i. 27 ἐν τῇ ὀρέξει—εἰς ἀλλήλους : Acts xxiv. 24 τῆς εἰς Χριστὸν πίστεως.

c. The state, sphere, position, obligations, or privileges, into which persons or things enter or are to enter, or where having as it were entered, they act,—metaphorical accession, transition, hence change adherence, &c. of any one thing or person to another : Thuc. I. 6 ἐς πάντας ὁμοίαν διασημάτων, *extending to all* : Lys. 894 fin. εἰς τοὺς παῖδας ἐπιτρόπη : Dem. 1313, 20 εἰς τοὺς δημότας ἐνεγράφη : Arist. Eq. 925 εἰς τοὺς πλουσίους—ἐγγραφῆς : Eur. Troad. 474 εἰς τύραν' ἐγγράμην : Ibid. 611 τὸ εὐγενὲς ἐς δοῦλον ἦκει : Æschin. 76, 12 καταστῆναι εἰς ἀρχήν : Isæus 80, 7 ἐγένετο εἰς ἐμὲ ἡ κληρονομία : Æschin. 8, 16 καταψηφίζεσθαι εἰς ἀργύριον, *to be condemned to a fine* : Demosth. 822, 14 εἰς τὰ ἡμέτερα δανείσωνται, *borrowing on our property* : Id. 611, 4 εἰς τὰ σώματα ἐποιήσαντο τιμωρίας : Xen. Cyr. III. 1, 19 χρήματα—εἰς ἀργύριον λογισθέντα, *reduced to money*.—See also above, I. d.

Obs. 4. G. T., as 1 Cor. xiv. 36 εἰς ὑμᾶς μόνους κατήντησεν : so βαπτίζειν, βαπτίζεσθαι εἰς τι, or τινα : Ibid. x. 2 εἰς τὸν Μωσῆν ἐβαπτίσαντο : Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν : Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα κ. τ. λ. : Acts viii. 16 βαπτισμένοι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ : Matt. iii. 11 βαπτίζω ὑμᾶς εἰς μετένοian : (but Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν has a deeper meaning : Ibid. εἰς τὸν θάνατον αὐτοῦ, *made partakers of his death* ; like 1 Cor. xii. 13 βαπτισ. εἰς ἓν σῶμα :) so λογίζεσθαι εἰς δικαιωσίνην, *to be placed to the account of—to be reckoned for* : Acts xix. 27 εἰς οὐδὲν λογισθῆναι : Matt. v. 22 ἔνοχος εἰς γένναν : Id. xxi. 42 ἐγενήθη εἰς κεφαλὴν γωνίας : Id. xix. 5 καὶ ἴσονται δύο εἰς σάρκα μίαν.

d. Mode and manner—conformity to : *in, according to*, regarded as objects which the agent is endeavouring to reach, or towards which he is looking, or as what the action is tending to. So a variety of adverbial expressions : εἰς τοῦτο—εἰς καλόν—εἰς τάχος—εἰς δύναμιν—ἐς τὰ πρῶτα—ἐς οὐδέν : Plat. Legg. 1, 635 εἰς δ, *wherefore—according to this* : εἰς καιρὸν—ἐς τέλος—εἰς ὑπερβολήν &c. : Il. β. 379 ἐς μίαν βουλεύειν : Thuc. V. 111 ἐς μίαν βουλὴν : Theocr. XVIII. 7 αἰδῶν δ' ἄρα πᾶσαι εἰς ἓν μέλος : Plat. Prot. 343 C εἰς τοῦτο τὸ ῥῆμα τὸ ἅσμα πεποίηκεν : Id. Legg. 867 B βέλτιστον εἰς εἰκόνα—ἀμφω θείναι : Xen. Anab. III. 3, 19 ἵππους εἰς ἵππας κατασκευάσωμεν, *according to the sort of riders* : Æschin. 21, 38 λογίζομαι τὰληθὲς εἰς ἀνδρὸς φύσιν, *according to the nature &c.* So of parts according to which any division takes place : so εἰς δύο, of soldiers, *two deep* : Xen. Lac. Rep. II. 4 εἰς τρεῖς τὴν ἐνωμοτίαν ἀγειν : Id. Cyr. II. 1, 13 εἰς ἓνα πορεύοιτο ἡ τάξις.

Ὡς—Διά.

Obs. 5. G. T., as Matt. xiii. 30 *δήσατε εἰς δέσμος* : Id. x. 40 *ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου* : Id. xii. 41 *μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη* : Luke xiii. 11 *εἰς τὸ παντελές* : 2 Cor. iv. 17 *εἰς ὑπερβολήν* : Id. vi. 1 *ἐς τὸ κενόν* : Matt. xxvii. 51 *ἐσχίσθη ἐς δύο*.

e. To express some particular reference to—*with regard to*—*in respect of*—*in, on* ; as, *δυστυχεῖν, φοβεῖσθαι εἰς τι* Soph. : Eur. Or. 541 *εὐτύχησεν ἐς τέκνα*. Prose : *θαυμάζειν ὁρ ἐπαινεῖν εἰς τι*—*διαφέρειν εἰς ἀρετήν*—*εἰς σῶμα*—*εἰς χρήματα* : Xen. Œcon. II. 4 *εἰς δὲ τὸ σὺν σχῆμα—καὶ τὴν σὴν δόξαν οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναι σοι* : Plat. Legg. 774 B *εἰς μὲν οὖν χρήματα, with respect to* : Thuc. IV. 18 *ἐς (with respect to) ἀμφιβόλον ἀσφαλῶς* : so *βλέπειν, ἀποβλέπειν εἰς τι, to look at—to have respect to*, like *πρός*. They are used with different substantival notions : so *πρός τοὺς λόγους* and *εἰς τὰ πράγματα* are joined in Demosthenes.

Obs. 6. G. T., as Matt. xxii. 16 *οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων* : Acts ii. 41 *λέγει εἰς αὐτόν, says with regard to him*.

f. To express some number viewed as a point approached or reached—*about—up to* : Thuc. I. 74 *ναὺς ἐς τὰς τετρακοσίας* : Xen. Cyr. III. 1, 19 *περὶ εἰς τέτταρας μυριάδας* : Demosth. 815, 5 *εἰς ἑβδομήκοντα μῶς* : Id. 816, 24 *εἰς μυρίας δραχμὰς*. Hence as a distributive : *εἰς δύο, two* ; *εἰς ἑκατόν, a hundred*.

Obs. 7. The compounds of *εἰς* mostly take the accus. : *εἰσέρχεσθαι* and *εἰσεῖναι* accus. and dat.^a So Soph. Trach. 298 *ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη* : Id. Antig. 1345 sq. *τὰ δ' ἐπὶ κρατὶ μοι πότμος δυσκόματος εἰσῆλατο*. See §. 642.

§. 626. Ὡς, *ad, to*, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer : Od. ρ, 218 *ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον* : Hdt. II. 121, 5 *ἐσελθόντα δὲ ὥς τοῦ βασιλέως τὴν θυγατέρα* : Demosth. 54, 48 *πρέσβεις πέπομφεν ὥς βασιλέα* : Id. 98, 35 *πέμπετε ὥς ἡμᾶς—πρέσβεις*. It is joined with names of towns, used instead of the inhabitants thereof ; as, Thuc. VIII. 56 *ἦκουτος ὥς τὴν Μιλητον* : Ibid. 103 *ὥς Ἀβυδον*.

Obs. 1. We must distinguish between this *ὥς* and the *ὥς* joined with *εἰς*, *ἐπὶ*, *πρός*, with accus. (*ὥς εἰς, ὥς ἐπὶ, ὥς πρὸς τινα*), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, *as if to* : Thuc. VI. 61 *ἀπέπλεον μετὰ τῆς Σαλομινίας ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας* : Soph. Phil. 58 *πλείς δ' ὥς πρὸς οἶκον*. Hence also in *ὥς ἐπὶ* with a dat. : Thuc. I. 126 *κατέλαβε τὴν ἀρόπολιν ὥς ἐπὶ τυραννίδι*.

Obs. 2. Ὡς is not used in composition.

4. Prepositions with Genitive and Accusative—διά, κατά, ὑπέρ.

Διά, *through*.

§. 627. Διά (Æsch. διαί). Original force—*through* ; properly—*asunder*, (perhaps connected with *δύς*) : with gen., in the direction—*whence* ; accus.—*whither*.

^a See Elm. Med. 56.

Διά.

I. Genitive.

1. Local :

a. A motion extending through a space or object, and passing out of it—*through*, and *out of*, then *throughout*. So Homer : διὰ ὤμου ἦλθεν ἔγχος. *through the shoulder and out* ; διὰ Σκαιῶν, *out through the Scæan gate* : Il. ρ, 281 ἴθυσεν δὲ διὰ προμάχων : Ibid. 293 ἐπαΐξας δι' ὀμίλου : 294 πλῆξε—*knave* διὰ χαλκοπαρήου : Hdt. VII. 8, 2 μέλλω—ἐλὼν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly : Ibid. 8, 3 διὰ πάσης διεξελθὼν τῆς Εὐρώπης : Ibid. 105 ἐξήλαυε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα : Id. III. 145 διακίψας διὰ τῆς γοργύρης, *to creep out through the prison* : Id. IX. 25 διὰ τῆς ὑπωρείης, *through the country at the mountain foot*. This notion Homer expresses yet more forcibly by a combination of διὰ with ἐκ or πρό ; as, Od. ρ, 460 δι' ἐκ μεγάροιο ἀναχωρεῖν, *through the house and out at the other side* : Od. σ, 386 δι' ἐκ προθύροιο θύραζε φεύγειν : Il. ξ, 494 δόρυ δ' ὀφθαλμῷ διὰ πρό—ἦλθεν. So in G. T. passim : as Matt. iv. 4 ἐκπορευομένου διὰ τοῦ στόματος Θεοῦ : Luke iv. 30 διελθὼν διὰ μέσου αὐτῶν : 1 Cor. xiii. 12 βλέπομεν δι' ἐσόπτρου.

b. An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic ; as, Od. μ, 335 διὰ νήσου ἰών : διὰ πεδίου, *per campum* : Xen. Hier. II. 8 διὰ πολεμίας πορεύεσθαι. So somewhat figuratively : Hdt. II. 91 διὰ πάσης ἀγωνίας, *through the whole course of games*. (See 3.) G. T., as Acts xiii. 49 διεφέρετο ὁ λόγος δι' ὅλης τῆς χώρας : 2 Cor. viii. 18 οὐ δ ἔπαινος διὰ πᾶσιν τῶν ἐκκλησιῶν.

Obs. 1. This gen. is applied figuratively in the phrases : διὰ δικαιοσύνης *ίνα*, *to pass through justice*, i. e. *to be just* ; διὰ τοῦ δικαίου πορεύεσθαι,—*διὰ φόβου* ἐργεσθαι Eur. Or. 757, *to fear* ; διὰ φιλίας *ίνα* τι Xen. Anab. III. 2, 8, *to be friendly to a person*. See below, 3. b.

c. So of intervals of space : Thuc. III. 21 διὰ δέκα ἐπάλξεων, *every tenth battlement* : Hdt. IV. 181 διὰ δέκα ἡμερῶν ὁδοῦ, *at the distance of ten days' journey* : Thuc. II. 29 διὰ τοσούτου, *at such a distance*.

Obs. 2. The gen. expresses the time (or space), as an antecedent condition of the action (see §. 523.) ; and διὰ the extension of the action through that time or space.

2. Temporal :

a. Extension in time, *during*, *through* : διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο : so δι' ἡμέρας, διὰ νυκτὸς : Xen. Mem. I. 2, 61 διὰ παντὸς τοῦ βίου : Id. Cyr. II. 4, 2 διὰ παντός : Plat. Symp. 203 D φιλοσοφῶν διὰ παντὸς τοῦ βίου : διὰ τέλους Eur. So G. T., as Heb. ii. 15 διὰ παντὸς τοῦ ζῆν : Acts v. 19 διὰ νυκτὸς : cf. xvi. 9.

b. The lapse of some period of time—*after* ; properly, *through it*, and *out of it* ; as, δι' ἔτους (διὰ here, as δι' ὀμίλου, is *through and out again*) ; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνου ἦλθε, *after long time he came* : Hdt. VI. 118 ἀλλὰ μιν (τὸν ἀνδριᾶτα) δι' ἑτέων εἰκοσι Θηβαῖοι αὐτοὶ ἐκ θεσπροπίου ἐκομίσαντο ἐπὶ Δήλιον, *post*

Διά.

viginti annos. So G. T., as Acts xxiv. 17 δι' ἐτῶν πλείονων : Mark ii. 1 δι' ἡμερῶν.

c. So of any thing recurring at stated intervals of time ; as, διὰ τρίτου ἔτους συνήσαν, *every third year*—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinque quoque annos*, διὰ τρίτης ἡμέρας : Plat. Legg. p. 834 Ε διὰ πέμπτων ἐτῶν ; Xen. Rep. Ath. I. 16 δι' ἐνιαυτοῦ, *every year*.

3. Causal (direction whence) :

a. The origin ; as, διὰ βασιλέων πεφυκέναι.

b. Property or quality (as if one were passing through it), in combinations with εἶναι and γίνεσθαι ; as, Thuc. IV. 30 διὰ προφυλακῆς : Id. V. 59 διὰ φόβου εἶναι, δι' ἔχθρας γίνεσθαι τινα, δι' ἐρίδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι : Ibid. ἔχειν τινα δι' ὀργῆς : Eur. δι' οἴκτου λαβεῖν : Thuc. διὰ μάχης εἰλθεῖν. G. T., as Rom. viii. 25 δι' ὑπομονῆς ἀπεκδεχόμεθα : 2 Cor. iii. 11 εἰ γὰρ τὸ καταργούμενον, διὰ δόξης : Heb. xii. 1 δι' ὑπομονῆς τρέχουμεν.

c. With persons—the agent or instrument ; as, δι' αὐτοῦ (often in prose), δι' ἐμοῦ Dem., δι' ἐκείνου Thuc. : Demosth. 132, 22 οἱ δι' ἐκείνου τὰς πολιτείας ποιοῦμενοι : Id. 144, 4 δι' αὐτῶν εἶχον τὴν πόλιν : Xen. Anab. II. 3, 10 ἔλεγε δι' ἐρμηνέων : Plat. Phæd. 83 Α ἡ διὰ τῶν ὀμμάτων σκέψις. G. T., as Heb. i. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε *by whom—through whom* (as an instrument) *He made the world* : Acts iii. 16 ἡ πίστις ἡ δι' αὐτοῦ : Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου (author) διὰ τοῦ προφητοῦ (instrument) : Heb. iii. 16 οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως : so διὰ Ἰησοῦ Χριστοῦ as the Instrument of Salvation : Rom. v. 5 διὰ πνεύματος ἁγίου : 2 Tim. ii. 2 διὰ πολλῶν μαρτύρων : so 1 Cor. i. 4 δι' οὗ ἐκλήθητε : cf. Gal. i. 1.

d. With things—the means or accompaniments, as if the action were passing through them—with : δι' ὀφθαλμῶν ὁρᾶν—διὰ χειρῶν ἔχειν : Plat. Apol. 17 D ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητε μοῦ ἀπολογουμένου δι' ὧν περ εἴωθα λέγειν : Eur. Hipp. 1306 δι' ὀρκῶν : Arist. Nub. 583 βροντὴ ἐρράγη δι' ἀστραπῆς. G. T., as 3 John 13 διὰ μέλανος καὶ καλάμου γράφειν : 2 Thess. ii. 2 διὰ λόγου, δι' ἐπιστολῆς : 1 Cor. vi. 14 ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ : Rom. iii. 25 ἱλαστήριον διὰ πίστεως : Id. ii. 12 κρίνεσθαι διὰ νόμου : 1 John v. 6 ἐλθὼν δι' ὕδατος : 2 Cor. v. 7 διὰ πίστεως περιπατοῦμεν.

e. Hence material ; as, δι' ἐλέφαντος.

f. Mode and manner ; as, διὰ σπουδῆς : Thuc. II. 18 διὰ τάχους : so διὰ παντός : Eur. Phœn. 261 εἰσεδέξατο δι' εὐπετείας : G. T., as Rom. ii. 27 τὸν διὰ γράμματος παραβάτην : Heb. xiii. 22 διὰ βραχείων.

g. Value ; as, Soph. Œ. C. 584 δι' οὐδένος ποιείσθαι, *to esteem as nothing* : διὰ πλείστου θαυμάζόμενα (Thuc.).

h. Hence of comparison and superiority ; as, Il. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (*throughout, among all*) : Hdt. I. 25 θείης ἀξίον καὶ διὰ πάντων τῶν ἀναθημάτων : Id. VII. 83 κόσμον δὲ πλείστον παρίεχοντο διὰ πάντων Πέρσαι : Pind. Isthm. III. 55 Ὀμηρος τετίμακεν δι' ἀνθρώπων.

Obs. 3. Most of these usages arise from the notion of *in* being implied in that of *through*.

Διά.

II. *Accusative.*

1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose :)
Æsch. Suppl. 15 φεύγειν διὰ κύμ' ἄλιον.—διὰ δῶμα, διὰ κρατερὰς ὕσμινας
Hesiod. : *Eur. Hipp.* 753 διὰ πόντιον κύμα ἐπόρευσας ἐμὰν ἀνασσαν.

Obs. 4. The difference between διὰ πεδίων ἴνα and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διὰ) as the antecedent condition of the notion ; the accus. is of the cognate notion of the space over which the motion takes place : διὰ in both cases marks that the motion extended throughout the space.

2. Temporal.—Extension through time ; as, διὰ νύκτα.

3. Causal :

a. The cause or reason, as well the antecedent as the final—antecedent, in consequence of ; as, *Hom. Od.* ψ, 67 δι' ἀτασθαλίας ἔπαθον κακόν : *Plat. Symp.* 203, 2 ἀναβιώσκειται διὰ τὴν τοῦ πατρὸς φύσιν : so διὰ τοῦτο or ταῦτα—δι' ὃ or διό, wherefore ; διότι (διὰ τοῦτο ὅτι), because, for this reason, wherefore. G. T., as *Matt.* xxvii. 18 διὰ φθόνον, for envy—Final cause, for the sake of : *Thuc.* IV. 102 διὰ τὸ περιέχειν αὐτήν, in order to surround it : *Ibid.* 40 δι' ἀχθήδονα, in order to annoy : *Id.* V. 53 διὰ τοῦ θυμῶτος τὴν εἰσπραξίν.

b. The means—with things—that which is employed in doing something ; as, διὰ βουλᾶς, διὰ μῆνιν.

c. The instrument or agent—with persons, through whose agency or instrumentality something occurs or is done ; as, *Od.* θ, 520 νικήσαι δι' Ἀθήνην : *Plat. Rep.* 367 D δικαιοσύνη αὐτὴ δι' ἑαυτὴν τὸν ἔχοντα ὀνίνησιν : *Xen. Cyr.* V. 2. 15 διὰ τοὺς εὖ μαχουμένους αἱ μάχαι κρίνονται. So in the Att. formula : εἰ μὴ διὰ τοῦτον, were it not for him ; especially when something has been prevented : *Lysias* 423, 60 ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἀνδρας ἀγαθοὺς^a : *Demosth.* 680, 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὔρετο, ἐξ οὗ κυρωθέντος ἂν, εἰ μὴ δι' ἡμᾶς καὶ ταύτην τὴν γραφὴν, ἡδίκητο φανερώς οἱ δύο τῶν βασιλέων. G. T., as *John* v. 57 κἀγὼ ζῶ διὰ τὸν πατέρα : *Rom.* viii. 20 διὰ τὸν ὑποτάξαντα.

Obs. 4. Διά is sometimes found with the genitive and accusative in the same sentence ; with the accusative it signifies rather in consequence of=propter ; with the genitive, the active instrument or cause whereby=per ; *Demosth.* 67, 5 τοὺς λογισμοὺς ἀκούσαί μου δι' οὗς (why) τάναντια ἐμοὶ παρέστηκε προσδοκᾶν καὶ δι' ᾧ (through which) ἐχθρόν ἡγοῦμαι Φίλιππον : *Id.* 62, 23 δι' αὐτὸν (for his sake) κρίσιν εἰληφέναι (τὸν πόλεμον) καὶ τὰ Πύθια θίναί δι' ἑαυτοῦ, through his agency. G. T. Compare *Rom.* xii. 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι (=ἡ χάρις ἐν μοι λέγει), with *Ibid.* xv. 15 διὰ τὴν χάριν τὴν δοθεῖσαν, by virtue, in consequence of the grace &c.

Obs. 6. The accus. follows most of the compounds of διά, except those implying the original notion of disunion (δίς), which take a dative, or pre-eminence, which take a genitive.

^a Bremi ad loc.

Katá, from above, down.

Katá.

§. 628. Original meaning—Direction *from above to below, desuper*. Position *over against, contraposition to*. So that if two similar things were placed opposite to one another, each would be *katá* to the other.

I. Genitive.

1. Local:

a. Actual motion from above to below—*down, from, desuper, deorsum, downwards*. The local genitive expresses the point whence, or the space over which the motion takes place, *katá* the direction of it : Il. *a*, 44 βῆ δὲ κατ' Οὐλύμποιο καρήνων : Id. *p*, 438 δάκρυα κατὰ βλεφάρων χέει : Hdt. VIII. 53 ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω : Xen. An. V. 7, 9 ὥχοντο κατὰ τῶν πετρῶν φερόμενοι : Soph. Elect. 1433 βάτε κατ' ἀντιθύρων : so Hdt. III. 60 λιμένα βάθος κατὰ ὀργυίων, where *katá* seems otiose, but really expresses the measure, as from top to bottom. Especially in the phrases κατ' ἄκρης πόλιν αἰρέειν, *to take a city by storm*, properly from the highest point (citadel) to the lowest. So Θd. *e*, 313 ἔλασεν μεγὰ κῦμα κατ' ἄκρης, *completely*.—(Hence κατὰ παντός, καθ' ὅλου=πάντως, ὅλως.) G. T., as Matt. viii. 32 ὥρμησε κατὰ τοῦ κρημνοῦ.

b. Direction downwards towards an object—*down upon* : Od. *μ*, 15 κατὰ χθονὸς ὄμματα πῆξαι. So simply of an action directed to any object below or supposed to be so ; as, τοξεύειν κατὰ τινος, παίειν κατὰ τινος, *to strike at something from above* : τύπτειν κατὰ κόρρης, *down on the head* : Il. *e*, 696 κατ' ὀφθαλμῶν κέχυν' ἀγλὺς : Arist. Nub. 178 κατὰ τῆς τραπέζας καταπάσας, *down on*. So the familiar expression κατὰ χειρὸς ὕδωρ : Plat. Crit. 120 A κατὰ πυρὸς σπένδοντες. The gen. denotes the object aimed at, the preposition the direction of the blow : so G. T., as Acts xxvii. 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός.

c. Motion down below—*under* : Il. *ψ*, 100 ψυχὴ κατὰ χθονὸς ἔχετο : Il. *ν*, 505 αἰχμὴ κατὰ γαίης ἔχετο, *into the ground* : Hdt. VII. 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης : Ibid. 235 καταδεδυνέναι κατὰ τῆς θαλάσσης : Xen. Cyr. VI. 1, 19 κατὰ τῆς γῆς καταδύομαι—or *under* without motion : Soph. Œd. Col. 1699 τὸν κατὰ γᾶς σκότον.

Obs. 1. This sense of the preposition is applied figuratively ; as, G. T. 2 Cor. viii. 2 ἡ κατὰ βάθους πτωχεία, *deep poverty*, properly *reaching to the very depths*.

d. Sometimes, but mostly in doubtful passages, *rest in* or *at a place*, where the original force of the preposition often seems almost lost : Soph. Trach. 675 ψῆ κατ' ἄκρας σπιλάδος, *on* : Hdt. I. 9 ἐπέαν κατὰ νότου γίνῃ. So Thuc. II. 62. Id. VII. 28 κατὰ γῆς, *by land* : for the more usual κατὰ γῆν : Hes. Opp. 615 πλείων κατὰ χθονὸς ἄρμενος εἶη. The gen. is local as in διὰ γῆς. G. T., as Luke iv. 14 ἐξῆλθεν καθ' ὅλης τῆς περιχώρου : Acts ix. 31 αἱ ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας : 1 Cor. xi. 4 ἀνὴρ κατὰ κεφαλῆς ἔχων.

2. Temporal : Lycurg. 184, 34 κατὰ παντός τοῦ αἰῶνος, as we say, *down to the latest time*.

Κατά.

3. Causal :

a. The simple object or aim considered as the cause (hence the genitive) *of, about* ; as, λέγειν κατά τινος, of any thing : the genitive expresses the subject of the speech, &c. (see §. 486.) : the preposition figuratively represents it as below (as in the phrase λέγειν ἐπὶ τινι) : Plat. Phædr. 260 B ἐπαινον κατά τοῦ ὄνου : Ibid. 279 A μαντεύομαι κατ' αὐτοῦ : Demosth. 58, 9 μέγιστόν ἐστι καθ' ὁμῶν ἐγκώμιον : Æschin. 60, 36 οἱ κατά Δημοσθένους ἔπαινοι : Ibid. 84, 27 κατ' ἀλλήλων ἔχοντες δόξας.

b. More generally in the sense of hostility—*against* ; as, λέγειν, λόγος κατά τινος : Xen. Apol. Socr. 13 ψεύδεσθαι κατά τοῦ Θεοῦ : Id. Lys. 164, 41 κατά τῶν ἀρχόντων ψεύδονται. Not only of words but also of actions : Soph. C. R. 228 τουπίλῃμ' ὑπεξελὼν αὐτὸς καθ' αὐτοῦ : Id. Ant. 145 καθ' αὐτοῖν—λόγῃς στήσατε : Demosth. 646, 4 αἱ κατά Θηβαίων ἐλπίδες : Id. 367, 4 κοῦδὸν ὑπάρχει κατά πάντων τῶν συνδίκων.

c. In the case of—*about—in regard to*—the object of consideration, considered as lying beneath, under consideration ; so σκοπεῖν κατά τινος : Plat. Phæd. 70 D μὴ τοῖσιν κατ' ἀνθρώπων—σκόπει—ἀλλὰ καὶ κατά ζώων πάντων καὶ φυτῶν : Id. Meno. 74 B μίαν ἀρετὴν λαβεῖν κατά πάντων : Demosth. 1095, 9 κατά τῶν ποιήσεων, in the case of adoptions : Plat. Phileb. 19 B δρᾶν κατά παντός : Arist. De Anim. I. 1 μία μέθοδος κατά πάντων : Demosth. 615, 27 κατά παντός τοῦ χρόνου σκεψάμενος, with regard to. Hence the adverb καθόλου.

d. In oaths and adjurations, &c. *by*—especially Attic. The genitive expressing that whence the force of the oath or adjuration proceeds, the preposition representing the (real or supposed) laying of the hands upon it : Arist. Ran. 101 ὁμόσαι καθ' ἱερῶν : Demosth. 553, 17 ὥμνῃ κατ' ἐξωλείας, he swore by his own destruction ; he wished he might die, if &c. : Id. 1038, 12 κατ' ἐξωλείας ἐπιорκεί, signifies the violation of such an oath : Id. 1268, 24 φασὶ γὰρ παραστησάμενον τοὺς παῖδας αὐτοῦ κατά τούτων ὁμειοῦσθαι : Id. 852, 19 ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελφῆς—πίστιν ἠθέλησεν ἐπιθεῖναι, to pledge her faith on the head of myself and my sisters. So of a vow viewed as that whereby a person prayed or promised : Arist. Equit. 665 εὐχεσθαι καθ' ἐκατόμβης : Ibid. 660 κατά χιλίων εὐχὴν χιμάρων : Dem. 1467, 1 εὐχεσθαι κατά νικητηρίων, with a vow of offerings for a victory.

Obs. 2. So G. T. as Matt. xxvi. 63 ἐξορκίζω σε κατά τοῦ Θεοῦ : Heb. vi. 13 ἐπεὶ κατ' οὐδένος εἶχε μείζονος ὁμόσαι.

II. Accusative.

§. 629. Κατά with gen. is exactly opposed to ἀνά in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension, over an object, or with verbs of motion, motion through it. The relative position of two parallel perpendicular lines, as



would be expressed by either preposition with the accus. ; ἀνά from

κατά.

ἔκταντι αὖ αὖτ. κατὰ αὖτ το bottom. Most of the secondary senses of κατὰ with nouns are derived from this notion of position, *over against* : κατὰ πύλινον πύλινον αὖτ το. opposite to.

1. Locative :

a. With verbs of motion, *over against* and *to*, (the verb gives the preposition the force of αὖτ) : Il. φ. 105 κατὰ Διὰφρα κλισίᾳ λαὸν εἶλσαι = Xen. Anab. V. 1. 15 ἡμεῖς κατὰ τὰς πόλεις.

b. A motion through space : Il. α. 147 τοῖς Διὶ κατὰ ῥέον : then generally κατὰ ῥέον, κατὰ ποταμὸν opposed to ἀνὰ : Il. ε. 622 ἡμεῖς λαοὺς λαοῦμεν κατὰ ὁδόν, *along the high road* : Il. δ. 276 ἐρχομεθα κατὰ πάντων : Soph. Trach. 423 ῥέον κατὰ ὁδόν : Plat. Phædr. 114 Α κατὰ Κίρκου ἐκκλίλλω : Plat. Phædr. 229 Α κατὰ τὸ ὁδόν ἵναι : so κατὰ γῆν, κατὰ θαλάσσης τινεῖς, κατὰ στρατὸν, κατὰ νῆος Hom., as ἀνὰ στρατὸν, ἀνὰ νῆος : both express motion through, the supposed point of commencement being different : G. T. as Luke viii. 39 ἀπῆλθε κατὰ δαγν τὴν πόλιν.

c. Extension through space (viewed as beginning as it were from above, and extending downwards) : *over against, opposite to, on, in, at*, with persons, *among* ; as, Hdt. III. 14 παρῆσαν αἱ πόλεις κατὰ τοὺς πατέρας : καὶ κατ' Ἑλλάδα, κατ' ὁδόν : Il. ε. 80 κατ' ὁρμήν : Eur. Med. 244 κατ' οἴκους, *at home* : Æsch. Ag. 143 κατ' ὁδοῦς : Hdt. VII. 145 κατ' ἀλλήλων, *among each other* : so such phrases as Il. α. 271 κατ' ἑμαυτὸν, *by myself* : Hdt. V. 15 κατ' ἑαυτοῦς, *by themselves* : Dem. I. 45, 11 κατ' ἑαυτοῦς ἵπασται, may be referred here : Xen. Anab. 4. 6, 11 κατὰ ταύτην τὴν ὁδόν, *at this pass* : Id. III. 109 αἱ ἐχόμεναι κατὰ πάντων τὴν γῆν εἰσι : Plat. Rep. 435 Ε οἱ κατὰ Θράκην : Hdt. VI. 19 ἐπὶ κατὰ τοῦτο γίνεσθαι τοῦ λόγου, *at this point of my history* : so in Homer κατὰ φρένα καὶ κατὰ θυμόν : so G. T. as Acts xxvi. 3 τὰ κατὰ τοὺς Ἰουδαίους ἔχῃ : Luke xv. 14 λιμὸς κατὰ τὴν χώραν.

d. So of places in vicinity, or of parallels in latitude or longitude ; Hdt. I. 76 κατὰ Σινώπην : Thuc. VI. 104 κατὰ τὸν Τερμαίων κόλπον : Xen. Anab. 7. 21 κώμας, τὰς κατὰ Βυζάντιον : G. T. as Acts ii. 10 τῆς Δεβύης τῆς κατὰ Κυρήνην : Acts xxvii. 12 λιμένα βόσκοντα κατὰ λίβα.

2. Temporal :

a. Extension through time, as ἀνὰ, the point of commencement being different : duration of time, *during, contemporaneously with* : Hdt. I. 67 κατὰ τὸν πρότερον πόλεμον : Id. II. 134 κατὰ Ἀμασιν βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον : Id. III. 120 κατὰ τὴν Καμβύσιον νουστον ἐγένετο ταῦδε : Thuc. III. 32 κατὰ πλοῦν, *during the voyage* : Xen. Mem. III. 5, 10 οἱ κατ' ἑαυτοῦς ἄνθρωποι : so οἱ κατὰ τινα, *the contemporaries of any one* : τὸ κατ' ἐμὲ, *things in my time*—the person being put for the time of his life : so G. T. κατ' ὄναρ, *during a dream* : Heb. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ.

b. A particular period of time, viewed as a space of time ; the notion of duration is dropped, and κατὰ signifies simply *at* : Thuc. I. 23 κατ' ἐκείνον τὸν χρόνον : Demosth. p. 70, 20 κατ' ἐκείνους τοὺς χρόνους, *etc* κ. τ. λ. : Hdt. III. 131 κατὰ τὸν αὐτὸν χρόνον : so κατ' ἀρχάς, *at the beginning* : so G. T. as Matt. xxvii. 15 κατ' ἑορτήν, *at the feast* : Acts xvi. 25 κατὰ τὸ μεσονύκτιον.

Κατά.

c. Distributively, see below, 3; as, Xen. Anab. I. 9, 17 *κατὰ μῆνα*, every month; Eschin. 77, 19 *καθ' ἐκάστην ἡμέραν*, every day: Plat. Rep. 298 E *κατ' ἐνιαυτόν*: so G. T. as Hebr. ix. 25 *κατ' ἐνιαυτόν*, every year: Acts ii. 46 *καθ' ἡμέραν*, daily.

- Obs. *καθ' ἡμέραν*, κατ' ἡμαρ signifies either *daily*, every day (see below, 3); or *some particular day*; Soph. Ant. 55 *μίαν καθ' ἡμέραν*: Œd. Col. 3 *καθ' ἡμέραν τὴν νῦν*: Ibid. 1081 *τελεῖ Ζεὺς τι κατ' ἡμαρ*, to day, or by day: Soph. El. 151 *κατ' ἡμαρ καὶ κατ' ἐσφρόνην αἶε*, by day and by night.

3. Causal:

a. *Secundum*—according to, in accordance with, following, after. A model or rule for any action: the object being supposed to be placed lengthwise, as a model might be, and the action directed according to it: κατ' αἶσαν, κατὰ μοῖραν, κατὰ κόσμον, according to order: Hdt. I. 61 *κατὰ νόμον*: Ibid. 35 *κατὰ νόμους τοὺς ἐπιχωρίους*: Ibid. 134 *κατὰ λόγον*, ad rationem, pro ratione: Id. II. 26 *κατὰ γνώμην τὴν ἐμὴν*: Eur. Phœn. 788 *λωτοῦ κατὰ πνεύματα μοῦσαν μέλπει*, to the breath of the lotus pipe: Id. Alc. 446 *κατὰ λόρον*.

b. Hence generally of any thing to which the verbal notion has reference more or less special, as this is in some sense the model or rule of the action, with reference to, in respect of, about, concerning; as, Hdt. II. 3 *κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον*: Id. I. 85 *κατὰ μὲν νῦν τὸν κρητῆρα οὕτως ἔσχε*: Id. VII. 142 *οἱ μὲν κατὰ τὸν φραγμὸν ξυμβάλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι*. so διαφέρειν κατὰ τι Lysias: Soph. Trach. 379 *ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν*: Id. Œd. T. 1087 *κατὰ γνώμην Ἰδρις*: Plat. Phædr. 227 B *κατὰ Πίνδαρον*, according to Pindar, as Pindar says: κατὰ τι, quomodocumque Plat. Gorg. 527 B: κατ' οὐδέν Id. Polit. 302 B: κατὰ πάντα, in every respect; κατὰ τοῦτο, hoc respectu, propter hoc, very often Hdt.: Demosth. 90, 2 *οὐς κατὰ τοὺς νόμους ἐφ' ἑμὶν ἔστιν, ὅταν βούλησθε, κολάζετε*: καθ' αὐτούς, as far as regards themselves: Demosth. τὸ κατ' ἐμέ, as far as I am concerned, καθ' ὅσον, inasmuch.

c. So to express some relation which the subject follows as its model—in proportion to, for; as, κατὰ φύσιν, secundum naturam: Thuc. I. 22 *κατὰ ἀνθρώπειον*, according to human nature; κατὰ δύναμιν, after one's power; κατὰ κράτος, according to one's strength; κατὰ τὸ μέγεθος: so after comparatives, Hdt. VIII. 38 *μέζονας ἢ κατ' ἀνθρώπων φύσιν*: Thuc. VII. 75 *μείζον ἢ κατὰ δάκρυα*: Ibid. 45 *πλείω ἢ κατὰ τοὺς νεκρούς*, more than in proportion to the slain.

d. Hence the object of a verbal motion, at which any one looks and undertakes the motion, for, after: Od. γ, 72 *ἢ τι κατὰ πρῆξιν—ἀλάλησθε*: Ibid. 106 *πλαζόμενοι κατὰ ληΐδ'*: Hdt. II. 152 *κατὰ λητὴν ἐκπλώσαντας*: Id. III. 4 *ἀποστειλάς κατ' αὐτόν*, after him: Thuc. VI. 31 *κατὰ θέαν ἤκειν, spectatum venisse*: Soph. Œd. C. 1068 *ὁρμᾶται κατ' ἀμπυκτηρία*: Id. Aj. 32 *κατ' ἔχρος ἔσσω*: so κατὰ τί, wherefore? for what?

e. Hence sometimes the cause of an action as that which directs the action; Hdt. VII. 178 *κατὰ τὸ ἔχθος τὸ Θεσσαλῶν*: Plat. Prot. 337 D *κατ' αὐτὸ τοῦτο*, for this very cause: Id. Gorg. 457 D *κατὰ φθόνον—τὸν ἑαυτῶν λέγειν*, for the purpose of: Id. Tim. 76 C *κατὰ ταῦτα τὰ πάθη*, in consequence of.

f. Approximation to a number, about; Hdt. II. 145 *κατὰ τὰ ἐξήκοντα ἔτεα καὶ χίλια*, about 1060 years.

Κατά.

g. Mode and manner as the model of the action—*by, in, according to*: Hdt. I. 9 κατ' ἡσυχίαν: Demosth. 92, 12 συμβαίνει τῇ μὲν ἐφ' ἃ ἂν εἰδῇ ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν: Eur. Andr. 554 κατ' ὄφρον, *favoured by*: Hdt. VII. 178 κατὰ τάχος: Id. IX. 21 κατὰ σωτηρίαν: so κατὰ τὸ ἡμεῖς, κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολὺ or πολλά, *by little, by far &c.*: Xen. κατ' ὀφθαλμούς, *face to face*: so κατὰ μόνος (sc. μοίρας), *alone*: Plat. Phædr. 245 Α ἐμβαλεῖν κατὰ τε ψῆδός: Id. Apol. 22 Α κατὰ Θεόν, *as God wills*: so κατὰ τὸ ἰσχυρόν, *by force*: κατὰ τὸ ὁρθόν: so more definitely *after the fashion of, like*; as, κατὰ ἀνθρώπων: Hdt. I. 121 οὐ κατὰ Μιτράδαδ-ην, *not like Mitradates*: Æsch. Ag. 342 γίναι κατ' ἄνδρα σύφρον' εὐφρόνως λέγειν: Plat. Apol. 17 Β οὐ κατὰ τοιούτους ῥήτωρ: Id. Parm. 126 C κατὰ τὸν πάντων, *after the fashion of*: Id. Gorg. 467 Α κατὰ σε, *in your own coin*. So a number of adverbial expressions; Demosth. 98, 34 χαρίζεσθαι κατ' ὑπερβολήν, *exceedingly*; καθό (for κατ' ὅ) or καθότι (κατ' ὅτι), *as far as—according to which or what*; καθά or καθάπερ (καθ' ἑπερ) *as*.

h. And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution: κατὰ ἔθνη Hdt., κατὰ φύλα: Id. VI. 79 ἀποινα ἔστι δύο μνῆαι κατ' ἄνδρα, *viriliter*—κατὰ κύμας, *vicatim*: Hdt. VI. 42 κατὰ παρασάγγας, *by parasangs*: Id. IV. 180 κατὰ χόδρους μεγάλους, *in great lumps*; Thuc. I. 117 κατὰ χρόνους ταξαμένοι ἀποδοῦναι, *to pay at certain times*.—ἐν καθ' ἓν, *one after the other—singly*; καθ' ἑπτά, *septeni*: Hdt. V. 15.

Obs. The compounds of κατά take the genitive where the verbal action is to be represented as aimed at some one; this force is communicated distinctly to many simple verbs by κατά; the gen. being considered as the cause of the action, and κατά representing the superiority of the agent. A cognate accus. of the act is found frequently both without this gen., (where κατά is not the principal element,) as κατηγορεῖν ταῦτα, *to say this openly*; and with it, as κατηγορεῖν τί τινος, *to say something against some one*; καταγιγνώσκειν τί (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινός θάνατον, καταδικάζειν τινός θάνατον, καταψηφίζεσθαι τινος δειλίαν, καταψηφισθαι τινος; καταφρονεῖν τινός despiciere, καταγελᾶν τινός; κατασκευάζειν, καταχεῖν, καταντλεῖν τί τινος. Sometimes the preposition is repeated: κατηγορεῖν and καταγιγνώσκειν κατὰ τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion: καταφρονεῖν τινά Eur. Bacch. 503. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινά Plat., καταδικάζεσθαι with acc., Lysias, καταγιγνώσκειν τινά Xen. Cyr. VIII. 4, 9. Oecon. II. 18. So Demosth. 102, 52 ὑμᾶς ἐνιοι καταπολιτεύονται^a. So a dativus incommodi, instead of either accus. of patient, or genitive of cause of verbal action: with καταχεῖν in Homer frequently; so also καταγελᾶν: Hdt. VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἑάσεις καταγελᾶσαι ἡμῖν.—Soph. Aj. 153 ἄχεσιν καθυβρίζειν.—κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακέκριτο θάνατος.

ὑπέρ, *above*.

§. 630. ὑπέρ, [Sanskrit *upari*; Lat. *super, above*.—]

I. Genitive.

1. Local:

a. Motion above and over an object. Mostly poetic: Il. α, 382 κύμα

^a Cf. Schæfer et Bremi ad hunc loc.

ὑπέρ.

—*πρὸς ὑπὲρ τοίχων καταβήσεται.* So in Homer : *ὑπὲρ κεφαλῆς στήναι τι* : Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει : Xen. Cyr. VI. 3, 11 τοξενόντες ὑπὲρ τῶν πρόσθεν.

b. Position—*above* a place or object. The genitive signifies the relation of position (§. 524.), *ὑπὲρ* defines it : Pind. Nem. VII. 65 ἀνὴρ Ἴονίας ὑπὲρ ἀλδς οἰκίων : Hdt. VII. 69 Ἀραβίων δὲ καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης : Ib. 115 οἱ ὑπὲρ θαλάσσης : Thuc. I. 46 ἐστὶ δὲ λιμὴν καὶ πόλιν ὑπὲρ αὐτοῦ : Xen. Anab. III. 4, 8 ἐγένοντο ὑπὲρ τῶν ἐπομένων : so of the position of a place on the sea, *situated above the sea*—*ὑπὲρ θαλάσσης οἰκεῖν* : so of stature ; Od. ζ. 107 πασάν δ' ὑπὲρ ἦγε καρὴ ἔχει.

Obs. It is not used in its local force in G. T.

2. Causal :

a. *ὑπὲρ* is used much as *περί*^a, in the notion of defending, helping, &c. for a person's good (connected with its local force)—*to stand over, and defend or help a person ; for, in behalf of, on the side of ; as, μάχεσθαι ὑπὲρ τῆς πατρίδος.*—ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος : Il. η. 449 τείχος ἐτειχίσαντο τῶν ὑπὲρ : Id. α. 444 ῥέξαι ὑπὲρ Δαναῶν, *in behalf of* : Æsch. Prom. 397 νῦν ὑπὲρ πάντων ἀγών : Eum. 100 οὐδεὶς ὑπὲρ μου—*μηνίεται* : Soph. Œ. R. 107 ὦν ὑπὲρ εὖσπα πέμψον ἀλκάν : Xen. Cyr. I. 4, 12 ὑπὲρ ἡμῶν πράττειν : Dem. 305, 20 μάλιστα ὑπὲρ ἐχθρῶν, *for the enemies' good* : And. 119, 12 τῆς ὑπὲρ τοῦτοῦ μαρίας, *wickedness done for his sake* : Demosth. 19, 4 πολιτεύεσθαι ὑπὲρ τινος (Φιλίππου), *in alicujus gratiam* : Ib. p. 30, 13 στρατηγεῖν ὑπὲρ Φιλίππου : Ib. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάξω : so G. T. as Mark 15. 40 ὑπὲρ ὑμῶν.

b. Substitution for—one thing being placed as it were over another and thus substituted for it ; *in the place, in the stead of* : Eur. Alc. 700 εἰ πῶν παρούσαν καταθανεῖν πείσεις αἰὲ γυναιχ' ὑπὲρ σοῦ. So Plat. Symp. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Gorg. 515 C ἐγὼ ὑπὲρ σοῦ ἀποκρινούμαι, *in your stead* : Xen. Cyr. III. 3, 14 ἐπεὶ σιωπῆς λέξω ὑπὲρ σου καὶ ὑπὲρ ὑμῶν : Id. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So G. T. as, Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε^b : so *requital*, Lys. 148, 41 ὑπὲρ ἀδικημάτων τιμωρίας.

c. The cause of some feeling, or affection, or action, where *ὑπό* with gen. is more usual ; as, *ὑπὲρ πένθους, ὑπὲρ παθῶν* : Eur. Suppl. 1125 βάρος μὲν οὐκ ἀβριθεῖς ἀλγέων ὑπὲρ : Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—*δύσφρονος ἔριδος ὑπὲρ* : Soph. Antig. 923 κλαύμαθ' ὑπάρξει βραδύτητος ὑπὲρ : Xen. Œcon. 167 ὑπὲρ τούτων περὶ αὐτοῦ καταγνῶναι τοὺς δικάστας : Æsch. S. c. Th. 404 τρέμω—*ὑπὲρ φίλων ὀλομένων* : Soph. Œ. R. 989 γυναικὸς ἐκφοβείσθ' ὑπὲρ : Xen. Cyr. II. 2, 4 ὑπὲρ οὗ, *for the sake of whom* : λέγουσι ταῦτα καὶ ἀλαζονεύονται : Id. Anab. I. 7, 2 ὑπὲρ ἧς ἐγὼ ὑμᾶς εὐδαιμονίζω ; Lycurg. 161, 37 ὑπὲρ τῆς πατρίδος—*εὐνοῖαν ἔχειν*. Also *dedicere ὑπὲρ τινος, to be afraid for some one* : Plat. Apol. Socr. 24 A ὑπὲρ ποιητῶν ἀχθόμενος : Dem. 116, 20 ὑπὲρ τῶν πραγμάτων—*φοβοῦμαι*.

^a "Id unum interest, quod *περὶ* usu frequentissimo teritur, nullo rariius usurpatur ὑπὲρ : quod ipsum discrimen inter Lat. *propter*. de et *super* locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat ὑπὲρ, ubi assuetus consuetu-

dini positum malit *περὶ*. Butt. Ind. ad Midian. p. 188.

^b Magee on Atonement, I. p. 245. sqq. Raphaelius, Annot. II. p. 253-4. Schleusner Lex. ad Voc. Viner Gramm. p. 328.

ὑπέρ—'Ἀμφί.

d. With verbs of entreating, supplicating : Π. ω, 466 *καὶ μὲν ὑπὲρ πατρὸς καὶ μητρός ἠυκόμιοι λίσσεο καὶ τέκεος, for the sake of—by* : so G. T. 2 Cor. v. 20 *δεόμεθα ὑπὲρ Χριστοῦ*.

e. The object of an action, considered as the cause, especially with the article and infin. : Demosth. 52, 43 *ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ φίλων* : Xen. Hier. IV. 3 *δορυφοροῦσι—ὑπὲρ τοῦ μηδένα βιαίῳ θανάτῳ ἀποθνήσκειν* : Dem. 703, 5 *ὑπὲρ δὴ τούτων πάντων λύσιν* : so G. T. as 2 Cor. xii. 8 *ὑπὲρ τούτου ἐδεόμην* : John xi. 4 *ὑπὲρ τῆς δόξης τοῦ Θεοῦ* : Ephes. vi. 20 *ὑπὲρ οὗ πρεσβεῖω*.

f. Generally to express a special reference to something—*about*, as *περί* with genitive : Æsch. S. c. Theb. 107 *δουλοσύνης ὑπὲρ* : Soph. Œ. R. 1444 *ἀνδρὸς ἀθλίου πένσεσθ' ὑπερ* : Id. Elect. 544 *ὑπὲρ τῆς κασιγνήτης* : Xen. Cyr. VII. 1, 9 *θάρρει ὑπὲρ ἐκείνων, about them* : Id. Mem. IV. 3, 12 *προσέεισθαι ὑπὲρ τῶν μελλόντων* : Hdt. II. 122 *τὰ λεγόμενα ὑπὲρ ἐκάστου* : Ly. 102, 31 *δικὴν λαβεῖν ὑπὲρ ὧν φησὶν ἡδικῆσθαι* : Dem. 1116 fin. *δικάσειν ὁμοῦ μοκάτε οὐ περὶ ὧν ἂν φέγγων ἀξιοί' ἀλλ' ὑπὲρ αὐτῶν ὧν ἂν ἡ δίκαις ᾖ* : G. T. as Rom. ix. 27 *κράζει ὑπὲρ τοῦ Ἰσραήλ* : Rom. i. 5 *ὑπὲρ τοῦ ὀνόματος*.

II. Accusative.

1. Local :

a. Motion above, over, beyond an object (rarely in Attic Greek) Hdt. IV. 188 *ῥιπτεύουσι ὑπὲρ τὸν δόμον, over the house*. Position above—*above, beyond* ; Xen. Anab. I. 1, 4 *ὑπὲρ Ἑλλήσποντον οἰκοῦσι* : Plat. Crit. 108 E *τοὺς ὑπὲρ Ἡρακλείας στήλας* : In G. T. it does not occur in the loca force.

2. Temporal :

On the other side, in point of time ; Plat. Tim. 23 C *ὑπὲρ τὴν μεγίστην φθορὰν ὕδασι, before the deluge* ; so *ὑπὲρ τὴν ἡλικίαν*.

3. Causal :

a. Beyond, and so contrary to ; so *ὑπὲρ αἴσαν, ὑπὲρ μοῖραν* : Il. ρ, 327 *ὑπὲρ Θεόν, contrary to the will of God*.

b. Beyond, above, and so *more than, greater than* ; *ὑπὲρ δύναμιν, ὑπὲρ ἀνθρώπων* : Hdt. V. 64 *ὑπὲρ τὰ τεσσσερήκοντα ἔτη* : Plat. Parm. 128 B *ὑπὲρ ἡμῶς, beyond our comprehension* : Dem. 172, 7 *εὐδαίμων ὑπὲρ τὴν πόλιν, beyond the interest (or the endurance) of the state* : so G. T. as Acts xxvi. 13 *ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου* : Matt. x. 37 *ὑπὲρ ἐμέ, more than me* : 2 Cor. xii. 13 *ὑπὲρ τὰς ἄλλας ἐκκλησίας*.

Obs. The compounds of *ὑπέρ* take a genitive, when the notion of superiority is the prominent notion in the compound verb, as *ὑπερφρονεῖν* : otherwise it does not materially alter the sense or construction of the simple verb.

5. Prepositions with Genitive, Dative, and Accusative : ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό.

1. 'Ἀμφί and περί.

§. 631. 1. 'Ἀμφί, περί, express the same position—*about, around* ;

'Αμφί—περί.

ἀμφί, *two sides only*; *περί*, *all round*. They agree also in their usage, except that *ἀμφί* is mostly confined to the Ionic dialect and poetry, while *περί* is used in all the dialects, and therefore has acquired a greater variety of meanings and a more general usage.

a. 'Αμφί, about.

2. 'Αμφί (*ἀμφί*) [Sansk. *api*; Lat. *apud*; in Comp. *amp*, *amb*, *am*, *an*]. General force—the relative position of two things, so that one is bounded on two sides by the other.

I. Genitive. (Seldom in Attic Greek.)

1. Local (Post-Homeric):

a. Removal of something surrounded from the thing surrounding it; the gen. signifying the removal, *ἀμφί* the relative position of the things: Or. 1458 *ἀμφί πορφύρεων πέπλων ξίφη σπάσασσας*, drawing the sword from the garment which enveloped it.

b. Round any thing—(in rest); Hdt. VIII. 104 *τοῖσι ἀμφὶ ταύτης οἰκίσανσι τῆς πόλιος*: Soph. Phil. 1349 *πάντ' ἀμφ' ἐμοῦ*, round me: Theocr. XV. 9 *ἀμφ' Ἑλισσούρτος*. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, *ἀμφί* defines the position.

2. Causal:

The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while *ἀμφί* defines the relation more clearly by adding the local notion of "about;" as, *μάχεσθαι ἀμφὶ τινος*, round—for: Il. π. 824 *μάχεσθον πίδακος ἀμφ' ὀλίγης*: Od. θ. 267 *ἀμφὶ φιλότῃτος αἰδεῖν* (for the more usual *περί*), as it were, *lingering in song round love*: Eur. Hec. 580 *τοιᾶδ' ἀμφὶ σῆς λέγων παιδὸς θανούσης*: so *ἀμφ' ἡμῶν λέγων* Aeschin.: Hdt. VI. 131 *ἀμφὶ μὲν πρίσιος τῶν μυστήρων τοσαῦτα ἐγένετο*, as in English *about*: Xen. Cyr. III. 1, 3 *τῆς δίκης—τῆς ἀμφὶ τοῦ πατρὸς*: Pind. Ol. XII. 7 *σύμβολον—ἀμφὶ πρᾶξις ἰσομένης*.

Obs. 1. *ἀμφί* does not occur in G. T.

Obs. 2. In Il. β. 384 *ἀμφὶς* seems to be used for *ἀμφί* in the sense of *round*. See Lidd. and Scott. ad voc.

II. Dative.

1. Local:

a. Position, *round*, *about*, *at*, *near*, *on*; as, *ἀμφὶ πόλιν*: Il. β. 388 *τελαμὼν ἀμφὶ στήθεσιν*: so *στήσαι τρίποδα ἀμφὶ πυρί* Homer, *to place it on the fire*, so that it stood therein; Il. β. 428 *ἀμφ' ὀβελόισιν ἔπειραν*: then to express total envelopment: Eur. Phœn. 1514 *ἀμφὶ κλάδοις ἔζεσθαι*, among—surrounded by twigs. So *ἀμφὶ Νεμέῃ*, at the Nemean games: very rare in Attic Greek, as Soph. Aj. 559 *λείψω πυλωρὸν ἀμφὶ σοὶ φύλακα*.

2. Temporal:

Is; Pind. Ol. XIII. 37 *ἀμφ' ἐνὶ ἁλίῳ*, in one day.

Ἀμφί—Περί.

3. Causal :

a. The cause or object of an action or feeling, as with gen., with this difference, that the dative represents it as being in some local relation; *about, for*, with the notion of its actual existence in some particular place; while the genitive keeps the position out of view, and brings forward the notion of causation : Il. π, 565 ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι : Il. γ, 157 ἀμφὶ γυναικὶ ἄλγεα πάσχειν : Soph. El. 1180 τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε ; Hdt. VI. 129 οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. So with verbs of *fear, anxiety, &c.* : Od. α, 48 ἀλλά μοι ἀμφ' Ὀδυσσῆϊ δαΐφρονι δαίεται ἦτορ : Hdt. VI. 62 φοβηθεὶς ἀμφὶ τῇ γυναικί : Il. η, 407 ἀμφὶ δὲ νεκροῖσιν κατακείμεν οὔτι μεγάρω : Æschin. 80, 46 μόχθον ἔχειν ἀμφὶ ξυνοῖσι πράγμασι. With verbs of *saying* : Hdt. III. 32 ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διζῶς—λέγεται λόγος.

b. Some mental cause ; as, Eur. Or. 825 ἀμφὶ φόβῳ, *præ metu* (as it were encircled by fear) : so ἀμφὶ θυμῷ, *præ ira* ; ἀμφὶ τάρβει, *præ pavore* : Æschin. 21, 26 ἀμφ' ἀστραγάλοιςι χολωθείς.

c. The means or opportunity, considered as being in a local position, so that one thing is surrounded by another, lingers round it (often in *Pindar*) : Pyth. I. 12 θέλγει φρένας ἀμφὶ τε Λατοῖδα σοφίᾳ βαθυκόλπῳ τε Μοισῶν, *demulcet mentes per Apollinis et Musarum artem* : Ibid. VIII. 34 ἴτω τε χρῆος, ὦ παῖ,—ἐμὰ ποτανὸν ἀμφὶ μαχανᾷ, *tua res, tuum facinus divulgatur per meam artem alatum*.

III. Accusative.

1. Local :

a. Extension round any thing : as, ἀμφὶ ρέεθρα Il. β, 461.

b. Thence an action in the interior (within the circle) of anything : Il. λ, 706 ἀμφὶ τε ἄστῳ ἔρδομεν ἱρὰ θεοῖσιν, *around in the (=round) the city*.

c. So also of those environing any one : οἱ ἀμφὶ τινα, *a person and those round, i. e. his followers*.

2. Temporal :

An indefinite time ; as, ἀμφὶ τὸν χειμῶνα, *about winter* : Xen. Cyr. V. 4, 16 ἀμφὶ δεῖλην : Xen. An. I. 8, 1 ἀμφὶ ἀγορὰν πλήθουσιν. An indefinite space of time : Pind. Ol. I. 97 λοιπὸν ἀμφὶ βίον, *for the remainder of his life*. Thence an indefinite number ; as, ἀμφὶ τοὺς μυρίους, *circiter*.

3. Causal :

a. A mental lingering round, employment, pains about something (also in Att. prose) ; as, εἶναι, ἔχειν ἀμφὶ τι : Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπνον ἔχειν : Ibid. VII. 5, 52 ἀμφ' ἵππους, ἄρματα, μηχανὰς ἔχειν : Xen. Anab. I. 1, 8 ἀμφὶ ὄπλα καὶ ἵππους δαπανᾶν.

b. Thence of any thing which extends as it were round about something else, *about* ; as, τὰ ἀμφὶ τὸν πόλεμον : Æsch. Suppl. 243 εἰρηκας ἀμφὶ κόσμον ἀψευδῇ λόγον : Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' ἰδλαον : Æsch. S. c. Th. 843 μέριμνα ἀμφὶ πόλιν : Id. Ag. 715 ἀμφὶ μέλεον αἶμα.

b. Περί, round—about.

§. 632. περί (Æol. περί, Sanskr. pari- (i. e. circa) ; Lat. and Lith.

Περί.

per; Goth. *fair*.) Original meaning—round, in a circle: Ion. *πέριξ*: Hdt. IV. 4, 15.

I. Genitive.

1. Local:

The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε, 68 αὐτοῦ (*there*) τετάνυστο περὶ σπείους γλαφυροῖο ἡμερίς: and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βαβῶτα, as it were riding on the keel, encircling it with his legs: Eur. Troad. 818 (Chorus) τείχη περὶ Δαρδανίας φονία κατέλυσεν αἰχμά: cf. Sapph. in Aphrod. 10.

2. Causal:

It is used in a great variety of senses: the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition.

a. The cause, as ἀμφί, but in a greater variety of relations: μάχεσθαι περὶ τῆς πατρίδος: Eur. Alc. 178 οὐ θνήσκω περὶ.

b. The object or subject matter. With verbs of moral or physical perception, &c. about, concerning; ἀκούειν, εἰδέναι &c.; of saying, asking, proving, &c.; as, λέγειν περὶ τινος, λόγος περὶ τινος—ἔρεσθαι περὶ τινος^a; of care, fright, and other passions; as, φοβεῖσθαι περὶ πατρίδος, περὶ ἑαυτῶν ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος: so Dem. 1140, 10 περὶ μὲν τῆς μαρτυρίας—αὐτοὶ μοι δόκουσιν ἐξελέγειν αὐτήν: so G. T., as John xv. 22 πρὸ φάσιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας.

c. Thence generally the cause, occasion, relation, reference, object, in various combinations; as, Eur. Phœn. 524 εἴπερ γὰρ ἄδικεῖν χρῆ, ἰετυρανίδος περὶ κάλλιστον ἄδικεῖν, about, for the sake of: Demosth. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσασθαι Φίλιππον: Il. π, 474 τὰ δ' αὖτις συνίτην ἔριδος περὶ θυμοβόροιο.

d. Some mental cause; in or from; as, περὶ ἔριδος μάχεσθαι Hom., From strife: Thuc. IV. 130 περὶ ὀργῆς, (περιόργης al.) *præ ira*.

e. The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas: τὰ περὶ τινος, a person's affairs, &c.; οἱ περὶ τινος, those belonging to any one: Demosth. 50, 36 ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν).

f. Superiority: Homer περὶ ἄλλων, *præ ceteris*: Il. a, 287 περὶ πάντων ἔμμεναι ἄλλων, properly, from the midst of them; as if preeminent in a group: Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων, amidst them all: so G. T., as 3 John 2 εὐχομαι περὶ πάντων. (The verb εἶναι is commonly found in these constructions with περὶ; as περιεῖναι with gen. often has in Homer the sense of surpassing.)

g. Estimated worth; Theog. 118 εὐλαβίης ἐστὶ περὶ πλέονος, is a matter pertaining to greater caution. Then Hdt. and very frequently in Att. writers

^a Liddell and Scott Lex.

Περί.

in certain phrases : περί πολλοῦ, περί πλείονος, περί πλείοντος, περί ὀλίγου, περί ἐλάττωνος, περί ἐλαχίστου, περί οὐδενὸς ποιεῖσθαι or ἡγείσθαι τινα, *to esteem one high, higher, &c.* ; περί πολλοῦ ἔστιν ἡμῖν, *of great value to us*. The gen. signifies the antecedent notion of the value, as it is good Greek to say πολλοῦ ποιεῖσθαι, but περί represents the value as being an object of the mental act, *to esteem it as being about a great matter* ; see the passage from Theognis above.

Obs. 1. περί with its subst. sometimes stands at the beginning of a sentence, in the same way as *the accusativus de quo*, 1 Cor. xvi. 1 περί τῆς λογίας, *concerning the collection* : cf. *ibid.* xvi. 12.

Obs. 2. In G. T. we find the phrase ἁσμός περί ἁμαρτιῶν (1 St. John ii. 2) : Heb. x. 18 περί ἁμαρτίας προσφορά ; and Heb. x. 26 περί ἁμαρτιῶν θυσία ; and thence by an ellipse περί ἁμαρτίας is a *sin offering* ; as, Heb. x. 6 ; Rom. viii. 3.

II. Dative.

1. Local :

a. A position in rest in a circle, environs, neighbourhood (like ἀμφί), but generally with the collateral notion of close connexion^b, as θώραξ περί τοῖς στήνεσι : Il. v. 570 ἀσπαίρειν περί δουρί : Il. σ. 453 μάραντο περί Σκαιῆσι πύλῃσι, *at* : Hdt. VII. 61 περί μὲν τῇσι κεφαλῇσι εἶχον τιάρas : Plat. Rep. 359 D περί τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν : so Il. a. 303 αἶμα—ἐρώσει περί δουρί : Soph. Aj. 828 πεπτώτα περί ξίφει, *on the sword* : Od. λ. 424 ἀποβήσκων περί φασγάνῳ.

b. Simply round, in : Plat. Phæd. 112 E περί κύκλῳ, *round, in a circle*.

2. Causal :

a. In, about, the object, or sphere round which the verbal notion occurs ; like ἀμφί with dat., as μάχεσθαι περί τινι poet.—δεδιέναι περί τινι : the agent being viewed as it were standing round, clinging to, interested about, the object : Hdt. III. 35 περί ἐωυτῷ δειμαίνοντα : so analogously Thuc. II. 69 περί αὐτῷ σφαλῆναι : Plat. Phæd. 114 D θαρρεῖν περί τινι, *to be of good cheer about it*.

b. Some ground for an action, internal or external : Il. θ. 183 ἀνύεσθαι περί καπνῷ (Wolf, ὑπὸ καπνοῦ).—So περί χάρματι, φόβῳ, σθένει, δόλῳ, *præ* (as it were surrounded by).

Obs. περί is not used with a dative in G. T.

III. Accusative.

1. Local :

a. Motion round or in a circle, around and into, or on any thing : Il. κ. 139 περί φρένας ἤλυθ' ἰωή, *round his mind came the call* : Arist. Ach. 1195 περί λίθον πσεῶν.

b. Frequently with verbs of rest to express as it were a circular extension through space, a position *round, at, through* ; with persons, *among*

^a Nitzsch ad Od. p. 243.

'Επί.

Οἱ *with* : Il. σ. 374 ἐστάμεναι περὶ τοῖχον : Hdt. III. 61 Καμβύση—χρονίζοντι περὶ Αἴγυπτον—ἐπανιστάται ἄνδρες Μάγοι, *in and round Egypt* : Id. VII. 131 ὁ μὲν δὲ περὶ (in) Πιερίην διήτριβε ἡμέρας συχνάς, (see ἀμφί *with accus.*) Thuc. VI. 2 φέκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν, *per Siciliam* : Demosth. 50. 3 Φίλιππος—περὶ Ἑλλησποντον ὦν : Xen. Cyr. I. 2, 4 ἀγορὰ ἢ περὶ τὰ Ἀρχαῖα : so Plat. περὶ τοὺς βαρβάρους, *among the barbarians* : Arist. Ach. 592 ἀπολέσαι περὶ κλεψύδραν. So analogously : Pind. Pyth. IV. 216 ἄν περὶ ψυχὰν γάθῃσεν, *in his soul*^a. Hence οἱ περὶ τινα, *those who are about a person* ; οἱ περὶ Πλάτωνα, *Plato's scholars* : cf. ἀμφί. So Hdt. I. 174 τὰ περὶ τοὺς ὀφθαλμούς.

2. Temporal (Post-Homeric)—an indefinite period, like ἀμφί : Thuc. III. 89 περὶ τούτους τοὺς χρόνους : Xen. An. II. 1, 6 περὶ (about) πλήθουσιν ἀγοράν.

3. Causal :

a. As the object of an action or feeling—*occupation* : περὶ (ἀμφί) δόρπα ποιεῖσθαι Hom. (as it were, *running about*.) Attic : ἀμελῶς ἔχων περὶ τινα ; very often εἶναι περὶ τι, and so

b. *About*—indefinitely of numbers as of time : περὶ μυρίους, *about ten thousand* ; generally to express a particular reference to any thing ; the point *with regard to which, about or in which* any thing takes place, or any one is occupied ; as, Xen. Anab. III. 2, 20 ἐξαμαρτάνειν περὶ τινα : Ibid. I. 6, 8 ἄδικος περὶ τινα : Id. M. S. I. 1, 20 σωφρονεῖν περὶ τοὺς θεοὺς : Thuc. I. 122 περὶ αὐτὸν πταίνειν : Plat. Rep. princ. πονηρὸς περὶ τι : Id. Gorg. 490 C περὶ σιτία λέγειν : αἱ περὶ τὸ σῶμα ἡδοναί—τὰ περὶ τὴν ἀρετὴν, *the essence of virtue* : τὰ περὶ τὴν δίκην, *the matters of the suit*.

c. Also the subject matter of an argument, or treatise, or system, or study : Plat. Phædr. 261 D περὶ δικαστήριά ἐστιν ἡ ἀντιλογική : Id. Crat. 408 A περὶ λόγου δύναμιν ἐστὶ πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, περὶ signifies, “*to be engaged in or upon*,” and takes its definite sense from the word on which it depends. So ἀρετὴ ἐστὶν περὶ πάθη καὶ πράξεις, *the subject matter of virtue is passions and actions* ; ἀρετὴ ἐστὶν περὶ ἡδονὰς καὶ λύπας, *virtue is the regulation of pleasures and pains*.

Obs. 2 The compounds of περὶ generally follow the simple verb ; as περὶ does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound ; as, περιγίγνεσθαι Thuc. I. 55. So the dat. with περιστῆναι Lys. 126, 4, and frequently in Demosth. in the sense of “*to defend*.”

2. 'Επί, on.

§. 633. 'Επί (Sansk. *abhī*). Original force *upon, on*, whence almost all its various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being as it were the support or the foundation of the former, that whereon

^a Dissen ad loc. “*Pindarus suaviter addit ἄν περὶ ψυχὰν quasi ambiente et recreante animum calore latitiae.*”

三

It ~~is~~ Hence, as an action is conceived to rest upon the motive or cause for which it is done, the motive being as it were the *immediation* of the action—*that* whereon it rests; *for* expresses the *motive*, the *cause*, *for*. Thus we in old English; and as this motive implies very different verbal notions, different relations, *for* has a corresponding variety of meanings.

3. Summary.

— *—*

[illegible]

1. A notion *thence* or *from* a place or thing. The genitive represents the place as something *used* as the base antecedent to the notion. §. 507.; as also in Homer. So *Thuc.* I. 120 *ἐκ τῆς Σίφου*: *Nen. Cyr.* VII. 2. 1. *ἐκ Σίφου* *ἔρχομαι*. Demosth. 129. 48 *ἐκ τῶν οὐκ οὐκ* *ἐκ τῶν οὐκ*: *Thuc.* I. 63. 4. *ἐκ τῆς Ὀλύμπου*. 4. *ἐκ τῆς Ἑλλάδος*, towards *Olympus* or to *Pelides*. *Eur. Elect.* 1343. *ἐκ τῆς Ἀφίδου*. Also *Hdt.* VII. 31 *ἐκ τῆς Κασσίου*.

2. *So of necessity*—the place being viewed as immediately over the *frontier*. So το ἐπὶ ὄρεσις on the *Tiberian frontier*: Thuc. V. 34 ἀπὸ τοῦ ἐπὶ τῆς Ἀσσυριακῆς καὶ Μελιτινῆς: Xen. Anab. IV. 3. 38 μένει ἐπὶ τοῦ πελάγους. So G. T. as Luke xii. 49 γὰρ ἐπὶ τοῦ τοῦτο: John vi. 21 τοῦ παλίου ἔρριπτο ἐπὶ τῆς γῆς: Id. xxi. 1 ἐπὶ τῆς θαλάσσης: Mark xii. 26 ἐπὶ τοῦ βύτου: so Isocrates, τοῦ ἀναλίσκου ἐπὶ τοῦ δικαστηρίου: Matt. xxviii. 14 ὡς ἀνέστη τοῦτο ἐπὶ τοῦ ἡναιόρου.—(See Causal, a.)

2. *Temporal*.—The time when any thing happens or exists; the time being, as in the local or temporal genitive, considered as a space or spot whereon the action rests as a foundation; as early as Homer:

Il. B. 797 ἐν εἰρήνῃ: Il. ε. 637 ἐν προτέρῃσι δαδύων: Hdt. V. 117
ἐν ἡμέρῃσι ἐκδοτῇ: Id. VI 98 ἐν γὰρ δαδύων—ἐγένετο πᾶσι κατὰ τὴν ἑλ-
πίδα: Demosth. ἐν τῶν κινδύνῳ, in the moment of danger: Thuc. II. 54

^a Liddell and Scott Lex.

Ἐπί.

ἐπὶ τοῦ παρόντος, *at the present time*: so G. T., as Heb. i. 1 ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων: Rom. i. 10 ἐπὶ τῶν προσευχῶν μου. (We often find the gen. with a present participle expressing an action with which the verbal notion is coeval, whence ἐπί is said to express duration of time: ἐπὶ Κύρου βασιλείοντος.) So also ἐφ' ἡμῶν, *nostrā memoriā*: Demosth. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα^a: Ibid. 34, 21 ἐπὶ τῶν προγόνων: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων: Demosth. 34, 23 τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Ibid. 22, 4 οἷον ὑπῆρξε ποθ' ὑμῖν ἐπὶ Τιμοθέου, *duce Timotheo*: Thuc. VI. 103 τοὺς στρατηγούς ἐφ' ὧν ταῦτα ξυνέβη: so G. T., as Matt. i. 11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος: Acts xi. 28 ἐπὶ Κλαυδίου.

3. Causal:

a. With verbs of *saying, swearing, affirming, witnessing before* some one: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority—the antecedent cause of the action; while ἐπί still further defines the relation by representing it as resting on these persons; or it may arise from the sense of *at* or *before*, derived from that of *on*: λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. So G. T., as Acts xxiii. 30 λέγειν ἐπὶ σοῦ: 1 Tim. v. 19 εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. So Hdt. IX. 11 εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito iurejurando*.

b. The occasion—after verbs of naming any thing—Καλεῖσθαι ἐπὶ τινος, *to be named after some one or something*, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλέονται—ἱπποὶ ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ ἄντρος ἔχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχειν ὄνομα ἐπὶ τινος.—τὴν ἐπωνυμίην ποιῆσθαι ἐπὶ τινος.

c. A cause, or object viewed as the cause.—The genitive expresses that whence the action springs, and ἐπί represents the action as resting on the object: λέγειν ἐπὶ τινος, *dicere de aliqua re*: Plat. Charm. 155 D ἐπὶ τοῦ καλοῦ λέγων παιδός. So Hdt. ἐπὶ οὕτω; *for why?*—ἐφ' αὐτοῦ, *sua sponte*: Id. VII. 151 ἐπὶ προφάσιος, *by reason of this excuse*. G. T., as Gal. iii. 16 οὐ λέγει ὡς ἐπὶ πολλῶν: John vi. 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

d. Conformity to—after the fashion of, in the case of (where περί is more usual): with verbs of *examining, deciding, saying, shewing, &c.* The genitive signifies the antecedent condition whence the action springs; ἐπί represents this condition as that whereon the action rests: Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος: Isocr. 203 ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξαιεν ἂν τις κ. τ. λ.: Xen. Cyr. I. 6, 25 καὶ ἐπὶ τῶν πράξεων δέ, ἦν μὲν ἐν θέρει ἔσται, τὸν ἄρχοντα δὲ τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι: Plat. Rep. 597 B βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *vixit, ad hanc ipsam imitatore istum exigamus*^b? Ibid. 475 A εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*^c: Demosth. 18, 1 ἐπὶ πολλῶν (*in many cases*) μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει. So possibly Soph. Antig. 748 ἀθανάτων οὐδεὶς, οὐδ' ἀμερίων ἐπὶ ἀνθρώπων, *nor in the case of (=among) mortal men*: Æschin. 25, 16 ὁ λόγος ἐπὶ τοῦ παραδείγματος ἔσται, *shall be proved by an example*.

^a Bremi ad loc.^b Stallb. ad loc.^c Ibid.

Ἐπί.

e. Dependence on—*ἐπί* representing a resting on something: *ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς, by oneself*—properly, *resting* or *depending on oneself*: Homer Il. η. 194 εὐχεσθε—σιγῇ ἐφ' ὁμείων, ἵνα μὴ Τρῶές γε πύθωνται: Hdt. V. 98 οἰκέοντας τῆς Φρυγίης χώρον τε καὶ κόμην ἐπ' αὐτῶν: Id. IV. 114 οἰκῶμεν ἐπ' ἡμέων αὐτῶν. So in Attic writers: Soph. OE. C. 746 ἐπὶ προσπόλου μῆς οἰκεῖν, *with* (as it were depending on) *one servant maid*. So also ἐπὶ ἑωυτοῦ βάλλεσθαι, *secum solo reputare*, in Hdt.; Id. VII. 10 πρυσκεψάμενος ἐπὶ σεωυτοῦ.—See above, 1. a.

f. The mode and manner of an action or state, as if resting *on*, or *in* it: Arist. Vesp. 557 ἐπὶ στρατιᾷ τοῖς συσσίτοις: Plat. Theæt. 172 D ἐπὶ σχολῇ ποιούντας: so Demosth. 1390, 23 ἐπὶ κεφαλῶν εἰπεῖν: Id. 9, 61 ἐπ' ἐξουσίας—ἐπραττον: Id. 39, 21 ἐπὶ τοῦ δνόματος τούτου πάντα τὸν χρόνον ἦν, *he went by this name*: Id. 18, 22 τοιαῦτα ὄντα ἐπὶ τῆς ἀληθείας, *really*: Soph. Elect. 1061 ἐπ' ἴσας (μοίρας), *equally*: Dem. 317, 11 ἐπὶ τοῦ πολέμου διασωθέντας, *in the war*: Eur. Suppl. 1153 ἐπ' ὁμμάτων, *in your sight*: Soph. Aj. 1268 οὐδ' ἐπὶ σμικρῶν λόγων, *even slightly*. See also above, 1. a. Hence apparently the phrase so frequent in Attic historians: ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων γενέσθαι, τετάρθαι, στήναι, *one, two, three men deep*. See above, 1. a.

g. Hence also *ἐπί* is used to express a steady continuance in a thing (see above, 1. a.); as, Soph. Ant. 1142 ἔχεται ἐπὶ νόσου: Demosth. 42, 6 ἀν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβελήσθητε γενέσθαι γνώμης, *firmiter aithere huc rationi*: Ibid. 9 οὐχ οἷός τ' ἐστίν, ἔχων ἂ κατ' ἐστραπται, μένειν ἐπὶ τούτων: Id. 66, 3 κωλύσασθαι ἂν ἐκείνων (Philippum) πράττειν ταῦτα, ἐφ' ὧν ἔστι νῦν, *quibus nunc studet*: Id. 93, 14 οἶσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς: Id. 101, 47 μένειν ἐπὶ τῆς αὐτοῦ, *domi se continere*.

h. An object, conceived of as if it were a place *on* or *over* which a person is standing or placed. Hence of *offices, occupations, employments*: Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, *over which we were placed*: Xen. Men. III. 3, 2 ἐφ' ἧς ἀρχῆς ἦρσαι. Hence οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs*; ὁ ἐπὶ τῶν ἵππῶν, *over the cavalry*: Demosth. 1297 οἱ ἐπὶ τοῦ δανείζειν ὄντες=οἱ δανεισταί^a. G. T., as Matt. ii. 22 βασιλεύει ἐπὶ Ἰουδαίας: Acts viii. 27 ἦν ἐπὶ πάσης τῆς γᾶς.

II. Dative.

§. 634. 1. Local.—Position *on*, and hence in a secondary sense *at*, or *by* a place or thing.

a. *On* or *in* (rather more usual in poetry than prose): Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουνσι: Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος: Ibid. 41 ἐπὶ τοῖς δόρασι—ροῖας εἶχον χρυσίας: cf. Ibid. 74. Plat. Rep. 614 B κείμενος ἐπὶ τῇ πυρᾷ: Thuc. II. 80 Κνήμον—καὶ ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις πέμπουσι. So G. T., as Matt. xiv. 11 κεφαλὴ ἐπὶ πίνακι. So in a somewhat metaphorical force: ἐπὶ τῷ εὐωνύμῳ, *on the left* (Xen. Anab. I. 8, 14.). So Id. Cyr. VII. 2, 3 μένειν ἐπὶ τοῖς ὅπλοις, *to remain under arms*. So G. T., as Heb. x. 16 διδούς νόμους μου ἐπὶ ταῖς καρδίαις.

b. *By, near, at*: Hdt. III. 16 ἔθαψεν ἐπὶ τῇσι θύρῃσι: Ibid. 89 οἶκον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So Il. ζ. 424 βουσὶν ἐπ' εἰλεπόδεσσιν, *as they were*

^a See Lobeck Pryn. 164. and 474.

Ἐπί.

them: Xen. Anab. VII. 3, 13 ἥλιος ἦν ἐπὶ δυσμαῖς: Id. Cyr. I. 3, τῷ δείπνῳ, *at supper*. So G. T., as John iv. 6 ἐπὶ τῇ πηγῇ: Mark ἑρῆμοις τόποις: Acts xxviii. 14 ἐπ' αὐτοῖς ἐπιμένειν, *with them*.

ence applied to being stationed at or over any thing, to *manage* or *it*: Demosth. 928, 11 πλευσείσθαι ἐπὶ τοῖς χρήμασιν, *to embark to e of the property*, as *supercargo*: Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς ἑ, *those stationed at the engines*: Demosth. 21, 19 εἶναι ἐπὶ τοῖς πρά-οι ἐπὶ τοῖς πράγμασι Demosth.: Eur. Alc. 438 ὅς ἐπὶ κώπῃ πηδαλίῳ ἦ ἕξει: Demosth. 946, 13 ἐπικαθήμενος ἐπὶ τῇ τραπέζῃ, *a banker*: 7, 1 τῶν νόμων, ἐφ' οἷς ἔσται, *to protect which*. So G. T., as Luke ἐπὶ τοῖς ὑπάρχουσιν καταστήσει αὐτόν. Perhaps this usage may be to its causal sense, applied to the *object*.

fter, in, position: Xen. Anab. VI. 5 ἐπὶ τῷ μέσῳ ἵππεσθαι, *to follow re*: Id. Hell. II. 4, 8 ἐπὶ δὲ τούτοις οἱ πετροβόλοι: so οἱ ἐπὶ πᾶσι (ἰνοὶ) Xen., *those who were stationed in the rear of the whole army*.

Temporal:

period in which any thing is done; as, Il. θ. 529 ἐπὶ νυκτί, *the ing considered as a space or spot on which the action occurs*: Il. εἴ ἡματι τῷδε, *to day*: Xen. Mem. II. 2, 8 ἐπὶ τῷ βίῳ παντί, *in all e*. So G. T., as Heb. ix. 6 ἐπὶ συντελείᾳ τῶν αἰώνων. So with a le: Æsch. Eum. 343 γυγνομέναισιν ἐφ' ἡμῖν, *at our birth*.

fter: Il. η. 163 ἐπὶ τῷδε ἀνίστη: Xen. Cyr. II. 3, 7 ἀνίστη ἐπ' αὐτῷ s: Demosth. 927, 3 τὴν ἐπὶ Κυνί, *the day after the dog-star sets*: XXIV. 137 ἐπ' ἡματι, *at day-close*: Plat. Phædr. 207 E ἐπ' αὐτῇ πότισι. So the phrases ἐπ' ἐξεργασμένοις, *after all was over*: Xen. I. 1, 21 ἐπὶ τούτοις, (*thereupon*) εἶπε. So of an accumulation of Od. η. 120 ὄγχην ἐπ' ὄγχην, *pear on pear*: so Eur. φόνος ἐπὶ φόνῳ, *after murder*: so Arist. Eq. 411 πολλὰ ἐπὶ πολλοῖς: G. T., as John πὶ τούτῳ *thereupon*.

o this temporal force, we may refer its use to denote that which nes on something already existing: Hdt. IV. 154 ἐπὶ θυγατρὶ ἀμή-ving already *a motherless daughter*: cf. Eur. Alc. 305. Od. η. 216 τι στυγερῇ ἐπὶ γαστέρι (*when one has a hungry stomach*) κύντερον

Causal:

he object or aim of an action considered as the motive or ion thereof—with verbs which express or imply motion the accu- commonly used: Hdt. IX. 82 ἐπὶ γελῶτι, *for a joke*: Id. I. 41 —ἐπὶ δηλήσει φανέωσι, *with a view to*: Thuc. V. 44 οὐκ ἐπὶ κακῷ, *any view to injure*: so ἐπὶ τούτῳ, *with this design*: Plat. Prot. 312 ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἔσομενος, ἀλλ' ἐπὶ παιδείᾳ: Xen. An. 3 καλεῖν ἐπὶ ξενίᾳ: Arist. Av. 583 ἐπὶ πείρᾳ, *to try for an experi-* Xen. Symp. I. 5 ἐπὶ σοφίᾳ, *to learn wisdom*: Plat. Apol. 20 E ἐπὶ τῇ ἑμῇ λέγει: Demosth. 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, *ιούς αἰρήσεσθαι*: Id. 92, 9 ἐπὶ πᾶσι τοῖς δικαίοις συμβουλευούσιν, *ersons—for the use of*: so νόμους θεῖναι or θέσθαι ἐπὶ τινι Plato and . So G. T., as 1 Thess. iv. 7 οὐκ ἐκάλεσεν ἐπὶ ἀκαθαρσίᾳ.

Eκί.

d. Generally in a locative sense—*opimus*: frequently in Homer, and indeed in all writers: the dative is instrumental; as, Thuc. III. 92 *καταμαρτυρούμενος τῇ τῷ σωτήρι κατασκευῇ*: Hdt. I. 61 *καὶ τὰς τοὺς παύσαντες ἐκ' αὐτοῦ*: Id. VI. 38 *τὴν τῷ στρατοποιοῦ ἐκ' Αἰγυπτίου*. So G. T., as Luke xii. 52 *κατὰ ἑὸν αἶμα, καὶ τὴν ἐκ' πατρὸς*.

e. It expresses also the antecedent cause or occasion: Thuc. VII. 45 *ἐκ' ἀπαρχῆς ὑπονοήσαντες*: Demosth. 35. 11 *τῷ ἐκ' αὐτῶν ἔργῳ δέξω*: Hdt. IV. 161 *ἐκ' αὐτῶν τῷ δαδάρῳ*, as each gift: Plat. Rep. 470 B *διαφορὰ ἐκ' τῇ τῷ νόμῳ ἔχῃ*: Demosth. 213 *ἐκ' αὐτῶν φόνους*, for murder: Il. ε. 197 *καὶ τῷ ὑπονοήσαντες ἐκ' αὐτῶν*: Andoc. 20. 15 *ἐκ' αὐτῶν, on every occasion*. So G. T., as Luke 7. 5 *ἐκ' τοῦ βήματι οὖν, at thy word*: ἐκ' οὗ, therefore, since, because.

f. The ground of any mental affection: as γάμος μέγα φρονεῖν, χαίρειν, μισεῖν, ἀγαπᾶν ἐκ' τῆς ἐκ' δατῆς: see §. 607, 1. So Demosth. 21, 3 *ἀπὸ τῆς ἐκ' αὐτῶν ἀκρίας*: Xen. Mem. II. VI. 11 *ἐκ' ἀρετῇ φιλοτιμώμενα*. So G. T., as 1 Cor. vii. 13 *ἐκ' τῇ παρακλήσει—ἐκπαύειν*: Mark vi. 52 *οἱ σιωποῦν ἐκ' τοῦ λόγου*: Matt. xvii. 13 *χαίρειν ἐκ' αὐτῶν*.

g. The condition or ground of any thing—as these terms—the terms being considered as the foundation on which the whole rests. (The dative is modal as without ἐκί: Hdt. VI. 130 *ἐγγὺς τοῦτο νόμισεν τοῖσι Ἀθηναίοις*, cf. Soph. El. 1045.—as the terms of, Eur. Iph. Ant. 19 *οὐκ ἐκ' αὐτῶν οὐδ' ἔστιν ἀγαθόν, on the terms of your having nothing but good*: so ἐκ' ἡμετέρῳ, and especially ἐκ' αὐτῶν, ἐκ' οὗ. ἐκ' αὐτῶν, ἐκ' αὐτῶν, nulla conditione, nullo pacto: Hdt. III. 83 *ἐκ' αὐτῶν ἐκείνητος τῆς ἀρχῆς ἐκ' οὗ ἐκ' αὐτῶν ἡμετέρῳ ἔχῃ*: Demosth. 1283, 18 *ἐκ' τῇ τῷ δατῆς, on the mortgage of*. So of consequence viewed as the condition: Thuc. V. 94 *ἐκ' αὐτῶν μετὰ τῇ σφαιρίσει, failure followed by the most fearful punishment*. G. T., as ἐκ' αὐτῶν, δατῆς ἐκ' τῷ δατῆσι Ἰησοῖ. So in G. T. with words expressing trust or confidence, as Mark x. 24 *τοῖς πεποιθεῖς ἐκ' τοῖς χρήμασι*, the ἐκ' brings out the notion of resting on.

h. Hence the price, reward—with a view to, for the sake of, &c.: Il. ε. 602 *ἐκ' αὐτῶν ἔρχο*: Il. ε. 304 *δατῆς ἐκ' μεγάλῃ*: Hdt. III. 48 *ἐκ' τῇ χρημάτων δατῆσι ὡς τελειότερος τοῖς πατέρας καταπαύειν πρὸς*: so ἐκ' ἀργύρου τὴν ψυχὴν προδίδου—ἐκ' κέρδεσιν λέγειν (Soph.): Demosth. 816, 12 *ἐκ' ἀργύρου δατῆσι δαδανισμένον*: Id. 103, 1 *μὴ κοδ' ἡγήσασθε ἐκ' πολλῷ γενεῇσθαι, magno constituisse*: Arist. Ach. 13 *ἐκ' μόνῃ αὐτῶν, for the prize of a calf*: Ant. 119, 42 *ἐκ' τοῖς ἱματίοις διαφθείραντες αἰτοῖς*. So Isæus 69, 36 *πρὸς ἡμῶν ἐκ' αὐτῇ ἔλαβε, for her*: Æschin. 15, 16 *δατῆσι τὴν μῦθον ἐκ' ἔννεα ὀβολοῖς*: Demosth. 1185, 12 *ἐκ' ἐκείνου, on pain*. (It sometimes represents a conditional sentence, with an adjective or participle joined to the substantive: Eur. Ion 208 *ἐκ' ἀσφάκτους μῆλινος μὴ πάρε' εἰς μυχόν, if the sacrifices are not offered*.) So G. T., as 1 Cor. ix. 10 *ἐκ' ἀπὸ τοῦ ἀποτρίαν*: Heb. viii. 6 *ἐκ' αὐτῶν ἐπαγγελίας*.

i. The mode, means, instruments, circumstances, particulars, accompaniments of the action or state, conceived as the foundation thereof—in, by, with, &c.: Soph. El. 108 *ἐκ' αὐτῶν*: Id. Ant. 759 *ἐκ' ἀφ' οὗ δατῆσι ἐκ' αὐτῶν*: Demosth. 803, 14 *ἐκ' οὗ ὁ νόμος κελεῖ*: Hdt. VI. 7 *ἐκ' αὐτῶν ἐκ' αὐτῶν*: Plat. Rep. 522 C *ἐκ' ἀδυναμίας βλεπεῖν*: Demosth. p.

Ἐπί.

495, 7 ἐπὶ τῷ τῶν Θεῶν ὀνόματι, *in the name of the gods*: Xen. Œc. 13, 9 τῇ γαστρὶ ἐπὶ ταῖς ἐπιθυμίαις χαριζόμενος: Lys. 191, 21 ἐπὶ πολέμῳ τύχας, *in war*: Xen. Mem. III. 10, 4 ἐπὶ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποί: Ibid. I. 2, 25 ἐπὶ πᾶσι τοῦτοις διεφθαρμένῳ: Soph. Œ. R. 1029 ἐπὶ θητείᾳ πλάνης: so ἐπ' αὐτοφώρῳ, *in the very fact*: Xen. Cyr. IV. 5, 15 ἐπὶ πᾶσι παρῖναι: Dem. 744 fin. ἐφ' αὐτοῖς (*in their own case*) οὐκ οἶονται δεῖν τὸ αὐτὸ δίκαιον τοῦτ' εἶναι: so ἐφ' ἑαυτοῖς, *among themselves* (Xen.). (So G. T., as Heb. ix. 17 διαθηκὴ γὰρ ἐπὶ νεκροῖς βεβαία, *in the case of the dead*.) so ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *with bread*: Arist. Ach. 833 παίειν ἐφ' ὧν μᾶλλον, *with salt for sauce*: Id. Eq. 707 ἐπὶ τῷ φάγῳ ἥδιστ' ἂν, *what sauce will you take*: so ἐπὶ τῷ σίτῳ πίνειν (Xen.): so ἐπὶ τῇ κύλικι ᾄδειν. So G. T., as Matt. iv. 4 ζῆν ἐπ' ἄρτῳ.

h. So of additions: Od. ρ, 308 ταχὺς ἔσκε θίειν ἐπὶ εἰδεῖ. So G. T., as Matt. xxv. 20 ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς: Luke xvi. 26 ἐπὶ ταῖσι τοῖτοις.

i. So the personal object or subject of any thing said or done: λέγειν ἐπὶ τινι εἶναι, *to speak a panegyric on a person who is conceived as lying at the speaker's feet*. So Æsch. Eum. 327 ἐπὶ τῷ τεθυμένῳ, *over the victim*: Il. 104 τῷ ἐπὶ μακρὸν ἄυσε: Xen. Cyr. VII. 7, 3 ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται: Andocides, ἔδοξε μὴ ἐπ' ἀνδρὶ νόμον τιθεῖναι, εἰ μὴ τον αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις. So G. T., as John xii. 16 ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα. So after ἐπομάζειν, καλεῖν &c., *to give a name to*, in Thuc. and Plato.

k. Dependence on any thing or person (for Dat. see §. 588. 2.); as, ἐπὶ τινι εἶναι, *to be in a person's power*: Soph. Phil. 1003 μὴ 'πὶ τῷδ' ἔστω πάδε: Hdt. VIII. 29 ἐπ' ἡμῖν ἔστι ἀνδραποδίσασθαι ὑμῖας: Id. VII. 10, 3 ἐπ' ἀνδρὶ γε ἐνὶ πάντα τὰ βασιλείος χρήματα γεγενῆσθαι: Plat. Rep. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἄρχουσι ποιήσομεν (*in the discretion of*): Id. Gorg. 508 C εἰμὶ—ἐπὶ τῷ βουλομένῳ: Demosth. 90, 3 ἐφ' ὑμῖν ἔστι τοῦτους κολάζειν: so εἰ ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί ἂν ἔπαθον (Xen.): τὸ ἐπὶ τούτῳ, *as far as he is concerned* (Xen.): Id. Hell. VII. 4, 34 ὅπως μὴ αὐτοὶ ἐπ' ἐκείνοις, ἀλλ' ἐκείνοι ἐπὶ σφίσιν εἴεν: Demosth. 491, 24 τὰ μὲν τότε ἦν ἐπὶ τοῖς τότε ἔθεσι, *depended on the then morals*: Isæus 44, 40 τὸν κλῆρον ἐπὶ τῇ μητρὶ γενέσθαι, *came into the disposal of*.

l. Adherence or abiding by any thing, as it were *on* it: Plat. Prot. 356 E μένουσαν ἐπὶ τῷ ἀληθεῖ.

m. Relation of one thing to another: Plat. Gorg. 463 C τέτταρα μορία ἐπὶ τέτταρσι πράγμασι: Id. Soph. 229 A ἐν ἐφ' ἐνί.

n. Conformity to, viewed as the condition—*after, according to*: Eur. Hec. 727 ἐφ' ὅσπερ Ταλθύβιος ἡγγεῖλε: so G. T., Rom. v. 14 ἐπὶ τῷ ὁμοιωμάτῳ, *after*: Luke i. 59 ἐπὶ τῷ ὀνόματι.

III. Accusative.

§. 635. 1. Local:

a. Motion *towards*, and arrival *on* or *at* some local object: Il. a, 12 ἤλθ' ἐπὶ νῆας: κ, 150 βῆν δ' ἐπὶ Τυδεΐδην: λ, 7 γεγωνέμεν ἐπὶ κλισίας Αἴαντος, *so as to reach*: so ἀναβαίνειν ἐφ' ἵππον—ἐπὶ θρόνον: ζ, 375 ἔστη ἐπ' οὐδὸν ἰών. So metaphorically the point or degree which is reached: Xen. Œc. 20, 23 ἐπὶ βέλτιον ἰέναι, *to improve*.—See below, 3. a. a.

Ἐπί.

b. A position or extension in space *on* or *over* an object—*over*, *at* : Π. η, 88 πλεῖν ἐπὶ εἰσὺναι πόντον. So metaph. : Π. α, 350 ὄρεον ἐπὶ εἰσὺναι πόντον : Od. λ, 577 ἐπ' ὀνεία κείτο πύλεθρα : Xen. Mem. I. 4, 17 τὸ ἔργον δύνανται ἐπὶ πολλὰ ἐξικεῖσθαι στάδια, *to reach over* : Id. Cyr. III. 3, 8 ἐπὶ τὰς θύρας, *at the doors* : Π. ρ, 447 ὅσσα ἐπὶ γαίαν πνέει τε καὶ ἔρπει : Plat. Legg. 666 A οὐ χρὴ πῦρ ἐπὶ πῦρ ὀχετεύειν. So in Poet. : ἐπὶ γῆν, ἐπὶ θάλασσαν, *by land, by sea*. So G. T., as Matt. xiii. 2 ἐπὶ τὸν ἀγρὸν εἰσάγει. With persons, *among* : Od. ω, 94 πάντας ἐπ' ἀνθρώπους κλέος : Plat. Tim. 23 C τὸ κάλλιστον καὶ ἀριστον γένος ἐπ' ἀνθρώπους. Hence the adverbial expressions ἐπ' ἀριστερά, ἐπὶ δεξιᾷ, ἐπὶ τὰ μακρότερα, *lengthways*. So metaph. ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν, ὡς ἐπὶ τὸ πολὺ, as if extending to most, all, etc.

2. Temporal :

a. The end, or period of an action or state ; as, ἐπ' ἡμέ, *until morning*.

b. Extension or duration—a space of time—*during*—*till it is completed*—*for* : Π. β, 299 ἐπὶ χρόνον, *for a time* : so ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν : Xen. Cyr. V. 2, 4 ἐπ' ἀνθρώπων γενεάν, *for a generation of men*.

3. Causal :

a. The object—intention of a motion expressed or implied :

α. Simply to fetch, bring, procure, reach, manage any thing : Od. γ. 421 ἐπὶ βοῶν ἴτω, *to fetch an ox* : Hdt. I. 37 ἐπὶ θήραν ἵνασι : Id. V. 12 ἐπ' ὄνυξ ἔπεμπον : Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἰτησιν : Thuc. IV. 8 ἐπὶ τὰς ναῦς ἔπεμψαν, *to fetch the ships* : Demosth. 249, 16 ἔπλει ἐφ' Ἱερὸν ἐπὶ παραπομπῇν τοῦ σίτου, *to procure the corn* : Arist. Aves 298 ἐπὶ τὸν δίαυλον ἦλθον : Π. β, 687 σφὶν ἐπὶ στίχας ἡγήσαιο, *to form them into line*. So Thuc. III. 115 ἐπὶ τὰς ναῦς διάδοχον, *to command the fleet* : Xen. Cyr. IV. 5, 14 ἐπὶ τοὺς πέλους καθίσταται, *to appoint him to the command of the infantry*—where ἐπὶ retains its local force as above : Id. Hell. III. 4, 20 Ἰενοκλέα ἔταξεν ἐπὶ τοὺς ἰππεῖς. Hence ἐπὶ τί ; *for what* ? Eur. Phœn. 1324 ἐπὶ ποίαν συμφορὰν : so προτρέπειν τινα ἐπ' ἀρετήν.—See above, I. a.

β. With hostile intent—*against* ; the end or object of the expedition &c. being the enemy ; Π. λ, 343 ὥρτο δ' ἐπ' αὐτούς : Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδοῦς : Ibid. 90 ἐλαύνειν ἐπὶ Πέρσας : Ibid. 153 ἐπὶ Ἴωνας πέμπειν στρατηγόν : so metaphor., Demosth. 62, 28 ταῦτα ἐφ' αὐτοὺς ἡγούνται εἶναι.

b. The point or degree which any action reaches or extends to : Thuc. III. 115 οὐκ ἐπὶ πολλὰ τὰς διώξεις ποιοῦνται : so ἐπὶ τριηκόσια, *up to three hundred* : ἐπὶ μέγα, πολλὸν (or ἐπιπολύ) πλεόν, μείζον—ἐπὶ τόσον, ἐφ' ὅσον, *inasmuch*. So Xen. πλείον ἢ ἐπὶ δύο στάδια.

c. Particular reference to some object viewed as the aim of the action or state—*for* : Plat. Rep. 371 E τὴν ἰσχὺν—ἰκανὴν ἐπὶ τοὺς πόρους ἔχουσιν : Ibid. 411 E ἐπὶ δὲ δύο ὄντε τούτῳ—δύο τέχνη θεὸν φαίην ἂν δεδωκέναι ἀνθρώποις : so τὸ ἐπ' ἐμέ—τὸ ἐπὶ σέ : Od. π, 385 δασάμεναι κατὰ μοῖραν ἐφ' ἡμᾶς,

d. The particulars, mode, degree, sort, sphere, *on*, or *in* which any action or state develops itself, as if it took place there : Π. β, 765 ἐπὶ νῶτον ἵσας : Ibid. ε, 355 ἔκπεσε ἐπὶ βρεχμὸν : so Ibid. π, 392 ἐπὶ κάρ, *headlong* : Hdt. VII. 131 ἐπὶ κεφαλῇν ὠθέμενοι : Eur. Hec. 1058 βάσω

Μετά.

τιθέμενοι ἐπὶ χεῖρα : so ἐπὶ ἴσα, in the same way Il. μ, 436 : Thuc. II. 11 ἐπ' ἀμφοτέρω, both ways : Plat. Rep. 370 B διαφέρων ἐπὶ πρᾶξιν : Il. β, 218 ἄμα ἐπὶ στήθεος συνοχωκότε : Xen. Anab. V. 2, 32 ἐπὶ πόδα ἀναχωρεῖν, to retreat step by step : Il. ζ, 79 ἀριστοὶ πᾶσαν ἐπ' ἰθύν.

e. With a more definite notion of conformity to—according to some rule, rank or order to which any person or thing is brought : Od. ε, 245 ἐπὶ στάθμην, ad amussim : Hdt. III. 171 ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, according to prudence : Il. γ, 113 ἔρυσαν ἐπὶ στίχας : Xen. Cyr. VII. 5, 2 ἐπὶ διπλάσιον τὸ βᾶθος γιγνόμενοι : so τετάχθαι ἐπὶ πολλούς—ἐπὶ λεπτόν : so ἐπὶ μίαν ἐκάστην, one by one.

Obs. The compounds of ἐπὶ are constructed with gen., dat., and acc., according to the sense of the compound verb.

3. Μετά, with.

§. 636. Μετά (Æol. πῆδα), with; connected with μέσος : expresses community, coexistence with.—See σύν, §. 623. Obs. 1.

I. Genitive.

1. Local :

a. Connexion and community with—of persons in the same place with some one else, or viewed as such in respect of a common action or state—with, among : Thuc. VI. 14 μετὰ τοσώνδε μαρτύρων αἰτίαν σχεῖν, in company with : Od. π, 140 μετὰ δμῶν πίνε καὶ ἦσθε : Eur. Hec. 209 μετὰ νεκρῶν κείσομαι, I shall lie among the dead, and myself be dead : Plat. Rep. 359 E καθῆσθαι μετὰ τῶν ἄλλων. G. T., as Luke xxiv. 5 τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν ;

Obs. 1. In G. T. Luke xiii. 1 μετὰ is used of things connected together.

b. Hence an active connexion—to aid a person ; as, μετὰ τινος μάχεσθαι, to fight (in company) with a person : Demosth. 117, 24 μετὰ τῶν ἡδικημένων πολεμεῖν : Arist. Ach. 661 τὸ γὰρ εὖ μετ' ἐμοῦ—σύμμαχον ἔσται.—εἶναι μετὰ τινος Thuc., ab alicujus partibus stare. ἔπεσθαι μετὰ τινος, to follow a person, in Att. : Plat. Rep. 467 extr. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, following with the older leaders. So G. T., as Matt. xii. 30 ὁ μὴ ὦν μετ' ἐμοῦ. Luke x. 37 ὁ ποιήσας ἔλεος μετ' αὐτοῦ.

2. Temporal,—for, during, in—the time being viewed as joined to the verbal notion :

Eur. Suppl. 1118 μετὰ πολλοῦ χρόνου ζώσας, living for a long time. So Thuc. V. 25 μετ' ἀνοικωχῆς, in or during a truce : Isocr. 172 τὴν δημοκρατίαν—μεθ' ἧς (under which) οἱ πρόγονοι ζῶντες : Thuc. I. 19 μετὰ ξυμμαχίας ἦνθησαν.

3. Causal :

a. Mode and manner—means considered as accompaniments of a thing or action or state : Thuc. I. 18. extr. μετὰ κινδύνων τὰς μελέτας ποιούμενοι : Id. V. 16 μετὰ δόρων ἀναχώρησιν : Id. VIII. 27 οὐ γὰρ αἰσχροὶν—μετὰ καιροῦ (seasonably) ὑποχωρήσαι, ἀλλὰ μετὰ ὁπουοῦν τρόπου αἰσχίον ξυμβήσεσθαι, ἦν ἡσσηθῶσι : Plat. Rep. 352 A πράττειν μεθ' αὐτοῦ, by his own means ; Æschin. 67, 28 ψεύδεσθαι μεθ' ὀρκου : Xen. M. S. III. 5, 8 μετ' ἀρετῆς

Metad.

συνετίων *with* (as it were joined with) *with* : Demosth. 29, 3 *μετὰ παραρτίως συνετίοντο λόγους* : Id. 95, 21 *μετὰ παραρτίως ἔχοντες τὰ παρόντα πράγματα* : Id. 95, 13 *μετὰ αὐθιγότητος φρονήσεως αὐτοῦ*, *how* *boldness*, *boldness* *discouragement* : Id. 132, 74 *ἵπῳ αἱ πράξεις ταῦτο τὸ γένος ἀνίσταντο καὶ ἀνέλαυνον μετὰ πολλῶν καὶ μεγάλων κούβητων*. So G. T., as Acts v. 26 *μετὰ βίας* : Heb. xii. 17 *μετὰ θαυμάσιον ἀνίστηναι* : 1 Tim. iv. 14 *μετὰ ἐπιθέσεως τῶν χειρῶν* : Matt. xiv. 7 *μετ' ὅρων* : Luke xvii. 15 *μετὰ φωνῆς μεγάλης*.

b. In conformity with—unity with : *μετὰ τῶν νόμων* Demosth., *with the laws—in unison with the laws* (τῶν νόμων ἐχέμενος, legibus adhaerens) : Plat. Apol. 32 C *μετὰ τοῦ νόμου καὶ τοῦ δικαίου ὅρου πολλῶν με δεῖν διαποθεύμενον*, *ἢ μετ' ἵπῳ γινώσκον* : Id. Phaed. 66 B *μετὰ τοῦ λόγου* : Demosth. 19 princ. *μετ' ἀληθείας συνετίοντο* (ἐχέμενος τῆς ἀλ.). G. T., as Eph. vi. 23 *ἀγάπη μετὰ πίστους*.

Obs. 2. In Aristotle, *μετὰ λόγους*, of which reason is an element : *κατὰ λόγον*, which is regulated by reason.

II. Dative.

Only poetic, and especially epic :

a. To express a local union, where in prose *σύν* and *ἐν* are used—in, among. In general it is joined with the plural, (or the singular of collective nouns,) or with persons or things considered as such, or the parts of animate things ; *μετ' ἀδελφόντων*, *with—among—in the midst of—between* : *μετὰ στρατῷ* : *μετὰ χερσὶ*, *ποσσὶ*, *γένεσσι*, *γαμφράδεσσι*, *μετὰ φρεσίν*, *in the mind* : *μετὰ νηυσὶ*, *κέραισι*. Frequent in Homer, as Il. λ. 64 *ὡς ἔκτωρ μετὰ πρώτοισι φάνεσκον*, *among the first* : Od. θ. 156 *τῶν μετ' ἀρετῆς ἀγαρῇ νόστοιο χαρίζων* : Pind. Ol. II. 29 *μετὰ κέραισι* : Aesch. Choeph. 365 *μετ' ἄλλων* (ἄλλῃ Schol.) *δορυκρήτη λαῷ* : Soph. Phil. 1110 *κραταιαῖς μετὰ χερσίν* : Eur. Hec. 353 *παρθένους μέγα* : Arist. Aves 250 *μετ' ἀλευρόνεσσι*.

b. Society—community ; as, *μετὰ πνευγῆς ἀνέμοιο* Hom., *together with* (so *ἅμα πν. ἀ.*).

c. Hence to signify an addition to ; Od. ε. 204 *δίχα πάντας ἠριόβροον*, *ἀρχὸν δὲ μετ' ἀμφότεροιων ἑκαστα*, *with*, or *to both*.

III. Accusative.

1. Local :

a. With verbs of motion. a. *Into the midst of—among—to* : as, *ἰαίνεσθαι μετὰ Τρώας καὶ Ἀχαιοὺς* : Il. ρ. 460 *αἰσῶσαν δούτ' αἰγυπιδὸς μετὰ χῆρος* : Il. ζ. 511 *μετὰ ἦθεα*, *to his kinsmen* : Il. ε. 165 *ἵππους μετὰ νῆας ἐλαύνειν* : Il. η. 418 *μετ' Ὀλυν* : Il. ρ. 149 *μετ' Ὀμυλον* : Od. ρ. 43 *σφαῖραν ἔρριψε μετ' ἀμφίπολον*, *to her maiden*. Sometimes metaphorically : Od. β. 308 *ὅς με μετ' ἀντρίκτους ἔριδας καὶ νεύρεα βάλλει*, *into the midst of*. β. Generally direction or striving after, connexion or union, whether friendly or hostile, with a person or thing ; as, *βῆναι μετὰ Νέστορα*, properly *into union with*, *to see Nestor* ; Il. ν. 297 *βῆ δὲ μετ' Ἴδομενεῖα*, *he set out after*, *to join him*. Thence generally of succession in space—*behind*, *after*, *next to* : Il. ν. 492 *λαοὶ ἔπονθ' ὥσει τε μετὰ κτίλον ἔσπετο μῆλα*, *behind the ram* : Pind. Ol. I. 66 *προῆκαν νύδων μετὰ ταχύποτμον ἔθνος ἀνέραν* : Il. σ. 321 *ἐρευνῶν μετὰ ἵχνια*, *on or after the track* : *μετ' ὄγγον*, *in a row*.

Μετά—Παρά.

b. With verbs not expressing motion : *a. among* ; Il. σ, 188 βουλῇ μετὰ πάντας ἄριστος : *β. after* ; Il. β, 153 πᾶσι μετὰ πληθύν : Il. ψ, 277 ἐν μέτα, *after whom* : Ib. 354 μετὰ τόν : Hdt. IV. 14 ἔσχατοι μετὰ Κυνήτας οἰκίσουσι.

2. Temporal :

Succession in time, analogous to the succession in space ; as, μετὰ ταῦτα, *after this*. The subst. in the acc. is often joined with the part. ; as, Il. ρ, 605 μετὰ Ἀθήτων ὀρμηθέντα : Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, *after the departure of Solon* ; Ibid. 150 μεθ' ἡμέρην, and also Attic, *interdiu, by day* (properly *after day rise*).

Obs. 1. In G. T. μετὰ with accusative is only applied to *time*.

3. Causal :

a. The object ; *after, to fetch, get, &c.* ; Il. τ, 346 οἰχονται μετὰ δείπνον, *they are gone to get their supper* : Od. δ, 701 μετὰ τὴν ἀκοήν, *to get news about* : Ib. χ, 352 μετὰ θαῖτα, *for the sake of a meal* : Od. α, 184 πλεῖν μετὰ χαλκόν, *ad aes petendum* : Il. ν, 252 μετὰ ἐμὲ ἦλυθες : Eur. Alc. 66 Εὐρυσθέως πέμψαντος Ἰππείων μετὰ ὄχημα.

b. Accordance with,—according to—a metaphorical following after any thing : Il. ο, 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψειν νόον μετὰ σὸν καὶ ἐμὸν κῆρ, *after your and my heart's desire*.

c. Thence the same notion is applied to the relation of value and rank, &c. *secundum, after, next to*, especially with superlatives ; as, κάλλιστος μετὰ Πηλείωνα : Il. β, 674. Il. ι, 54 μετὰ πάντας δμῆλικας ἔπλεν ἄριστος : Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἰστρον.

d. Occupation, in the phrase μετὰ χεῖρας ἔχειν, *as if it were held between the hands* : Hdt. VII. 16, 2 ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα (*quam maxime*) εἶχομεν μετὰ χεῖρας.

e. In consequence of ; Il. λ, 227 μετὰ κλέος, *in consequence of the news* ; as if following it.

Obs. 2. The compounds of μετὰ, which denote “*change*,” generally take a genitive of the old, and accusative of the new state, or position ; as, Eur. Med. 257 οὐχὶ συγγενῇ μεθορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς : Orest. 254 ταχὺς δὲ μετέθου λύσσαν.

4. Παρά, *by, and πρὸς, before*.

§. 637. These prepositions are nearly allied in their signification. The chief difference between them is, that παρά is used rather of external relations of space, πρὸς of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρὸς rather the procession of some energy or operation.

a. Παρά, *by*.

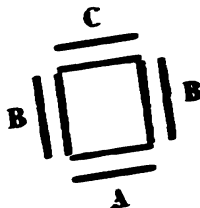
Many of the significations of παρά are apparently contradictory :

Syntax of the simple Sentences:

Notes.

to, from, in consequence of, against, but all of them are derived from the different relations of position which are signified by preposition.

πρὸ Ἐφέου: Sanscrit. *para*: Lith. *para* *par-*: Goth. *an* *nan*, *fra*, *fram*. Original meaning—by the side of. Hence everything may be considered as contained in a square, and the four sides, the relations expressed by the preposition vary according to the position by one or other of these sides in which the object is supposed to stand, and the case with which the proposition is joined.



Obs. The letters refer to these lines to denote the position in which the object is supposed to stand.

I. Genitive.

1. Local:

(A) In front of—and as the genitive with verbs of motion signifies point whence the motion begins, it is used in the relations of define more clearly this point which might have been denoted by alone: (S. 531.) coming from the side of, motion from, mostly arise as, ἰδὼν παρά τινος: Il. 2, 465 παρ' ἀνδρῶν ἐξοφισσάμενος, from out of the shield. So Pind. Pyth. X. 62 παρὰ ποδῶν, from the side close by: Hdt. VIII. 140 ἀγγελίῃ ἦκει παρὰ βασιλῆος. In Soph. Οἰδῶν νῆας παρ' ὀφρύων ἱστῆτο βαλῶν, it seems to give νῆας coming from the Ismenus and inhabiting: so Demosth. 873, 11 Τιμοκράτους ἐκείνη συνήγαγε, she coming from (leaving) Timocritus with him. So always of an embassy, παρὰ, not πρὸς: παρὰ τινος Hom.—ἀγγελοι, πρέσβεις παρὰ τινος—ἀγγελλων ἢ παρὰ τινος &c.

2. Causal:

a. The person or thing whence knowledge or hearing proceeds; as, μαρτυρεῖν παρά τινος, ἀκούειν παρά τινος: Hdt. I γυναικῶν μαρτυρήσασιν. So Demosth. 108, 75 τὰ μὲν ἔργα ἡγήσασθε, τὰ δὲ βέλτεστα ἐπιστήμη λέγειν παρά τοῦ παριόντος (fr Hdt. VII. 182 παρὰ πυρσῶν: Isæus 57 fin. 52 D παρὰ τὸν Πλεγχον ποιέσθαι: Plat. Tim. 52 D παρὰ τῆς ἐμῆς ψήφου calculated from my vote: Arist. Ran. 251 τοῦτ' ἐστὶ παρ' ὑμῶν λαμ

Παρά.

you are I take: Id. Aves 982 *ὅν*—παρὰ τὰ πολλῶν ἐξεργασμένη: Thuc. I. 22 παρ' ἄλλων ἀκριβείᾳ ἐπεξελθών: so παρ' αὐτοῦ, αὐτῶν, *opposite and*.

β. With passive and intransitive verbs (especially in late prose) for ὑπό, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above πεμφθῆναι παρὰ τινος): Plat. Symp. 175 C οἶμαι γάρ με παρὰ σοῦ σοφίᾳ πληρωθῆσθαι.

γ. Hence with verbs of giving, receiving, proceeding, &c.: παρ' αὐτοῦ, *from his own resources*: Hdt. VIII. 5 παρ' αὐτοῦ διδούς: Id. VII. 29 παρ' ἐμωτοῦ: Ibid. 106 διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλευσσομένου αἰεὶ ἐν Πέρσῃσι: Xen. Cyr. VIII. 2, 25 τῶν παρ' ἐκείνου λαμβάνων: Ibid. VIII. 6, 12 ἀγαθοῖς τοῖς παρ' ἐμοῦ: Æschin. 76, 13 τὰ παρὰ τῆς τύχης, *coming from fortune*.

δ. *From*—of any feeling or sensation which is supposed to proceed from some one to its object; as, ἡ παρὰ τινος εὐνοία, *good will from some one towards some one*: Plat. Tim. 85 E τῇ παρ' αὐτῆς θερμότητι.

Obs. 1. In some passages παρὰ with gen. seems to mean *near*, but on a closer examination it will be found to retain its sense of coming from, as in the passage given above, Soph. Ant. 1124. The other passages are, Id. Ant. 967 παρὰ δὲ Κνωσίων πελαγέων διδύμας ἄλως ἀκταὶ βοσκοφαί; where παρὰ may be read *πέρα*, taken for *πάρεισι*, i. e. for *εἰσὶ*: Pind. Pyth. 75 ἀρίομαι παρὰ Σαλαμῖνος Ἀθηναίων χάριν μισθόν, *I will draw from Salamis*: Pyth. X. 62 παρὰ ποδός, *from what is at my feet*, that is, *on the spot*: Il. ο, 5 ἔγρετο—παρὰ χρυσοθρόνου Ἥρας, *from the side of*: Eur. Herc. Fur. 1127 παρ' Ἥρας ἀρ' ὀρῆς θρόνων τάδε, *from the throne of Juno*: Arist. Ach. 68 καὶ δηρ' ἐγρυχόμεσθα παρὰ Καυστρίων πεδίων ὁδοιπλανοῦντες, *wandering from the Caustrian plains*, i. e. *into the interior*.

II. Dative.

(A).—Local:

A point in front of, without motion (local dative)—*among, before, at, with, by the side of*; as, ἔστη παρὰ τῷ βασιλεῖ; and of course this original sense is variously modified by the context: Thuc. II. 89 παρὰ ταῖς ναυσί, *in front of, or at*: Hdt. IV. 53 καθαρὸς παρὰ θολεροῖσι, *a clear stream among muddy ones*: Id. VII. 150 παρ' ὑμῖν αὐτοῖσι, *by yourselves*: Thuc. V. 23 παρ' Ἀθῆνᾳ, *in the temple of Minerva*: Theocr. VII. 101 παρὰ τριπόδεσσι δαῖδεν, *to prophesy at Delphi*: Æschin. 68, 41 μαντεύεσθαι μάντειαν παρὰ τῷ Θεῷ: Plat. Phileb. 29 E τὸ παρ' ἡμῖν σῶμα: Soph. Phil. 139 παρ' ὄνῳ (=τοῦτου παρ' ᾧ), τὸ Διὸς σκῆπτρον ἀνάσσεται, *with whom it rests to wield the sceptre*: Id. OE. R. 612 τὸν παρ' αὐτῷ βίον, *the life which in him=his own life*: Æschin. 75 ult. τὸ βασιλικὸν χρυσίον παρὰ τούτῳ, *is with him*: Ib. 86, 33 αἱ δὲ παρ' ὑμῖν εὐθύναι: Lys. 96, 46 παρ' ἐμοί, *chez moi, at my house*: Æschin. I. 18 πολιτεία τρεῖς εἶναι παρὰ πᾶσιν ἀνθρώποις ὁμολογοῦνται: Lys. 168, 37 παρὰ τοῖς πράξασίν ἐστιν τὰ ἀδικήματα, *rest with them*: so G. T. as Rom. ii. 11 οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ. So μέγας παρὰ βασιλεῖ, *in the king's presence*: δύνασθαι παρὰ τινι, *to have influence with any one*—as it were, *before him*: Plat. Theæt. 170 D κρίνας παρὰ σαυτῷ, *by yourself*: Plat. Rep. 529 A παρὰ σαυτῷ.

Παρά.

Obs. 2. The difference between παρά and ἐν is well marked in Soph. Elect. 1329 οὐ παρ' αὐτοῖς ἀλλ' ἐν αὐτοῖσιν κακοῖς.

2. Thence Causal :

To express standing before a person as a judge, and submitting to his decision or sentence : Hdt. III. 160 παρὰ Δαρείῳ κριτῇ, *judice Dario* : hence *in the opinion of* : Id. I. 32 παρ' ἐμοί, *meo judicio* : Id. III. 86 τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας δαβίους : Eur. Elect. 1015 ὥς παρ' ἡμῖν, *as among us* : Demosth. 18, 3 τοσοῦτον θαυμαστότερος παρὰ πᾶσι νομίζεται (δ Φίλιππος) : Soph. Aj. 924 παρ' ἐχθροῖς, *even in his foe's judgment* : Ibyc. Frag. παρὰ θεοῖς ἀμπλακόν, *in the eyes of the gods* : so G. T. as Acts xxvi. 8 ἡ ἀπιστία κρίνεται παρ' ὑμῖν ; Rom. xii. 16 μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

III. Accusative.

(A. B. C.)—1. Local :

a. (A) *In front of*, and with verbs of motion, defining more clearly the point whither the motion tends—to the side of—which might have been denoted by the simple acc., (§. 559.) In the simple sense of *to* it is only used with persons, or sometimes things considered as persons ; as a city, &c. : cf. Hdt. I. 48 παρὰ τὰ χρηστήρια : (Except Pind. Ol. II. 70 παρὰ τύρσιν :) Hdt. I. 36 ἀπικέσθαι παρὰ Κροίσον : Ibid. 86 ἤγαγον παρὰ Κύρον : Thuc. I. 95 μετατάξασθαι παρ' Ἀθηναίους, *to go over to the Athenians*.

b. (B) Motion by the side of—parallel to—along ; Il. 4, 653 παρὰ νῆας ἴσαν πάλιν, *they returned back by the ships* ; cf. λ, 814 ; α, 347 : παρὰ τὴν Βαβυλῶνα παριέναι Xen., παρὰ τὸν ποταμόν, *by the side of the river*.

c. (B) An extension in space (without motion) alongside of an object—parallel to : Od. μ, 32 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νῆος : Hdt. IX. 15 παρὰ τὸν Ἀσωπόν : Id. I. 180 παρὰ χεῖλος ἐκάτερον : so metaphorically, Dem. 778 ὑποδύη παρὰ πάντα ταῦτα, *you slip by all these* : Id. 24, 22 ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, *runs throughout all human things* : Eur. Alc. 835 ὀρθὴν παρ' οἶμον : Pind. Nem. IX. 49 παρὰ κρητῆρα, *over one's cups* : so παρ' ἀλλήλα, *side by side* (Dem.) : G. T. as Matt. IV. 18 περιπατῶν παρὰ τὴν θάλασσαν.

d. Thence generally to express an indefinite vicinity—by—in the neighbourhood of, at, with. So παρὰ πόδα, *at one's feet* : Arist. Aves 390 παρ' αὐτὴν τὴν χύτραν ἄκραν ὀρώντας, *looking along the edge of the dish* : Id. Ran. 162 παρ' αὐτὴν τὴν ὁδόν, *by the very road side* : so G. T. as Matt. xiii. 4 ἔπασσε παρὰ τὴν ὁδόν : Acts x. 6 οἰκία παρὰ θάλασσαν.

2. (B) Temporal :

a. Extension in time (Post-Homeric)—during ; as, παρ' ἡμέραν, παρὰ τὸν πόλεμον,—παρὰ τὴν πόσιν, *inter potandum*—παρὰ πᾶσαν χορηγίαν.

b. So of critical moments during which any thing happened ; as, παρ' αὐτὸν τὸν κίνδυνον : Demosth. 49, 10 παρὰ τὸν καιρὸν—βουλευέσεται, *in ipso tempore* : Id. 470, 12 παρὰ καιροῦς : cf. 471 : Id. 229, 20 τιμωρίαις παρ' αὐτὰ τὰ ἀδικήματα χρῆσθαι, *at the very moment of the offences being committed*, i. e. before the offence is forgotten : Pind. Ol. II. 65 κεινὰν παρὰ δίαίταν, *in poverty*.

3. Causal :

a. (B) Position—or existence by the side of, in the possession of any one,

Παρά.

Ζενης aliquem; with: Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶσαν δούλους: so Demosth. 822, 20 ἀργύριον παρὰ τοὺς κλινοποιούς, *with, in the hands of*: Arist. Ach. 759 παρ' ἐμὲ πολυτίματος, *with me*: Xen. An. I. 9 τῖν. οἱ παρ' αὐτὸν φίλοι: Dem. 192, 12 παρ' αὐτόν με σύμβουλον ποιοῖτο, *with himself—by his side*.

b. Accordance with—agreeing with—parallel to—according to; often with verbs of trying, examining, estimating, &c.: Plat. Rep. 550 A ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. 824, 5 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—ἐπιδείξω: Id. 1402, 17 παρὰ τοὺς χρωμένους διαλλατὸν των, *according to those they live with*.

c. Besides; springing up as the leaves from the stalk, ὡς παράφυες τι: Eur. H. F. 680 τὰν Ἡρακλέους καλλίνικον αἰέσω παρὰ τε (besides) Βρόμιον οἰνοδόταν. So παρὰ ταῦτα, *præter hæc*. Arist. Nub. 698 οὐκ ἐστὶ παρὰ ταῦτ' ἄλλα.

d. Hence through, by means of, according to, by. (So Hooker V. 1 “So that it be not *long* (along) of them;”) as the Latin *propter*, only used of the antecedent, not of the final cause, except perhaps by Pindar: Thuc. I. 141 παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *by his own carelessness*: Demosth. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ βρόμην τοσοῦτον ἐπηγύηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Dem. 743, 21 παρ' ὀλίγους ψήφους, *by a small majority*: Isæus 41, 36 παρὰ πέντε ψήφους μέτεσχε τῆς πόλεως, *by a majority of five*: Ibid. 110, 2 οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται^a: Thuc. VIII. 33 παρὰ τοσοῦτον ἐγένετ' αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις. So παρὰ τοῦτο, *παρό, Quapropter*: G. T. once, 1 Cor. xii. 15 παρὰ τοῦτο.

e. In comparisons, (B) contrasts, one thing being placed by the side of another: Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι: Plat. Legg. 721 D τοῦτον παρ' ἐκείνων τὸν νόμον ἀκούετε: Id. Cratyl. 385 E κείμενα ὀνόματα Ἑλλῆσι παρὰ τοὺς ἄλλους Ἑλληνας, *in distinction to, and Ἑλλῆσι παρὰ βαρβάρους*. Often with the collateral notion of superiority, *præ, præter*: Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, οἱ ἄνθρωποι βιοτεύουσιν, *in comparison with, beyond other creatures*: so G. T. as Rom. xiv. 5 κρίνειν ἡμέραν παρ' ἡμέραν: Rom. i. 25 παρὰ τὸν κτίσαντα: Luke xiii. 2 ἀμαρτωλοὶ παρὰ πάντας.

f. So in modal expressions such as, παρ' ὀλίγον ποιέσθαι, *to esteem little*—as if one thing were by the side of the other and compared with it—παρ' ὀλίγον, μικρόν, βραχύ, *by little*—παρὰ πολὺ (παραπολύ adv.), *by much, by far*—(so Thuc. III. 89 τοῦ “παρὰ πολὺ,” see § 457.)—παρ' οὐδὲν τίθεσθαι, *as nothing*: Hdt. I. 120 παρὰ σμικρὰ κεχώρηκε, *have turned out of no moment*.

g. After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος: Thuc. I. 23 ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα: Plat. Phæd. 93 A οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο παρ' ἢ ἃ ἐκεῖνα ἢ ποιῇ ἢ πάσχη. So Eur. Alc. 926 παρ' εὐτυχῇ πότμον, *in contrast with*: so G. T. as 1 Cor. iii. 11 ἄλλον παρὰ τὸν κείμενον.

h. Hence proportion—according to, in: Demosth. 467, 6 παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδίμνους, *for, or on, every 300,000 bushels gives you 10,000*: Demosth. 606, 28 παρὰ τὰς εἰσφοράς, *(in the revenues;)* παρ' ἴσως τάλαντα τριάκοντα, *(in (say) three hundred talents;)* ἑλλειμμα τέτταρα καὶ δέκα ἐστὶ τάλαντα: Xen. Œc. XX. 16 εἰς παρὰ τοὺς δεκά διαφέρει τῷ

^a Bremi ad loc.

Παρά.

ἐν αἵμα ἑννείκοντα, one in the ten : Thuc. VIII. 29 παρὰ πέντε ναῦς, for every five ships.

i. Hence of interchange : ἡμέρα παρ' ἡμέραν, day by day, alternis diebus—also alone, παρ' ἡμέραν, παρ' ἡμέρας.—εὐγγὴν παρὰ πλεγγὴν blow upon blow. Arist. Ran. 643 : Plat. Rep. 384 Α λόγον παρὰ λόγον.

k. Proximity to in a moral sense—near : Thuc. III. 49 παρὰ τοσούτῳ ἐξ ἀπειρίας γὰρ κινδύνου, came within, or near such peril : cf. VII. 2.

l. Up to—within—except : frequently, to express a short distance from : so with infinitives : Hdt. IX. 33 παρὰ ἐν πύλαισι περὶ Ὀδυσσεύα, up to one, within one, as if the ἐν πύλαισι was all that separated him from victory : so Thuc. IV. 106 παρὰ νύκτα, within one night : Isocr. 388 παρὰ παμπρὸν ἡλόφωρον ἀνέστην : so G. T. as 2 Cor. xi. 24 τεσσαρτίκοντα παρὰ μίλον.

m. Contrary to ; παρὰ μοῖραν, beyond, transgressing fate ; παρὰ δόξαν, præter opinionem : παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ἄνους, παρὰ δόξαν, παρ' ἑξέως. (Contrary to *extra*, as *extra moīram*.) So G. T. as Rom. i. 26 παρὰ φύσιν.

Obs. 3. There is no passage where παρά must necessarily express the local position, beyond, across, on the other side (D) ; and the notion of against, in its secondary sense, is generally considered to arise from the notion of deviation from : but it seems to me that in most of these phrases there is rather the notion of transgression, and this would come very naturally from the local notion of passing over which might have been expressed by παρά, though is not actually so used ^a.

b. Πρὸς, before.

§. 638. Πρὸς for πρὸς and originally προτί, both forms also Epic ; Sanskr. *prati*) is derived from πρό, and has the same original meaning—before ; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρά expresses the relation of position on all four sides, πρὸς expresses only one, namely, in front of.

1. Genitive.

1. Local :

a. Before—in front of—this side of—coming from ; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition ; used especially of the position of any spot towards : Hdt. III. 101 οἰκίσουσιν πρὸς νότον ἀνέμου : Ibid. 102 πρὸς βορέου ἀνέμου : Ibid. 107 πρὸς μεσημβρίας Ἀραβίῃ—ἐστί, (as also in Latin, *ab oriente* for *versus orientem*) : Xen. An. IV. 3, 19 οὐραγοῖς καταστρίσασθαι πρὸς τοῦ νοταμοῦ.

b. The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—near thereto, and in front of : Il. χ. 198

^a Bernhardt, Syntax, 259 p., “παρὰ δόξαν, worin die negative Richtung darüber hinaus erscheint.”

Πρός.

αὐτὸς δὲ ποτὶ πόλιος πέτετ' αἶ, *he hovered before the city*: Hdt. II. 154 εἰσὶ οὗτοι οἱ χώροι πρὸς θαλάσσης: so πρὸς ποδῶν Arist. Vesp. 438: πρὸς κεφαλῆς Ibid. 1221: Thuc. I. 62 πρὸς Ὀλύνθου ἐστρατοπεδεύοντο. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the spot as that whence the local notion in some way arises.

Obs. The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad montem*)—with the genitive it is *from there (towards here)*—with accusative (*from here*) *towards there*: ἔθνος οἰκημένον πρὸς ἧώ τε καὶ ἡλίου ἀνατολᾶς Hdt. I. 201: πρὸς βορρῇν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέῳ ἐστεῶτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὗτε γὰρ τὸ πρὸς τῇν ἧώ τοῦ Νέστου—ἴδοι τις ἂν λείοντα, οὕτε πρὸς ἐσπέρης τοῦ Ἀχελφύου.

2. Causal:

The cause, occasion, author, generally any agent: the action being considered to arise by virtue of the presence of a person, or thing considered as a person.

a. Of descent; as, οἱ πρὸς αἵματος, *blood relations*; πρὸς πατρός, πρὸς μητρός, *from the father's or mother's side*.

b. Something which proceeds from and belongs to any one; Soph. C.E. R. 668 τὰ πρὸς σφῶν, *your affairs*: Id. Ant. 700 τί πρὸς παίδων, *that belonging to children*: so Od. ζ. 207 πρὸς Διὸς εἰσι—ξείνοι τε πτωχοὶ τε, *they belong to, proceed from, are as if were his children, and under his protection*: hence fitness or propriety, in accordance with which certain actions arise from the properties or natures of persons or things; πρὸς γυναικὸς ἔστι, *it is the property of a female*, it arises from the nature of a woman; πρὸς δίκης ἔστιν, *it is right*. (See §. 521. 2.) Plat. Legg. 721 E πρὸς τοῦ Λακωνικοῦ τρόπου τὰ βραχύτερα αἰεὶ προτιμᾶν.

c. So regard for, or partisanship with, whence any action arises: Thuc. III. 59 οὐ πρὸς τῆς ἡμετέρας δόξης: Plat. Rep. 440 Ε τίθίσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ, *on the side of*: Dem. 1006 fin. πρὸς ἐμοῦ—τὴν ψῆφον ἔθεσθε. G. T. once, Acts xxvii. 34 πρὸς τῆς ἡμετέρας σωτηρίας ὑπάρχει: so εἶναι πρὸς τυτος, *stare ab aliquo, facere pro aliquo*, Hdt.: Eur. Alc. 57 πρὸς τῶν ἐχόντων, *φοῖβε, τὸν νόμον τίθης, a law for the rich*: *proceeding from them or from regard to their interest*.

d. This joined with the person, or point whence any thing proceeds.—

α. The author or giver of any thing: Il. α. 239 οὔτε θέμιστας πρὸς Διὸς εἰρύσσαι, *auctore, datore Jove*. β. The person from whom some word or opinion proceeds, or is viewed as proceeding: Thuc. I. 71 ἄδικον οὕτε πρὸς θεῶν τῶν ὀρκίων, οὕτε πρὸς ἀνθρώπων, *before gods or men*; Xen. Anab. I. 9, 12 ὁμολογείται πρὸς πάντων: Id. II. 3, 11 ἀχαρίστως ἔχειν οὕτε πρὸς θεῶν οὕτε πρὸς Ἑλλάδος; cf. Id. V. 7, 7: Hdt. IV. 144 εἶπας τότε τὸ ἔπος ἐλείπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων, *gloriam ab Hellespontiiis omni tempore celebratam*: Id. VII. 5 στρυτηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος—σε ἔχη πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus (apud homines)*: Ibid. 139 γνώμην ἐπιφθόρον πρὸς τῶν πλεόνων, *sententiam in invidia or odio habitam a plerisque*. γ. With ἀκούειν, μαρθάνειν *et sim.*, to define more clearly the relation of genitive. δ. With passive and intransitive verbs, even in

Πρός.

Homer, frequently in Hdt., and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. *Obs.* 3.) : Il. ζ. 456 πρὸς ἄλλης ἰστὸν ὑφαίνοις : Eur. Med. 1615 κατεῖ—πρὸς τέκνων : Soph. Phil. 1343 παθεῖν πρὸς τούτων : Id. Cē. R. 292 θανεῖν πρὸς ὀδοιπόρων : so the phrase αὐτὸς πρὸς αὐτοῦ : Soph. El. 562 πειθῶ κακοῦ πρὸς ἀνδρός : Id. Ant. 910 ἐρήμος πρὸς φίλων : *from, by, at the hands of* ; Hdt. I. 61 ἀτιμάζεσθαι πρὸς Πεισιστράτου : Id. I. 73 ταῦτα πρὸς Κυαξάρει παθόντες : Soph. Trach. 150 πρὸς ἀνδρός φοβουμένη : Hdt. II. 139 ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι, *at the hands of* : Id. IV. 98 εἰκὸς ξύγγνων ὅτι γίγνεσθαι πρὸς τοῦ θεοῦ, *in the sight of*.

e. In oaths and adjurations ; as, πρὸς θεῶν, *per deos*, properly *before the gods* ; but the genitive expresses that the oath derives its power from the gods. So πρὸς is used when the genitive is paraphrased : Soph. Cē. C. 250 πρὸς ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι.

f. The cause or reason—defining the relation of the simple genitive : Hdt. II. 30 φυλακαὶ κατέσταναν πρὸς Αἰθίοπων, πρὸς Ἀραβίων, πρὸς Λιβύης, *custodiæ collocatæ erant adversus Æthiopes &c.*, properly *before the Æthiopians &c.* ; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta ab hoste &c.* : Soph. Antig. 51 πρὸς αὐτοφώρων ἀμπελακημάτων διπλᾶς ὄψεις ἀράς, *propter facinora* : Id. Cē. R. 493 πρὸς οὗτου, *whence* : Ibid. 1236 πρὸς τίνος ποτ' αἰτίας ;

II. Dative.

1. Local :

a. Position in front of, before, close to an object ; as, πρὸς τοῖς κριταῖς : Dem. 602, 4 πρὸς τῷ διαιτητῇ φεύγει : Soph. Cē. R. 130 τὰ πρὸς ποσὶ : Xen. Anab. 7, 2, 14 ἤδη ὄντων πρὸς τῷ τείχει : so G. T. as John xviii. 16 πρὸς τῇ θυρᾷ.

b. At, on, near ; Xen. Cyr. V. 3, 1 πρὸς τοῖς ὀρίοις ἐγένοντο : Id. Hdt. IV. 2, 11 οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσὶ : Id. Cyr. VII. 1, 7 αἱ ἀσπίδες πρὸς τοῖς ὤμοις οὔσαι : so metaphorically Soph. Cē. R. 1169 πρὸς αὐτῷ εἰμὶ τῷ δεινῷ λέγειν : Id. Aj. 95 ἔβαψας ἔγχος εὐ πρὸς Ἀργείων στρατῷ : Id. Cē. R. 181 πρὸς πεδῷ κείται : Thuc. III. 72 λίμενατὸν πρὸς αὐτῇ : Xen. An. I. 8, 10 παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, *not quite close to* : G. T. as Rev. i. 13 περιζωσμένος πρὸς τοῖς μαστοῖς.

c. With verbs of motion, *to* ; Soph. El. 320 πρὸς θυρῶν ἐξόδοις ἐλθοῦσα φωνεῖς : Id. Ant. 1174 κλίνομαι—πρὸς δμῶασι, *I fall into the arms of* : Xen. Hell. 4, 6, 9 ἦσαν πρὸς τοῖς ἰσχυροῖς : so G. T. as Luke xix. 37 ἐγγίζοντος ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν.

Obs. 1. When πρὸς with the dative is joined to verbs of motion, it practically differs but little from the accusative. When the dative is used, the motion is viewed as continuing till near the place, when the accusative, simply motion towards the place is meant : so Xen. Hell. IV. 3, 18 πρὸς τῷ Ἑλικῶνι πεφευγὼτας, *escaped into Helicon* : Ibid. IV. 6, 19 διαπίπτουσι πρὸς τὸν Ἑλικῶνα.

Obs. 2. πρὸς with dat. in G. T. is only used in its local force.

2. Temporal :—*Towards* ; Arist. Vesp. 1085 πρὸς ἑσπέρα, *towards evening*.

Πρός.

3. Causal:

a. That to which a person applies himself—*occupations, studies, employments*; as, εἶναι, γίνεσθαι πρὸς λόγοις, πράγμασι &c. (Demosth.): Demosth. 380 ἦν ὁλος πρὸς τῷ λήμματι: Arist. Nub. 1010 πρὸς τούτοις προσεχῆς τὸν νοῦν: Plat. Legg. 722 B πρὸς τούτῳ διανοηθῆναι.

b. And, thereon, in addition to, besides; as, πρὸς τούτῳ—πρὸς τούτοις Hdt.: Soph. Aj. 579 θρηνεῖν ἐπ' ὅδ' αὖ πρὸς τομῶντι πῆματι: Dem. 1025, 20 πρὸς τοῖς αὐτοῦ, in addition to: Xen. Hell. I, 7, 1 πρὸς τούτῳ εἰλοντο Ἀδείμαντον.

c. Aim, result, viewed as that whereon a person is occupied; Xen. Ath. Rep. 2, 19 οὐ πρὸς τῷ σφετέρῳ ἀγαθῷ ἀλλ' ἐπὶ κακῷ.

III. Accusative.

1. Local:

a. A motion in front; *towards* an object, *to*; where the simple accusative might be used (§. 559.), but πρὸς defines the notion more clearly. So figuratively Eur. Med. 393 τόλμης εἰμι πρὸς τὸ κάρτερον: Dem. 23, 37 προσίειναι πρὸς τὰ κοινά: Id. 85, 17 προσέρχεσθαι πρὸς τὸν δῆμον.

b. Frequently in a hostile sense, *against*; as, μάχεσθαι, πολεμεῖν πρὸς τινα, properly *to go to his front and fight him*: Il. ρ, 98 πρὸς δαίμονα μάχεσθαι: Thuc. I. 18 ἡ μάχη Μήδων πρὸς Ἀθηναίους: Hdt. VII. 149 πταίσμα πρὸς τὸν Πέρσην, simply *against*, the notion of motion being dropped: so Xen. Mem. 2, 1, 6 ἀγυμνάστως ἔχειν πρὸς ψύχῃ καὶ πρὸς θάλπῃ: Dem. 1103, 25 ὅταν πρὸς ἐκείνους εἰσιῶ, *when I go into court against them*: so G. T. as Acts xxiv. 19 εἰ τι ἔχοιεν πρὸς με.

c. On this side of, *towards*—to define the position of any thing. See its uses with the gen., §. 638. Obs.

d. Position, *over against, on, at*; as if there were a motion towards it; Od. β, 342 ἐξείης πρὸς τοῖχον ἀρηρότες: Soph. Phil. 22 εἴτ' ἔχει χάρον πρὸς αὐτὸν τόνδε: Id. El. 931 πρὸς τάφον κτερίσματα: Arist. Plut. 1131 ὁδὸν πρὸς τὰ σπλάγχνα: Xen. Hell. I. 3, 10 πρὸς τούτους ταχθέντας, *over against, opposite to these*: G. T. as Mark iv. 1 ὁ ὄχλος πρὸς τὴν θάλασσαν ἦν.

2. Temporal:

a. An approach to a point of time, *towards*, as Xen. An. 4, 5, 21 πρὸς ἡμέραν, *towards day-break*: Pind. Ol. I. 67 πρὸς εὐάνθεμον φυάν: Id. Pyth. v. 23 πρὸς ἄω, *towards morning*: Eur. Med. 592 πρὸς γῆρας, *as you are growing old*. So also of number; πρὸς ἑκατόν, *towards an hundred*: so G. T. as Luke xxiv. 29 πρὸς ἑσπέραν, *towards evening*.

b. Sometimes of a point of time, when an action is defined by some thing else; as, Xen. Hell. 5, 1, 9 πρὸς τὴν Σελήνην μαχουμένους, *by moon-light*: G. T. as Luke viii. 13 πρὸς καιρὸν, *for a season*.

3. Causal:

The person or thing towards which an action, or energy, or feeling, or thought, is conceived to be directed or to tend.

a. The object, or use, or result—*for, leading to*; Dem. 71, 23 παντοδαπὰ εἰρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν: Thuc. II. 13 πρὸς

Πρός.

τὸν κύκλον : Plat. Theæt. 180 A ὑπερβάλλει πρὸς τὸ μηδὲ σμικρὸν εἶναι τῆς ἡσυχίας : so τὰ πρὸς ὑγίειαν, *things conducive to health* : G. T. as 2 Pet. iii. 16 ἃ στρεβλοῦσιν—πρὸς τὴν ἰδίαν αὐτῶν ἀπάλειαν : 1 Cor. x. 11 ἐγράφη πρὸς νοουθεσίαν ὑμῶν.

b. With all verbs of *speaking* and *saying*, or which imply these notions ; the words being directed to the person, "*to me*," λέγειν, ἀγορεύειν πρὸς τινα : Dem. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίζεσθαι, σκεπτεσθαι, &c., πρὸς ἑαυτόν, *secum cogitare* : G. T. as Heb. xi. 18 πρὸς ὃν ἐλαλήθη.

c. *Behaviour*, or *feelings*, or *relations* towards a person or thing ; II. ζ. 235 ὃς πρὸς Τυδείδην . . . τεύχε' ἄμειβεν : Hdt. VII. 149 ποιέσθαι πρὸς Ἑλληνας ξυμμαχίαν : Dem. 1418, 11 φιλοφρονεῖσθαι πρὸς ἅπαντας καὶ ἡδέως ἔχειν : Xen. Cyr. 3, 1, 2 τὴν πρὸς ἑαυτοὺς φιλίαν : Thuc. IV. 59 πρὸς ἀλλήλους καταλλαγῆναι : Id. III. 44 οὐ δικαζόμεθα πρὸς αὐτοὺς : Dem. 40, 40 ἀψευδεῖν πρὸς τινα : Id. 1185 πρὸς Τιμόθεον πράξαι : G. T. as Luke xxiii. 12 ἐν ἔχθρῳ ὄντες πρὸς ἀλλήλους : Rom. v. 1 εἰρήνην ἔχομεν πρὸς τὸν Θεόν.

d. *Accordance with*, *according to*, *in consequence of*, *after*, *on* ; Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα : Id. I. 38 πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *in consequence of* : so κρίνειν τι πρὸς τι, *according to* : so the phrases πρὸς βίαν, *by force* ; πρὸς ἡδονήν, πρὸς χάριν, πρὸς ἀκρίβειαν : hence πρὸς ταῦτα, *in these circumstances* : Soph. Aj. 40 πρὸς τί ; *wherefore* ? Æsch. Prom. 1002 πρὸς τὰς παρούσας ξυμφορὰς ὁρθῶς φρονῶν : so Id. Eum. 247 ὡς κῶν νέβρον πρὸς αἷμα, *by the drops of blood* : Ibid. 1005 πρὸς φῶς ἱερὸν τῶνδε προσόμπων, *following the light* : Soph. Phil. 148 πρὸς ἐμὴν αἰ χεῖρα προχωρῶν, *according to the sign given by my hand* : G. T. as Luke xii. 47 μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ : John xiii. 28 πρὸς τί ; *wherefore* ?

e. So, to express particular reference to, *with regard to*, *in* ; (like εἰς) so σκοπεῖν, βλέπειν πρὸς τι Plat. : Thuc. πρὸς ἕκαστον δεῖ ἐχθρὸν ἢ φίλον γίγνεσθαι, *with an eye to each* : Demosth. 28, 2 ἀποβλέψω εἰς τὰ πράγματα καί—πρὸς τοὺς λόγους : Eur. Med. 247 πρὸς μίαν ψυχὴν βλέπειν : so Arist. Eth. Nic. IV. 3, 29 πρὸς ἄλλον ζῆν, *to live in dependence on another, looking to him* : Demosth. 361 πρὸς τοῦτον πάντ' ἐσκόπουν καὶ πρὸς τοῦτον ἐποιούντο τὴν εἰρήνην : so the phrases οὐδὲν πρὸς Διόνυσον and οὐδὲν τούτων πρὸς ἐμέ (Demosth.) : so διαφέρειν πρὸς ἀρετὴν, καλὸς πρὸς δρόμον, πρὸς πάθη—τέλειος πρὸς ἀρετὴν : G. T. as Heb. i. 7 πρὸς τοὺς ἀγγέλους λέγει : Ib. iv. 13 πρὸς ὃν ἡμῖν ὁ λόγος : Matt. xix. 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν : Id. xxvii. 4. τί πρὸς ἡμᾶς.

f. The person to whom any thing is referred, *before* ; Arist. Ach. 111 πρὸς τουτονί, *coram legato* : Demosth. 529, 16 γραφέσθω πρὸς τοὺς θεσμοθέτας : Id. 1054 ἔλαχε πρὸς τὸν ἄρχοντα : Id. 45, 42 πρὸς ὅποιον Ἄρχοντα, *before what Archon*.

g. Hence (especially in Hdt.) comparison or proportion considered as placing one thing in opposition to another ; in Latin *contra* : mostly with collateral notion of equality or superiority—*præ*, *præter* : Thuc. I. 10 πρὸς τὸ κλέος, *compared with the glory* : Hdt. III. 34 πρὸς τὸν πατέρα τελείσαι : Id. VIII. 44 Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, *against those of all the other members of the league* : Id. III. 94 Ἴνδοι—φάρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους, ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος : Eur. Orest. 1115 οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γίνεσθαι, *in*

Πρός—ὑπό.

comparison of. So with comparatives: Thuc. III. 37 οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυγεγενημένους ὡς ἐπὶ τὸ πλείστον ἀμεινον οἰκοῦσι τὰς πόλεις: so G. T., as Rom. viii. 18 οὐκ ἄξια—πρὸς τὴν μέλλουσαν δόξαν.

h. So also of interchanges, or parallelism, or contrast, Dem. 507 φιλανθρωπία πρὸς φθόνον ἀντιτάσσεται: Plat. Gorg. 465 C δ' ὀψοποικὴ πρὸς ἰατρικὴν: Id. Phæd. 69 A ἡδονὰς πρὸς (*against*) ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα: so ἔπος πρὸς ἔπος, *word for word*.

Obs. In Æsch. Choeph. 154 πρὸς ἔρμα may either fall under I. *d.* or under III. *d.*; in the former way ἔρμα is the *tomb*, in the latter it is the *libations* viewed as a safeguard.

5. ὑπό, under.

§. 639. ὑπό (poet. ὑπαί; Sanskr. *upa*; Lat. *sub*; Goth. *uf*).
Original meaning—under.

I. Genitive.

1. Local:

a. A motion from under any thing—from below—from beneath—out of (as seen more apparently in the compound ὑπέκ with gen.): Od. i. 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥίει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, *from under the grotto*; Il. ρ. 235 νεκρὸν ὑπ' Αἴαντος ἐρύειν, *from under the hands of Ajax*: Il. φ. 56 ἀναστήσονται ὑπὸ ζόφου ἡρώεντος: Arist. Vesp. 206 ὑποδυόμενος ὑπὸ τῶν κεραμίδων: Od. δ. 39 ἵππους—ἔλυσαν ὑπὸ ζυγοῦ: Xen. An. VI. 4. 22 λαβὼν βοῦν ὑφ' ἀμάξης, *from out of the team*: Hes. Theog. 669 ὑπὸ χθονὸς ἦκε φοῶσδε, *from under the earth*: Eur. Hec. 53 περὰ γὰρ ἧδ' ὑπὸ σκηνῆς πόδα: Id. Andr. 441 ἡ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας. Here the preposition is nearly adverbial; it belongs rather to the verb than to the substantive.

b. Position without motion—under something; where the dative is more usual: but the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. θ. 14 ῥίψω ἐς Τάρταρον—, ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον, *the deepest abyss of (possessive) the earth below*; or, under the earth. So very frequently in Homer: Il. α. 501 δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερῶνος βλοῦσα (as διγυγάνειν τινός), *catching him by the chin*; or, under it. So with verbs of casting, hitting; as, Il. π. 606 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος. The preposition here is almost adverbial.

Obs. In G. T. ὑπό with gen. is only used in its causal force.

2. Causal:

a. The author, or agent, of an action—by, at, or under the hands of, with passive and intransitive verbs used as passive (mostly the latter); as, κτείνεσθαι ὑπὸ τινος—ἀποθανεῖν ὑπὸ τινος: Il. ζ. 73 Τρῶες ὑπ' Ἀχαιῶν Ἰλίου ἐισανέβησαν, *were obliged by the Greeks to retire to Troy*: so φείγειν, φοβεῖσθαι, ὑπὸ τινος: Il. θ. 149 ὑπ' ἐμείο φοβεύμενος: Il. π. 591 ἦν ῥ' ἀνὴρ ἀφειγ—δῆλιν ὑπὸ θυμοραϊστέων. G. T., as Matt. i. 22 τὸ ῥῆθὲν ὑπὸ τοῦ Κυρίου:

ὑπό.

Luke xiv. 8 *ὅταν κληθῇς ὑπό τινος* : Id. ix. 7 *τὰ γινόμενα ὑπ' αὐτοῦ*. So Heb. xii. 3 *ὑπομενηκότα ὑπὸ τῶν ἁμαρτωλῶν*.

b. The cause—occasion—actuating influence :

a. Hdt. I. 85 *ὑπὸ τῆς παρεούσης συμφορῆς*, *under the influence of*; the calamity being as it were upon him, and he under its pressure : Id. III. 129 *ὑπὸ τοῦ παρεόντος κακοῦ* : Id. I. 191 *ὑπὸ μεγάλους τῆς πόλιος* : Id. III. 104 *ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν* : Thuc. II. 85 extr. *ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον* : so *ὑπ' ἀνάγκης* : Plat. Legg. 695 B *ὑπὸ μέθης μαίνεσθαι* : so *ὑπὸ βίγους* : Demosth. 1155, 22 *ὑπὸ τῶν λειτουργιών*, (*by the pressure of the public burdens*) *τὰ μὲν ἐνέχυρα κείται* : Æsch. 13, 3 *καταμαρτυρεῖσθαι ὑπὸ τοῦ ἑαυτοῦ βίου*. G. T., as Luke viii. 14 *ὑπὸ μεριμνῶν συμπνίγονται*.

β. Of a mental cause : Hdt. I. 85 *ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε*. So *ὑπὸ χαρᾶς, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης*, &c. : Demosth. 107, 71 *οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους, οὐθ' ὑπὸ φιλοτιμίας*.

c. A mere intermediate cause—means or instrument—as it were a cause under the guidance, accompaniment, cooperation of which anything happens ; in some of which cases we use the word *under* ; Hom. II. δ, 276 *ὑπὸ Ζεφύροιο ἰωῆς ἐρχόμενον* : Hdt. VII. 22 *ἄρυσσον ὑπὸ μαστίγων*. Ibid. 56. Also of persons : *αὐσάντων ὑπ' Ἀχαιῶν* II. β, 334., *under a shout from the Greeks* : Hdt. IX. 98 *ὑπὸ κήρυκος προηγόρευε*, *by the mouth of the herald, præconis voce* ; especially of the accompaniment of musical instruments ; as, Hdt. I. 17 *ἐστρατεύετο ὑπὸ συρίγγων*. So *ὑπ' αὐλοῦ χορεύειν*, *ὑπὸ φορμύγγων*, *ὑπὸ τυμπάνων*. So *ὑπ' αὐλητῆρος ἀείδειν* : and Thuc. VI. 32 *ὑπὸ κήρυκος ἐποιοῦντο εὐχάς, præeunte præcone. repeating them after the herald*. So Eur. Hipp. 1292 *ὑπ' εὐκλείας θανεῖν*, *under the auspices of good fame—famously* : Demosth. 1234, 15 *ὑπὸ κήρυκος πωλοῦσι*, *by auction*.

d. Subordination to : Od. τ, 114 *ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ*.

II. Dative.

1. Local :

a. Position without motion under any thing ; as, *ὑπὸ γῇ εἶναι*—*ὑφ' ἡλίου* : applied to mountains, “ *at the foot* ;” II. β, 866 *ὑπὸ Τρώων* : Hdt. VI. 137 *κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῇ Ὑμησσῇ* : Plat. Phædr. 288 D *τί ἔχεις ὑπὸ ἱματίῳ* ;

b. With plural nouns—*under and among*, or *between* : Eur. Hipp. 732 *ἡλιβάτοις ὑπὸ κευθμῶσι γενόμαν* : Soph. Ant. 337 *περὶ ὑπ' οἰδμασιν*, *passing between the overhanging billows*.

2. Causal :

a. The author, as with gen., especially poetic : *δαμῆναι ὑπὸ τινι*, *πιπτεῖν ὑπὸ τινι*, *ὑπὸ χειρὶ* : II. ρ, 758 *ὑπ' Αἰνεία τε καὶ Ἑκτορι ἴσαν*. So Plato : *πεπαιδευμένος, τεθραμμένος ὑπὸ τινι*, e. g. *ὑπὸ τῇ πατρί* : Æsch. Eum. 376 *ὑπ' ἄφρονι λύμα*.

b. The intermediate cause, the occasion of, &c., as gen., but rather poetic ; as, *ὑπὸ βαρβίτῳ χορεύειν*, *ὑπ' αὐλῷ* &c. : II. ζ, 171 *ὑπ' ἀμύμονι*

ὑπό.

πομπῇ : Pind. Ol. V. 5 ὑπὸ βουθυσίαις, *at, or on occasion of the sacrifices* : Eur. Heracl. 782 ὑπὸ ποδῶν κρότοισιν.

c. Subordination; as, ποιεῖν τι ὑπὸ τινι, *to subdue under some one* : Hdt. VI. 121 βουλομένους ὑπὸ βαρβάροις τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἰηπίῃ : Id. VII. 157 τὴν Ἑλλάδα ὑπ' ἐωϋτῇ ποιήσασθαι. So Attics : εἶναι ὑπὸ τινι : Plat. Rep. 574 Ε ἢ ὑπὸ νόμοις : 80 ὅφ' ἐαυτῷ ποιείσθαι : ὑπὸ πατρὶ τεθρά-
φθαι.

Obs. Ὑπό with dat. does not occur in G. T.

III. Accusative.

1. Local :

a. Motion or direction under; as, εἶναι ὑπὸ γαίαν : Od. δ, 425 ὑπὸ πόντον εἵδυσσας. G. T., as Matt. viii. 8 ὑπὸ τὴν στέγην εἰσελθὼς : Luke xiii. 34 ἐπισυνέξαί τὴν ροσσιὰν ὑπὸ τὰς πτέρυγας.

b. Motion towards any lofty place, as we seem to go under it; as, ὑπ' Ἰλιον ἔλθον : Hdt. VI. 44 ὑπὸ τὴν ἡπειρον ἐκομίζοντο, *passed under the shore*. So metaphorically : Hdt. IX. 93 ὑπαγαγόντες μιν ὑπὸ δικαστήριον, *the judgment-seat being raised*. So. Id. VI. 136 ὑπάγειν τινὰ ὑπὸ τὸν δῆ-
μον : Ibid. 82 ὑπὸ τοὺς ἐφόρους : Demosth. 56. 31 ἀγειν ὑπὸ τὴν ψήφον.

c. Position under an object : Il. τ, 260 Ἑριννῖες ὑπὸ γαίαν ἀνθρώπων τίνονται : Od. β, 182 ὄρνυθες φοιτῶσιν ὑπ' αἰγᾶς ἡλίου : Eur. Hec. 149 τοὺς ὑπὸ γαίαν : Hdt. II. 127 ὑπῆστι οἰκήματα ὑπὸ γῆν : Id. VII. 114 τῷ ὑπὸ γῆν λεγόμενῳ εἶναι θεῶ ἀντιχαρίζεσθαι : Id. V. 11 τὰ ὑπὸ τὴν ἀρκτον ἀοίκητα δοκεῖ
εἶναι : Ibid. 9 ζυγνυμένους ὑπ' ἄρματα. G. T., as Acts ii. 5 οἱ ὑπὸ τὸν οὐρανόν.

2. Temporal :

a. An approximation to a point of time, as in Latin *sub*; as, ὑπὸ-
νύκτα, *sub noctem, towards* : Hdt. I. 51 μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν
νῆον κατακάντα, *at the time when the temple was burnt* : Id. VI. 2 ὑπὸ τὴν
πρῶτην ἐκελθοῦσαν νύκτα. G. T., as Acts v. 21 ὑπὸ τὸν ὄρθρον.

b. Extension in time—which is conceived as extending under and
parallel to the object : Hdt. IX. 58 ὑπὸ τὴν παροιχομένην νύκτα, *during the
preceding night* : Il. π, 202 πάνθ' ὑπὸ μηνιδμόν, *all the time he was angry*.

3. Causal :

a. Subordination; as, ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν : Plat. Rep. 620 Ε ἀγειν ὑπὸ τὴν ἐκείνου χεῖρα : Hdt. VII. 108 καὶ ἦν ὑπὸ βασιλῆα δασμο-
φόρος : Id. VIII. 92 ὑπὸ τὸν πελὸν στρατὸν, *under the protection of*. G. T.,
as Rom. vii. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν : Matt. viii. 9 ἔχων ὑπ' ἐμαυτὸν
στρατιώτας.

b. The mode in which one thing is under another. So of an indefi-
nite measure, in the Attic phrase ὑπὸ τι, *in some measure, aliquatenus* :
Plat. Gorg. 493 C ταῦτ' ἐπιεικῶς μὲν ἔστιν ὑπὸ τι ἄρσπα, *this is in some
measure wonderful*^a.

c. In G. T.—The moral position, circumstances, occupation :
Matt. viii. 9 ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν : Rom. iii. 9 ὅφ' ἁμαρτίαν εἶναι :
Gal. iii. 10 ὑπὸ κατάραν εἰσὶ.

^a Stallb. ad loc.

Prepositions.

Prepositions.

are used both in their primary
as prepositions: that
relations of the cases.
far less frequently
they are frequently

ἐν τῇ θαλάσσῃ (in the sea)

ἐν τῇ πόλει (in the city)

ἐν τῇ ἀγορᾷ (in the market)

ἐν τῇ ἐκκλησίᾳ (in the assembly)

ἐν τῇ δυνάμει (in the power)

ἐν τῇ ἐλευθερίᾳ (in the liberty)

ἐν τῇ ἀρετῇ (in the virtue)

ἐν τῇ σοφίᾳ (in the wisdom)

ἐν τῇ ἀντιλήψει (in the understanding)

ἐν τῇ ἐπιστάσει (in the knowledge)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

ἐν τῇ ἐκείνῃ (in that)

Παρά, thereby; often Homer. So especially *παρὰ δέ*. Also Eur. Iph. A. 201.

Πρός, thereto—besides. So *πρός γε, πρὸς δέ*. So very frequently Homer, and also Attic writers: Hdt. III. 74 *πρὸς δ' ἔτι*: Id. VI. 125 *καὶ πρὸς, ἐνσωπερ*.—*πρὸς* alone Id. III. 6.—*καὶ πρὸς γε*: Eur. Med. 704 *ὅλῳ καὶ πρὸς γ' ἐξελαύνομαι χθονός*: Plat. Rep. 328 A^a. Ibid. 466 E *καὶ πρὸς γε ἄξουσιν*: Demosth. 835, 68 *δίκαιοι δ' ἔστ' ἐλεεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τούτων ὕβριζομένους*: Ibid. 491, 112 *πρὸς δὲ καὶ οὐ δίκαιον*. Often at the end of the sentence: Ibid. 47 extr. *τάλαντα ἐνεήκοντα καὶ μικρόν τι πρὸς^b*: Eur. Or. 622 *Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρὸς*: Id. Phœn. 610 *καὶ κατακτενῶ γε πρὸς*.

Obs. 1. Eur. Med. 628 *ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες*, falls under Tmesis.—(See §. 643. δ.)

ὑπὸ, under; often in Homer: *ὑπὸ δέ* Od. δ, 636. Also Æschylus; Ag. 1164 *πέπληγμαι δ' ὑπαὶ δῆγματι φοινίφ*.

Obs. 2. In G. T. only 2 Cor. xi. 23 *ὑπὲρ ἐγώ*.

3. In poetry we often find two prepositions joined together; whereof the first is almost always adverbial, the second is sometimes followed by its case. This is not a mere pleonasm, but gives a poetic fulness to the expression.—

Διὰ πρό; Il. ε, 66 *ἡ δὲ διὰ πρὸ ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκασκή* (where even *ἀντικρὺ* is added: Il. ρ, 393 *τάνυτα δέ τε πᾶσα (βοεῖη) διὰ πρό*).

Ἀμφι περὶ very frequently: Od. λ, 608 *ἀμφι περὶ στήθεσσι*: Il. φ, 16 *ἔχθαι δ' ἀμφι περὶ μεγάλ' ἱαχον*: Il. β, 305 *ἀμφι περὶ κρήνην*.—So also Hymn. in Cer. 277 *περὶ τ' ἀμφί τε*. (Hence the Doric adverb *περιαμπερίζ*.)

Παρέκ: Od. ι, 116 *παρέκ λιμένος, from—by way of*; in Homer the *παρά* is followed by the acc., as Il. ι, 7 *πολλὸν δὲ παρεξ ἄλα φύκος ἔχευαν*. Often in Hdt. in sense of *besides*: III. 91 *πᾶρες τοῦ ἀργυρίου*: cf. Id. I. 4, 93 and elsewhere.

ὑπ' ἐκ Homer: and Hdt. III. 116 *λέγεται δὲ ὑπ' ἐκ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς*.

Ἀπὸπρο φέρων: Il. π, 669 and 679.

Περὶ πρό: Il. λ, 180 *περὶ πρὸ γὰρ ἔγχεϊ θύεν, round and forwards*. Cf. π, 699.

Obs. A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb (see §. 643. *Obs.* 1.): Il. ψ, 709 *ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο*: Od. ε, 260 *ἐν δ' ὑπέρας τε κάλους τε πῶδας τ' ἐνέδθησεν ἐν αὐτῇ*.

4. The prepositions *ἐκ, διὰ*, are sometimes joined to substantives to which the suffix *φι* has been added (see §. 83.), though this is properly a dative form, as Od. β, 2 *ἐξ εὐνήφι*: Il. κ, 183 *δι' ὄρεσφι*.

Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary

^a Stallb. ad loc.

^b Bremi ad loc.

^c Spitzner Excurs. XVIII. ad Il.

powers, as expressions of cause, &c. : and being thus united to the verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb : they may be classed as follows :

a. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as *αἰρεῖσθαι* and *προαἰρεῖσθαι*,—*ἔχειν*, and *μετέχειν* with accusative.

β. Where, (instead of the usual construction of the verb, the preposition, and its case,) the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as *εἰσίνεαι δόμον=λέναι εἰς δόμον*.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended ; as, *μετέχω*, *I have with some one=I share* ; *κατηγορέω*, *I accuse* ; *καταφρονῶ*, *I despise* ; *ἀπαλλάσσομαι*, *I depart* ; *ἀντιβαίνω*, *I oppose*.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows ; for which rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as *προσρᾶν τὸν πόλεμον*, *to foresee the war* ; *μετέχειν τοῦτο*, *to have this afterwards* ; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as *δοῦναι* *to give*, and *ἀποδόσθαι*, *to sell* : and this must be decided by the context, or by a lexicon : so *ἐπέχειν τοῦτο*, *to hold this back*.

Obs. 1. The preposition is never quite otiose, but always adds *something* to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as *εἰσῆλθον δόμον=ἦλθον εἰς δόμον* : or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as *κατηγορεῖν σοῦ*, *to accuse you* ; *προσρᾶν τοῦ πολέμου*, *to take thought about the war* ; *ἐπέχειν τούτου*, *to hold back from this* ; *ἐπέχειν τούτῳ*, *to give one's attention to this*.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination ; as, *προ-*

οὖν τῷ πολέμῳ, *to provide for the war*^a: μετίχω τοῦδε, *I have this in common with others*=*I have a share of it*^b.

Obs. 2. Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these cases, as the sense of the preposition with the several cases, as παραστατεῖν τινί, *to stand by a person*; παραστατεῖν τινά, *to go and stand near a person*.

Obs. 3. When two cases follow a compound verb, as κατηγορεῖν ταῦτα σου, one of them properly depends on the verb (ταῦτα), the other on the preposition (σου); or if the compound be looked upon as expressing a simple notion (*accuse*), and not a compound one (*speak against*), the two cases depend on the common principles for the construction of simple verbs. (See §. 501.)

Obs. 4. Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: Æsch. Ag. 1323 ἡλίψθ' ἐπεύχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαῖσι τοῖς ἐχθροῖς φωνῶσι τοῖς ἐμοῖς τίτειν ὁμοῦ: = ἡλίψθ' ἐβχομαι (§. 589. 1.) ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίτειν, &c.^c: Id. Choeph. 828 ἐπαύσας πατρὸς ἔργῳ θροούσῃ πρὸς σε, τέκνον, πατρὸς αὐδάν = αὐτῇ θροούσῃ—αὐσας πατρὸς αὐδάν, ἐπὶ πατρὸς ἔργῳ.

Obs. 5. Prepositions also compounded with adjectives are followed by their proper case: Æsch. Ag. 17 ὕπνου ἀντίμολπον ἄκος: Eur. Hec. 152 πύμβου προκετῇ: Id. Alc. 314 συζύγου τῷ σὺ πατρί.

Tmesis in Compound Verbs.

§. 643. 1. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual Tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish from the real Tmesis the following cases.

a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: Il. γ. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα: Il. γ. 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν: Il. δ. 63 ἐπὶ δ' ἔφονται θεοὶ ἄλλοι: Il. δ. 161 ἔκ τε καὶ ὄψ' ἐτελεί: Il. ν. 368 τῷ δ' ὁ γέρον Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσεν δωσόμεναι, properly *he held himself under* (= *bound*): Od. δ. 6 ὑπέσχετο καὶ κατένευσεν δωσόμεναι: Od. δ. 525 ὑπὸ δ' ἔσχετο μισθόν (pregnant construction), *he held himself under*, i. e. *promised*: Il. θ. 108 οὗς (ἱππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλίσθαι τινά τι, Il. π. 59): Il. ν. 394 ἐκ δέ οἱ ἥνιοχος πλήγη φρένας (πλήττεσθαι φρένας can be used as well

^a Schol. Aristoph. Plut. 225. "Ὅσπερ γὰρ καὶ μεταλαμβάνω τούτου καὶ τοῦτο φαμέν, οὕτω καὶ τὸ μετίχω διπλῶς συντάσσεται: καὶ ὅτε μὲν ἐστὶ γενικὴ τὸ μετὰ ἔχει τὴν δύναμιν, ὅτε δὲ αἰτιατικὴ τὸ ἔχω ἢ τὸ λαμβάνω.

^b This is the probable explanation of the passage in Thuc. II. 16 τῇ οὐκίσῃ μετίχον, taking ἔχω in its neuter sense,

and μετὰ in its sense of close connection and union (635. iii.), so that μετίχον signifies *they clung to*, which is the exact sense required by the passage: the neuter sense of ἔχω in many of its compounds, such as παρέχω, προσέχω, ἀνέχω &c. needs no illustration.

^c Klausen Ag. 1244.

as ἐκπλήττεσθαι φρένας) : Od. μ., 312 μετὰ δ' ἄστρον βαβήκει : Il. α., 67 ἀπὸ λοιγὸν ἀμύναι. The adverbial preposition sometimes, though but rarely, follows ; as, Il. μ., 195 ἐνάρξιν ὅπ' ἔντεα.

Obs. 1. Here belongs an abbreviated form of expression ; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others : Il. ψ., 799 κατὰ μὲν δολιχόσκιον ἔγχος θῆκ' ἐς ἡγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν : Il. σ., 483 ἐν μὲν γαίαν ἔτευξ' ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν.—Hdt. often ; as, Il. 141 κατὰ μὲν φαγέειν τοὺς φαρετρεῶνας αὐτίων, κατὰ δὲ τὰ τόξα : Id. VIII. 33 κατὰ μὲν ἔκασαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδρην : Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα. κατὰ δὲ τὰ τέκνα : (but Id. III. 36 καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας—ἀπὸ δὲ ὤλεσας Κῦρον with the verb repeated.) Here we must refer such instances as Il. γ., 268 ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων, ἂν δ' Ὀδυσσεὺς πολύμητις (as if ἀνίστατο had preceded) : Il. ε., 480 sq. ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νῆπιον υἱόν, καδ' δὲ κτήματα πολλὰ (as if κατέλιπον had preceded) : Il. ω., 233 ἔφερε δέκα πάντα τάλαντα, ἐκ δὲ δ' αἰθῶνας τρίποδος. This does not occur in G. T.

b. Where the preposition is separated from its case ; but in Homer the preposition here also retains its adverbial force, and in construction belongs to the verb ; these two together form one notion, and this, and not the preposition, governs the case : this only differs from the real Tmesis as it is supposed to belong to an æra of the language in which the preposition and verb, though joined together in construction, had not yet thoroughly coalesced. *a.* Genitivus separativus : Il. ι., 292 τοῦ δ' ἀπὸ μὲν γλώσσαν τίμει : Il. ε., 694 ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ὥσε θύραζε : Od. ζ., 140 ἐκ δέος εἴλετο γυῖον : Od. θ., 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ, *sic* *away from the mind*.—Genitive—expressing the spot as the antecedent condition of the action (§ 522. 1.), or a reaching towards and after the object (§. 508.) : Od. β., 416 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν' : Od. ι., 117 ἀνὰ νηὸς ἔβαινεν.—Causal genitive : Od. ζ., 29 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή : Il. λ., 831 τά σε προτὶ φασιν Ἀχιλλῆος δεδιδᾶσθαι, where *προτὶ* seems to mean “before,” “formerly.”—Comparative genitive : Il. ν., 631 ἥ τέ σε φασὶ περὶ φρένας ἔμμεναι ἄλλων, *more than* : Il. φ., 75 ἀντὶ τοι εἶμ' ἰκέταο, *I am in the place of*.—β. Local dative : Il. ι., 382 πλείστα δόμοις ἐν κτήματι κείται, *lie within, in the house* : Il. ο., 266 ἀμφὶ δὲ χαίται ὦμοις αἰσονται, *on the shoulders, around* : Od. θ., 343 ἐν δὲ γέλωι ὄρν' ἀθανάτοισι, *in the midst, among the gods* : Od. ο., 440 μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, *in the midst, among sorrows*.—Dativus commodi : Il. ε., 566 περὶ γάρ διέ ποιμένι λαῶν.—Transmissive Dative (§. 587.) : Il. τ., 394 ἐν δὲ χαλινούς γαμφηλῆς ἔβαλον : Od. ξ., 520 ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ : Il. π., 291 ἐν γὰρ Πάτροκλος φόβον ἤκεν ὅπασιν, *to all he infused fear* : Il. θ., 485 ἐν δ' ἔπειτα Ὀκεανῷ λαμπρὸν φάος ἡέλιου : Il. θ., 335 Τρώεσσιν Ὀλύμπιος ἐν μενὸς ὤρσεν.—γ. Accus. of place (§. 559.) : Il. θ., 115 τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.—Of the patient (§. 566. 1.) : Il. β., 156 Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.

Obs. 2. This sort of tmesis, as a general rule, exists only when a particle, such as μὲν, δέ, τέ, ῥά, γάρ, μὲν ἤρ', δ' ἄρα, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and even in Attic Greek. In Eur. Hipp. 770 there is no particle, ἀψεται ἀμφὶ βρόχον λεῖκα καθαρμόζουσα δείρα, . . but δείρα may belong to καθαρμόζουσα, and ἀμφὶ to ἀψεται.

c. Actual Tmesis however frequently occurs in Homer in such compounds as had already obtained an independent existence; as, Il. 8, 63 ἐπὶ δ' ἔφονται θεοὶ ἄλλοι; Il. α, 68 κατ' ἄρ' ἔξετο; Ibid. 442 πρὸ μ' ἔπεμψεν; Od. γ, 325 ἐπὶ κνέφας ἦλθεν; Il. β, 100 ἀνὰ δὲ κρείων Ἀγαμέμνων ἔστη; Od. ζ, 77 ἐν δ' ὄψα τίθει ἐν δ' οἶνον ἔχευεν; Il. α, 67 ἀπὸ λοιγὸν ἀμύναι; Il. α, 436 κατὰ δὲ πρυμνήσια ἔδησαν; Il. α, 98 ἀπὸ πατρὶ φίλῳ δόμεναι; Il. μ, 13 κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι; with several distinct notions intervening; Il. α, 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε.

2. The real Tmesis, (i. e. the real disjunction of the two elements of an acknowledged compound) properly speaking, belongs to the later dialects, especially the Attic, when the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, as VII. 164 extr. ἀπὸ πάντα τὰ χρήματα ἄγων; especially where ὦν intervenes, as, I. 194 ἀπ' ὦν ἐκήρυξαν; more rarely in the Attic chorus, and still more rarely in the Dialogue, and mostly where a particle, especially δέ, or exclamation is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed;

a. Where a particle is the intervening word, as Hdt. VII. 15 Πέρξης—ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον; Id. VIII. 89 ἀπὸ μὲν ἔθανε ὁ στρατηγός; so in poetry very frequently δέ; Æsch. Pers. 457 ἀμφὶ δὲ κυκλοῖντο; Soph. Trach. 565 ἐκ δ' ἡῦσ'; Eur. Hec. 1172 ἐκ δὲ πηδῆσας; also, but less frequently μὲν; Soph. Cē. R. 1198 κατὰ μὲν φθίσας; so τέ, as Eur. Hipp. 257 ἀπὸ τ' ὄσασθαι; so τοί, as Hipp. 342 ἐκ τοι πέπληγμαι; so γε, as Æsch. P. V. 696 πρὸ γε στενάξεις; so πού, as Ibid. 1060 μετὰ που χωρεῖτε; so νύν, as Eur. Supp. 57 μετὰ νυν δός; so ἔρα, as Eur. Iph. Aul. 1353 δι' ἄρ' ὀλώλαμεν; so γάρ, as Id. Elect. 1323 διὰ γὰρ ζεύγνυσιν; so ἄν, as Id. Alc. 901 σὺν ἄν ἔσχευ.

β. Where the enclitic pronouns intervene, μοί, μέ, σοί, σέ, νίν, τί.

γ. Exclamations, as Eur. Hec. 504 πέμψαντος, ὦ γόναι, μετὰ (the preposition after the verb is remarkable).

δ. Sometimes also an emphatic or important word or words, as Æsch. Pers. 656 ἐπ' ἀχλὺς πεπότηται; Soph. Cē. R. 1689 κατὰ με φόνιος Ἀϊδης ἔλοι; Eur. Hec. 829 κατὰ με πέδον γὰρ ἔλοι.

3. In Attic prose, Tmesis, except in one or two instances, is not found; Thuc. III. 13 μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν (to increase the antithesis); Plat. Gorg. 520 E ἀντ' εὖ ποιεῖν; and immediately after, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται; though ἀντί may be merely adverbial, see §. 640. Demosth. 105, 65 οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλύμπῳ τὰ Φιλίππου, μὴ σὺν εὖ πεπονθότων τῶν πολλῶν Ὀλυμπίων τῷ Ποτιδαίαν καρποῦσθαι.

4. The prepositions πάρα, ἐπι, μέτα, περί, ὑπο, ἐνι (the accent being thrown back *Anastrophe*), are used for the III. singular of the respective compounds of εἰμί, as παρά for πάρεστι &c. In Hdt. we find πάρα and μέτα so used. In tragedy ἐνι and πάρα—ἐπί is doubtful, Æsch. Eum. 357. Soph. Cē. C. 1220. Sometimes also for the III. plural; as, Il. υ, 248 πολέες δ' ἐπι μῦθοι; Hdt. VI. 86 οὐδ' ἐπι χεῖρες; Od. ι, 125 οὐ γὰρ Κυκλώ-πεσσι νέες πάρα μιλοπαῖροι. So probably Soph. Ant. 966. So also ἐγὼ πάρα for πάρεμι.

5. So G. T. St. James i. 17 ᾧ οὐκ ἐνι παραλλαγῇ. Cf. Gal. iii. 28. Col. iii. 11.

Prepositions joined with Adverbs.

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force, there being an ellipse of the substantival expressions of place. Many of these compounds are also written as one word, so closely are they united ; and then they have a compound adverbial force, sometimes with a case. This species of compound seems to have been more frequently used from the time of Herodotus, than before him. So ὑποκάτω, ὑπεράνω ; ἔμπροσθεν (*inante*, contrary to *exante*), κατοπισθέν, ἐξοπίσω, εἰσοπίσω or ἐσοπίσω ; ἐξόθεν (*exinde*), ἐκτόθεν, ἐξ ὁμόθεν, ἀπεντεύθεν, παραντόθεν ; καταντόθι, παρ' αὐτόθι ; ἐκίπρῳ ; so also with temporal adverbs, as εἰς τότε (pure Attic, often in Plato), ἐς τῆμος Od. η. 318 : εἰς νῦν Plat. Tim. 20 B : ἐκ τότε not till Aristotle : εἰς ὅτε Od. β. 99 : ἐς οὐ Hdt. I. 67 : μέχρι τότε Id. VI. 34 : ἐς πρόσθεν Eur. Hec. 961 : Plat., Isocrates εἰς τὸ πρόσθεν : Theocr. XVII. 104 ἐπὶ μᾶλλον : πρό-παλαι Aristoph. Eq. 1155 (jokingly) ; and thence in later writers : εἰσοφέ Thuc. VIII. 23. Demosth. 1303, 13 : προπέρουσι Plat., Demosth. : ἐς αὐτικά Aristoph. Pax 367 : παραντικά very commonly : ἐφ' ἀπαξ, εἰσάπαξ (Ionic ἐσάπαξ, Hdt. VI. 125), καθάπαξ, ἐπίπροσθεν and ἔμπροσθεν, very commonly, ἐπίπαγχι Hes. Opp. 260. So G. T., as Matt. iv. 17 ἀπὸ τότε : χxvi. 29 ἀπ' ἄρτι : 2 Pet. ii. 3 ἔκπαλαι : 2 Cor. xi. 5 ὑπερλίαν : Acts x. 16 ἐπὶ τρίς.

Obs. Such prepositions compounded with εἶ take their cases : προσέτι τοῦτω : ἐξέτι πατρῶν Od. θ. 245 : εἰσέτι που χθιζόν Apoll. Rhod. IV. 1397. And even with a particle between them ; as, ἐνγεταυθί, ἐμμαντευθενί in comedy. So G. T. Matt. v. 32 παρεκτός λόγου τῆς πορείας.

Pregnant Construction of Prepositions.

§. 645. Prepositions with the dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, *where*, especially in the Homeric dialect : this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion ; in the latter, the motion which precedes, and is implied in, the state of rest ; so that the two parts of the action, which in other languages require two verbs to express them, are in Greek signified by one.

1. The verb of motion is considered rather as implying the notion of rest. A preposition is used with a dative instead of another preposition with an accusative ; or the dative is used with a preposition instead of the accus. : this occurs with the following prepositions :—

a. 'Εν^a (for εἰς or ἐπὶ or πρὸς with accus.) : Especially in Epic dialect : Il. ε. 370 ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, *fell and lay* : Od. α. 200 ἐγὼ μαρτεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι : Il. λ. 743 ἤριπε δ' ἐν κοίῃσιν. So βάλλειν ἐν κόνεισι Hom. : Il. ψ. 131 ἐν τεύχεσσιν ἔδυνον (but Od. ω. 428 ἐς τεύχε' ἔδυνον) : Il. α. 441 πατρὶ φίλῳ ἐν χερσὶ τίθει : Tragedians less frequently ; as, Æsch. Choeph. 92 χίουςα τόνδε πέλαρον ἐν τυμβῷ πατρός : Ibid. 440 πνέουσ' ἐν ἐχθροῖς κότον : cf. Eum. 756. Soph. Aj. 144 ἐν ποίμαις πίπτων : Ibid. 367 ἐν βουσὶ πεσών.— *Prose*, τιθέναι ἐν χερσίν, as in Latin, *ponere et collocare in manibus* : Thuc. IV. 14 ταῖς ἐν τῇ γῇ καταπεφυγυῖαις (on account of the past tenses) ; and even Ibid. 42 ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπήεσαν. So Hdt. VII. 114 ἐν Ἐννέᾳ Ὀδοῖσι ἐπορεύοντο : Xen. Hell. IV. 5, 5 first ἐς δὲ τὸ Ἡραῖον κατέφυγον, and then οἱ δ' ἐν τῇ

^a Ellendt Lex. Soph. I. 598.

Ἡραίων καταπεφευγότες (as a completed action) ἐξήσαν : Plat. Euthyd. 292 Ε ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτάκειν. Very frequent in late writers. So also sometimes in Latin ; as, Ovid. Fast. III. 664 in sacri vertice montis ahit : Cæs. B. G. V. 10 naves in littore ejectas esse : Sall. Jug. 5 in amicitid receptus.

Obs. 1. Instances such as Od. ι, 164 πολλὸν γὰρ (οἶνον) ἐν ἀμφιφορεῦσιν ἱκαστοὶ ἠφύσαμεν : Il. ο, 229 ἐν χεῖρεσσι λάβ' αἰγίδα : Eur. Hec. 527 λαβεῖν ἐν χερσίν : Hdt. III. 23 ἐν πέδησι χρυσέῃσι δεδεσθαι et simil., do not seem to belong here. The dative seems to express the notion of the means or instrument.—(§. 608. Obs. 2.)

Obs. 2. So G. T., as John iii. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ : Id. 4 ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ : and perhaps Id. viii. 37 οὐ χωρεῖ ἐν ὑμῖν.

b. Ἀμφί, περί, with dat. for accus. : Il. λ, 17 κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed on the shin bones, so that they fitted firmly round them : Ibid. ι9 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυεν : Od θ, 434 ἀμφὶ περὶ στήσαι τρίποδα. The dat. is local.

Obs. 3. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e. g. Il. α, 465), where we say, "on the spit;" the dat. seems to express the means or instrument, with the collateral notion however, of the meat being around the spit (§. 632. ii.)

c. Ἐπί : Il. α, 54 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (so ἐν φρεσὶ θεῖναι).

d. Πρὸς : Od. ι, 284 νέα μὲν μοι κατέαξε Πυσειδίων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν : Ibid. 289 σὺν δὲ δύο μάργας, ὥστε σκύλακος, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρά very rare : Xen. Anab. II. 5, 27 ἵεναι παρὰ Τισσαφέρνει, to go to (and stay with) Tissaphernes.

f. Ὑπὸ in the phrases, ὑπὸ τινι γίγνεσθαι, to come into a person's power ; ποιῆν τι ὑπὸ τινι, alicui aliquid subjicere ; ποιεῖσθαι ὑφ' ἑαυτοῦ, sibi subjicere : Demosth. 104, 60 οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος : Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι : ὑπὸ si notionem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse finitam, sed eorum etiam, quæ fieri eam significant^a.

Obs. 3. It is often uncertain whether the dative depends on the pregnant force of the preposition or on the proper force of the verb, the preposition being used to define this more accurately. In the following it is clearly the latter ; the dative referring not so much to the motion of the verb, as the action of the agent : χεῖρας ἰάλλειν ἐπὶ σίτῳ—ῥκαι βέλος ἐπὶ τινι—πέμψαι δνειρον ἐπὶ τινι—ελαύνειν ἵππους ἐπὶ νηυσίν—τιταίνεσθαι τόξα ἐπὶ τινι—ἀλλεσθαι ἐπὶ τινι—μάχεσθαι ἐπὶ τινι—πέτεσθαι ἐπ' ἀνθεσιν.

§. 646. 1. The verb of rest is considered as signifying the notion of the previous motion implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative : the particular sort of motion, whether coming, sitting down, drawing, &c. must be determined by the context : Il. ο, 275 ἀφ' ἧς εἰς ἑδὼν, came and appeared : Od. δ, 51 ἐς θρόνους ἔλοντο : Eur. Iph. T. 620 ἀλλ' εἰς ἀνάγκην κείμεθ' : Id. Or. 1330 ἀνάγκης δ' ἐς βυγὸν καθέσταμεν : Hdt. III. 11 (τοὺς παῖδας) ἔσφαζον ἐς τὸν κρητῆρα. So Cato R. R. 156, 5 in aquam macerare : Ibid. 39, 2 in fornacem coquere :

^a Bremi ad loc.

Hdt. III. 62 προηγόρευε στάς ἐς μέσον τὰ ἐντεταλμένα ; Ibid. 64 ἐς δὲ τῷ ὕπνῳ ἀπαγγεῖλαι τινα οἱ, ὡς Σμέρδης ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον τῇ κεφαλῇ τοῦ οὐρανοῦ : Soph. Ant. 1236 ἐς ἕγρον ἀγκῶνα προσπτύσσει So εἶναι εἰς Hdt. I. 21, especially παρῆναι εἰς : Id. VI. 1 παρῆναι εἰς Id. IV. 14 φανῆναι εἰς Προκόννησον.—κείσθαι εἰς (so Plaut. Casin. II ubi in lustra jacuisti ?) : Id. VIII. 60, 2 ἐς τὴν Σαλαμῖνα ὑπέσκειται τάκα τε καὶ γυναῖκες (carried into safety in) : Id. III. 31 πάντα ἐς ἀνακείσθαι (i. q. ἀνατεθειμένα ἐστί) : Id. VI. 100 ἐβουλεύοντο ἐκλιπεῖν τὴν ἐς τὰ ἄκρα τῆς Εὐβοίης, to leave the city and go to : Plat. Rep. 461 δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα : Demosth. 834, 67 καὶ νῦν κομίσασθαι τάμαντοῦ ζιτῶν εἰς κίνδυνον καὶ τὸν μέγιστον : Arist. Pax 342 ἐς πατηγύρεις θεωρεῖν.

Obs. 1. So frequently in G. T., as Mark ii. 1 εἰς οἰκὸν ἐστί : Id. καθήμενου αὐτοῦ εἰς τὸ ὄρος : John ix. 7 νίψαι εἰς τὴν κολυμβήθραν : Id. ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς : Acts vii. 4 (ἡ γῆ) εἰς ἣν ὑμεῖς νῦν κατῆκα Id. viii. 40 εὐρέθη εἰς Ἀζωτον : Id. ii. 3 ἐκάθισε ἐφ' ἑνα ἕκαστον : cf. Mt. 28. In the G. T. we find the same verbs with εἰς or ἐν with very practical difference in the motion. Cf. Matt. xxi. 8, with Mark and Matt. iv. 16, with Mark i. 16. The same action is viewed in different points of time.

2. So ἐπὶ with acc. instead of gen. or dat. : ἀναβαίνειν ἐφ' ἑπτα Arist. Eq. 169 ἐπανάβηθι κατὰ τουλεὸν τοῦ. So analogously Il. Σκανδαίαν δ' ἄρα δῶκε, gave us (to be carried) to Scandaea : Xen. Ana. 7. 57 φανερός ἦν οἰκαδε παρασκευαζόμενος. See also §. 647.

3. So πρὸς : Æsch. Ag. 1557 ἔσθηκε πρὸς σφαγὰς : Eur. Ore. πρὸς δεξίαν αὐτοῦ στάς : Arist. Ach. 1032 κλᾶε πρὸς τοὺς Πιπτάλου, cry : Id. Vesp. 773 πρὸς τὸ πῦρ καθήμενος, going and sitting by the fire.

4. Παρά : Eur. Alc. 237 μαραινομένην νόσφ' παρ' Ἀθην. So Soph. 1552 κρύψων παρ' Ἀθην.

Obs. 2. Sometimes the accusative depends on a motion which necessarily follows the action of the verb, as ἐάλωσαν ἐς Ἀθήνας, taken (and carried to) Athens. So also where there is a verb *en* suppressed : Arist. Ran. 1279 εἰς τὸ βαλανεῖον βούλομαι : Xen. Hell. 2.2 ἐκάλεσεν τοὺς Σκιρίτας, τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην.

5. The verbs of *standing, sitting, suspending, holding*, &c. are joined with ἀπό and ἐκ, and denote a motion from their objects which is therein : Il. λ, 130 τὸ δ' αὐτ' ἐκ δίφρου γουναζέσθην : cf. δ, 306. Il. Ἥρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι σῆας' ἐξ Οὐλύμπιο ἀπὸ ρίου : Il. τὸ μὲν ἀφ' ἱπποῖν, ὁ δ' ἀπὸ χθονὸς ἄρνυτο πεζός : Od. φ, 420 αὐτὴν διφρῷ καθήμενος ἦκε δ' οἷστόν : Soph. Antig. 411 καθήμεθ' ἄκρων ἐκ ὑπὲρ : Od. θ, 67 καδ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, let it on, so that it hung down from it. So in prose : φέρειν ἐκ τῶν ζωνῶν to carry at the girdle ; ἐκ χειρὸς λαμβάνεσθαι : Hdt. IV. 10 ἐκ τῶν ζωνῶν φορεῖν φιάλας, hanging from the girdle.—(See §. 621. iii. g.) So also Eum. 80 ἀγκαθεν λαβὼν βρέτας, taking into the arms, so that it hangs from.

6. So also other verbs of action are found with ἐκ ; as, Eur. He. ἐπεὶ με γὰρ ἐκ πατρίδας ἀπώλεσεν.

Obs. 3. Local adverbs admit also of this pregnant construction, v

a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion: Soph. Trach. 40 κείνος δ' ὅπου (for ὅποι, *quo*) βίβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διήλθ' ἑνὶ που: Arist. Lys. 1239 πανταχοῦ πρεσβεύσομεν.) Xen. Hell. VII. 1, 25 ὅπου βουλευθείεν ἐξελθεῖν. So Tacit. Ann. I. 22 responde, *ubi cadaver abjeceris*, b. Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest: Æsch. Suppl. 603 δῆμον κρατούσα χεῖρ ὅποι (for ὅπου, *ubi*) πληθύνεται: Id. Choeph. 1021 τοῦτ' ἄρ' οἶδ' ὅποι (δπη Dind.) τελεί, *quostrum evasurum sit*: Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθίσταμεν, *quo progressi simus et ubi stemus*: Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόρους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν: Eur. Herc. F. 74 ποῖ πατὴρ ἀπεισι γῆς; Ibid. 1157 ποῖ κακῶν ἐρμῖαν εὖρω; *quo me vertam, ut requiem inveniam*? Id. Hipp. 371 ἄσσημα δ' οὐκ ἔτ' ἐστὶν οἱ φθίνει τύχα Κύπριδος: Id. Iph. T. 359 οἱ (οὐ Dind.) μ' ὥστε μόσχον Δαναΐδας χειρούμενοι ἔσφαζον: Arist. Av. 9 ὅποι γῆς ἐσμέν; *whither (have we come and) are we?* Id. Lys. 288 οἱ σπουδὴν ἔχω. Demosth. 102, 50 ποῖ ἀνυδνόμεθα; *quo nos vertamus, ni perniciem timeamus*? Id. 51, 40 ὁ πληγεὶς ἀεὶ τῆς πληγῆς ἔχεται, κἀν ἐτέρωσε πατάξῃ τις, ἐκείσε εἰσὶν αἱ χεῖρες.

Attraction of Prepositions with the Article.

§. 647. Another species of pregnant construction occurs when the article with a preposition expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς; since there is no motion needed here, the preposition ἐν, as the proper expression for a state of rest, ought to be used; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence* or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς (*those who were in the forum*), ἀπέφυγον, *fled from it*; ἐκ is used for ἐν, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπὸ, ἐκ for ἐν: Hdt. III. 6 τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζων: Id. III. 22 ἥσθοντο οἱ ἐκ τῶν πύργων φύλακες: Id. VI. 32 ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὁμιλος ὁ ἐκ τῆς γῆς: Soph. El. 135 ἀλλ' οὐτοί τόνγ' ἐξ Ἀἴδα παγκοῖνον λίμνας πατέρ' ἀνστάσεις^a: Plat. Apol. 32 B ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἄθρόους κρίνειν^b: Id. Phæd. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες: Hdt. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις—ἐχρῶντο: Thuc. VII. 70 μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς ἄλλης τέχνης: Demosth. 114, 15 τοὺς ἐκ Σερρίου τείχους—στρατιώτας ἐξέβαλεν: Id. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμπειν.

Obs. 1. This also takes place with local adverbs, ἐκείθεν, ἐνδοθεν &c. being used for ἐκεῖ, ἐνδον, &c.: Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκείθεν ἀγγελος ἐσθεὶ πρὸς ἡμᾶς δεῦρο: Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἐνδοθένε τις εἰσενεγκάτω λαβών; Eur. Or. 850 εἴκει—ὅδ' ἀγγελος λέξιν τὰ κείθεν σοῦ κασιγνήτου πέρι: Plat. Apol. 40 C καὶ μετοίκησις τῇ ψυχῇ τὸ τόπον τοῦ ἐνθένδε εἰς ἄλλον τόπον: Demosth. 13, 15 ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἦζοντα. So Thuc. VI. 71 τοξοτῶν τῶν αὐτόθεν (for αὐτοῦ) συμμάχων: Plat. Rep. 307 E πρὸς τὰς ἐξωθεν πόλεις ἔτοιμοί ἐσμεν ἄγειν εἰρήνην.

b. Εἰς for ἐν (far more rarely): Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς

^a Herm. ad loc.

^b Stallb. ad loc.

ἐς τὴν Σύρην τὴν ἐς Λαβέην ἐλθεοὶ ἢ λίαν αἶτις : Id. VII. 239 τὸ δὲ Δελφὸς χρηστήριον, the oracle (for which the people sent) to Delphi : so μετὰ τὸν δὲ Μυτιλήνην στρατιωτῶν (Isæus). So Xen. Cyr. I. 3. 4 τὰ αἰσθεῖς ποθεῖ for οἷος : Enr. Or. 603 θύραζε for ἐν δίρακς.

Construction of Prepositions with different cases.

§. 648. The same preposition sometimes (in late authors frequently) occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed as slightly different, as πρὸς θορύβῳ, and πρὸς νότον : thus in

A | B,

the position of A may be regarded either as declining from (gen.) or advancing towards (accus.) the line B (see also §. 646. 2.); or a different case is used for the sake of variety : Pind. Isthm. VI. 8 sq. τῶν τῶν πάροις, ἡ μάκαιρα Θῆβα, καλῶν ἐπιχωρίων μάλιστα θέρων τῶν εἰφρωσας : ἢ—; ἢ ὅτ' ἐμφὶ πυκναῖς Τειρεσίῳ βουλαῖς ; ἢ ὅτ' ἐμφ' Ἰόλων ἐκπύρηνται ; (θέρων εἰφρῶνται ἐν ἀμφὶ τῇ καὶ ἀμφὶ τῇ). So G. T. ἀνῆλθεν, πεποικίλθαι, ἐπὶ τῇ, and τῇ—καταστῆσαι ἐπὶ τῷ and τῇ : so Matt. xxiv. 2 ἀφ' ὧν λίθος ἐπὶ λίθον : Mark xiii. 2 ἐπὶ λίθῳ &c. Or, thirdly, with a real difference of sense : Hdt. VII. 61 περὶ μὲν τῇσι κεφαλῇσι εἶχον τῆρας—περὶ δὲ τὸ σῶμα καθύπευ : Demosth. 478 εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δαρεαὶ βέβαιαι μένουσιν αὐτῷ, τῇ δὲ παρ' ὑμῶν (granted by you) μόνῃς τοῦτ' ἀφαιρεθήσεται. So G. T. Heb. ii. 10 δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα.

Interchange of Prepositions.

§. 649. 1. Sometimes prepositions are interchanged, either (a) with—out, or (b) with a difference of meaning : a. Hdt. VI. 86, 1 ἀπὸ πάσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίαν τῆς σῆς δικαιοσύνης ἦν λόγος πολλός : Demosth. 74, 35 τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ, καὶ τῇ εἰς Πελοπόννησον κίριος γέγονε. Demosth. frequently περὶ and ὑπὲρ with genitive (see above, ἐπέρ). Id. 621, 7 sqq. ὑπὲρ τοῦ Χερρονήσου ἔχειν ὑμᾶς ἀσφαλῶς περὶ τοῦτου μοι ἔστιν ἀπαντα ἢ σπουδή : Id. 74, 35 καὶ πεποιήχ' ὑμῖν μὴ περὶ τῶν δικαίων μὴδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ.

b. Demosth. princ. ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παρούσι πράγμασι : Id. 35, 25 ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεύσασθε ὅποιοι ἐν τε κοινοῖς καὶ ἐν τοῖς ἰδίοις. So G. T. Rom. v. 21 ἐξασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ (past)—ἵνα ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον (future aim).

2. Sometimes the same preposition is used in the same sentence and with the same case in different meaning : so G. T. Luke xi. 50 ἵνα ἐκζητηθῇ τὸ αἷμα—ἀπὸ τῆς γενεᾶς ταύτης ἀπὸ τοῦ αἵματος Ἀβελ.

Repetition and Omission of Prepositions.

§. 650. 1. In a string of substantives joined by τέ and καί or the copulative δέ, the preposition is either repeated before every one, as Plat. Tim. 18 C κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν (so where τέ and

* Dissen ad loc.

καί are omitted (Asyndeton): Demosth. 129, 71 ἐκπέμπωμεν πρέσβεις πανταχοί, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον: or placed only before the first subst.: Xen. Hell. I. 1, 3 ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς: Thuc. III. 72 ἐς τὴν ἀκρόπυλιν καὶ τὰ μετέωρα τῆς πόλεως. So G. T. less frequently, as Acts xxvi. 18 ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ κ. τ. λ. In Asyndeton it is scarcely ever omitted, except in poetry: Theocr. I. 83 κῶρα πᾶσας ἀνὰ κρίνας, πάντ' ἄλσεα ποσσὶ φορεῖται: Ibid. 117 ὁ βῶκολος ὕμνιν ἐγὼ Δάφνης οὐκ ἔτ' ἀν' ὕλιν, οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα.

Obs. 1. In G. T. when the second preposition is omitted, the two notions are viewed as parts of one whole: John iv. 3 ἐν πνεύματι καὶ ἀληθείᾳ, as parts of the spiritual tone of the mind: Acts xxviii. 23 ἀπὸ τε τοῦ νόμου Μωσείως καὶ τῶν προφητῶν.

2. In poetry it is sometimes omitted before the first, and placed before the second only: Od. a. 247 ἢ ἁλὸς ἢ ἐπὶ γῆς: Pind. Isthm. I. 29 ρέεθροις τε Δίρκας ἔφανε καὶ παρ' Εὐρώτῃ: Id. Nem. X. 38 Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις: "*quum in continuatâ constructione facilius languescat oratio. hoc artificio poetico nota vis et alacritas secundo membro conciliatur, eaque vera causa est hujus collocationis*." So also traged., as Æsch. Suppl. 311 καὶ μὴν Κάνωβον κατὰ Μέμφιν ἵκετο: Eur. Hec. 146 (Chor.) ἀλλ' ἴθι ναούς, ἴθι πρὸς βωμούς^b: Id. Helen. 862 Τροίας δὲ σωθεῖς κατὰ βαρβάρου χθονός: Id. Heracl. 755 μέλλω τὰς πατριώτιδος γᾶς μέλλω περὶ τῶν δόμων κ. τ. λ.: Arist. Ach. 533 χρὴ Μεγαρίας μήτε γῇ μήτ' ἐν ἀγορᾷ μένειν.

Obs. 2. The seeming instance of this in Phil. ii. 22 ὡς πατρὶ τέκνον, σὺν ἱμοὶ ἐδούλευσεν may be explained by taking πατρὶ as a simple dat. commodi.

3. When a relative follows the substantive joined with the preposition, and is in the same construction with it, the preposition is often repeated before it: Xen. Vect. IV. 13 ἀπ' αὐτῶν μὲν οὖν ἔγωγε ἀφ' ὧν μέλλω λέγειν οὐδέν τι ἀξιώ θαυμάζεσθαι. So G. T. John iv. 53 ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted: Xen. Symp. IV. 1 ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω: Plat. Rep. 492 A ἐν ἅπασιν οἷς ἐστί: Id. Phæd. 76 D ἐν τούτῳ ἀπόλλυμεν, ὅπερ καὶ λαμβάνομεν: Demosth. 848 extr. περὶ μὲν τινων, ὧν αὐτὸς βούλεται^d: Plat. Rep. 533 E τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται. So in Latin; as, Cic. de Fin. IV. 20 Zeno negat Platonem, si sapiens non sit, eadem esse in causâ, quâ tyrannum Dionysium. So G. T. frequently, as Acts xiii. 39 ἀπὸ πάντων ὧν οὐκ ἐδυνήθητε δικαιωθῆναι.

4. In disjunctive or antithetical sentences it is rarely omitted either in classical Greek or in G. T. We find instances of its omission however: Plat. Phæd. 99 A ἢ περὶ Μέγαρα ἢ Βοιωτῶν: Arist. I.ys. 116. 37 οὐ περὶ τῶν ὀνομάτων διαφέρεισθαι ἀλλὰ τῆς τούτων διανοίας: Thuc. I. 141 ἐν βραχεὶ μὲν μορῷ σκοποῦσιν τι τῶν κοινῶν, τῷ δὲ πλεονὶ τὰ οἰκεία πρᾶσσουσιν: Xen. M. S. I. 3, 8 τοιαῦτα μὲν περὶ τούτων ἔπαιξεν ἅμα σπονδύζων, ἀφροδισίῳ δὲ παρήγει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι. So even less frequently in G. T., as Heb. x. 28 ἐπὶ θυσιν ἢ τρισὶ μάρτυσιν.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy: Arist. Pax 1080 ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατο μῆρα θεοῖσιν:—ὅνπερ κάλιστον δῆπον πεποίηκεν Ὀμηρος: Plat. Soph. 243 D περὶ δὲ τοῦ μεγίστου τε

^a Dissem ad loc.

^b Pflugk ad loc.

^c Stallb. ad loc.

^d Bremi ad loc.

καὶ ἀρχηγὸν πρῶτον νῦν σκεπτόμενος : Theat. Τίνας δὴ, λέγεις^a ; Id. Poli C περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν—ὁρθῶς ἀν γίγνοιτο. E. Τίνων ; J kous τε πέρι κ. τ. λ. ; Id. Rep. p. 456 D πῶς οὖν ἔχεις δόξης τοῦ τοιοῦτοῦ Τίνος δὴ ; Τοῦ ὑπολαμβάνειν παρὰ παντὶ κ. τ. λ. ; Id. Protag. 110 ὑπὸ φήσει. Τοῦ ἀγαθοῦ, φήσομεν, νῆ Δία.

6. Lastly, a preposition is omitted in the second member of a comparison, after ὥς rarely ; after ὥσπερ ἢ frequently in Attic writers, as in Pac. 161 E πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νοουθετοῦντας ὑμᾶς οὕτω διαδυσκόλως, ὥς τοὺς κακὸν τι τὴν πόλιν ἐργαζομένους (for ὥς πρὸς τοὺς κ. Plat. Rep. 330 C περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν : De 127, 63 ἦδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν πρὸς τοὺς δ. So after ἄλλος ἢ Thuc. III. 53 καὶ ἐν δικασταῖς οὐκ ἐν—γενέσθαι ἢ ὑμῖν : less frequently when the two members of the comparison are distinctly drawn out ; but very frequently where the two members of the comparison are joined together and coalesce, since the repetition of the preposition would destroy the unity which it is the purpose of a collocation to produce : Hom. Od. δ, 413 λέξεται ἐν μέσσησι νομῶσι μῆλων : Thuc. VI. 50 ὥς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀπείναι : Plat. Rep. 520 E ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσὶ τὸ (i. e. ἕκαστος αὐτῶν εἰσὶ ἐπὶ τὸ ἀρχειν ὥς ἐπ' ἀναγκαῖον) : Ibid. 545 E ἐπαιδας ἡμᾶς παιζούσας (i. e. πρὸς ἡμᾶς ὥς πρὸς παῖδας) : Id. Protag. : συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων. When the of comparison is placed before the thing compared, the preposition is repeated ; thus Plat. Legg. 905 B ὥς ἐν κατόπτροις—ταῖς πρ but Id. Phædr. 250 D ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἑαυτὸν ὁρῶν λ Id. Rep. 553 B παίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει (for πρὸς τῇ πόλει).

7. In apposition, the preposition is generally placed before the noun and not repeated : Thuc. I. 73 οὐ παρὰ δικασταῖς ὑμῖν.

Obs. 3. If a notion depending on a preposition is repeated by the demonstrative pronoun, the preposition is generally repeated before the demonstrative ; as, ἐκ τοῦ πράττεσθαι ἔνια ὧν οὐ προσήκεν, ἐκ τούτου : Æschin.

Obs. 4. When a verb, compounded with a preposition, is to be repeated either the verb is omitted, and the preposition alone repeated, § Obs. 1. ; or, *vice versa*, the verb repeated and the preposition omitted. Eur. Bacch. 1064 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατήγεν, ἤγει εἰς μέλαν πέδον : Plat. Phæd. 59 B παρὴν καὶ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ ἦν δὲ καὶ Κτήσιππος κ. τ. λ.^c.

Position of Prepositions.

§. 651. The nature of the preposition requires that it should stand in immediate connection with its case. There are the following exceptions.

a. The particles γέ, μέν, γάρ, μέν γάρ, δέ, οὖν, also ἀρα μὲν οὖν, αἰτιάν, τοίνυν, ἴσως, δὴ, and the adverbial οἶμαι (Plato), frequently, in as well as in poetry, intervene between the preposition preceding the substantive ; as, ἐν μὲν εἰρήνῃ, ἐν μὲν γάρ εἰρήνῃ. So also Hdt. VI. 69 : σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι : Id. III. 9 διὰ δὴ τούτου : Plat. Rep. 30c

^a Heind. ad loc.

^b Bremi ad loc.

^c Elms. ad Eur. Med. 121

γὰρ οἶμαι τοὺς νόμους : Demosth. 20, 3 ἐν οἶμαι πολλοῖς. So also Soph. Aj. 155 κατὰ δ' ἂν τις ἐμοῦ. So occasionally enclitics such as *ῥά* (Homer), *ποτέ* (Pind.), *φασίν* (Hom.), *τοί, σέ, μέ, οἱ* (Attic poetry) : so also *ἄρα*. In Hdt. we find *πρὸς ἔτι τούτοις* I. 64. : III. 65. So Pind. *ἐπ' ἄλλοι' ἄλλον*.

Obs. We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νῇ Δία τοῖς ἄφροσιν : Demosth. 859, 51 περὶ μὲν τοῖνυν, ἔφην ἐγώ, τούτου.

b. For emphasis : *a.* when different cases of the same word follow one another ; as, Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελοῦση : II. κ, 244 πρὸ δ τοῦ ἐνόησεν — *β.* Πρὸς in oaths and exclamations : Soph. Phil. 468 πρὸς νῦν σε πατρός, πρὸς τε μητρός, πρὸς τ' εἴ τι σοι κατ' οἶκον ἔστι προσφιλές, ἱκίτης ἱκνούμαι : Id. OE. C. 1333 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰγῶ πιθίσθαι : so in Latin, *per te deos oro* : but sometimes also without any perceptible reason ; as, Od. λ, 114 δῆεις δ' ἐν πῆμτα οἴκῳ.

c. Sometimes the preposition (with the accent thrown back on the first syllable, *Ἀναστροφή*) is placed after its case, as Ἰθάκην κατὰ κοιρανέουσι : Od. ο, 409 Ἀρτέμιδι ξύν : II. ξ, 472 κακῶν ἔξ : II. ο, 59 μάχην εἰς. Not so often in comedy, except *περί* : (Arist. Vesp. 1118 τῆσδε τῆς χώρας ὑπερ.) Sometimes when the substantive is joined to an adjective : Eur. Supp. 284 ἐμῶν βλεφάρων ἐπι : Ibid. 512 δαίμονος τοῦμοῦ μέτα. In Attic prose only *περί* with gen. (very frequently), and even when divided by other words : Hdt. VI. 101 τούτου σφί ἐμελε περί : Plat. Apol. 19 C ὡν ἐγὼ οὐδέν οὔτε μεγὰ οὔτε μικρὸν περί : Eur. Med. 925 τέκνων τῶνδ' ἐννοουμένη περί : Soph. Aj. 948 τοῦδ' ἐπεγγελάων ἂν κατὰ : so ἄπο Hel. 481 : μέτα Soph. Ant. 70 : ὑπερ Id. Trach. 705 : ὕπο Eur., Iph. Aul. 1363. So perhaps Æsch. Ag. 1055 οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολή πάρα τρίβειν.

d. If the subst. is joined with an attributive, the preposition stands either with both ; as, ἐν τῷ πρίγματι τῷ τοῦ Κύρου, or ἐν τῷ πολέμῳ τῷ μακρῷ ; or before both, as ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κύρου πράγματι : or between the two, in which case, if the substantive precedes, the accent is thrown back ; as, μάχῃ ἐνι κυδιανείρῃ (but *θοὰς ἐπὶ νῆας*) : or is placed after both, and then, of course, the accent is thrown back (see *c.*) ; as, τῆς ἐμῆς ψυχῆς περί.

Obs. Ἀνά, ἀντί, ἀμφί, διά, never throw back their accent ; πρό never follows its case, and ἐν only in Epic.

e. Sometimes the preposition is placed at the beginning of the clause, and is separated from its case by a number of other words ; as, Thuc. VI. 76 περὶ δὲ οἱ μὲν σφίσιν ἄλλα μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ, κ. τ. λ.

Obs. 1. In comedy and prose writers the preposition does not so often stand between the adjective and its substantive. In Hdt. mostly only *ἐπὶ* or *περί*.

Obs. 2. Sometimes the preposition stands after its own noun and before a genitive depending on that noun ; as, Eur. Heracl. 513 χείρας εἰς ἐχθρῶν : so II. η, 313 κλισίῃσιν ἐν Ἀτρεΐδαιο γέγοντο.

Obs. 3. A preposition sometimes separates an adjective in the comparative from an adverb belonging to it ; as, πολὺ ἐν δεινότεροις for ἐν πολὺ δεινότεροις.

Obs. 4. The quasi preposition *ἐνεκα* often stands after its case.

PRONOUNS.

Use of the Pronouns.

§. 652. 1. The substantival (*ἐγώ, σὺ, αὐτός*) and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them: hence especially in antithesis; as, *καὶ σὺ ταῦτα πρᾶξας*;—*καὶ ὁ σὺς πατὴρ ἀπέθανεν*;—*ἐγὼ μὲν ἀπαίμι, σὺ δὲ μένει*. Usually the substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive; as, *γρίψω, γρίψῃς*—*ἡ μήτηρ, my mother*; *εἰπέ μοι*—*οἱ γοεῖς στέρνοισι τὰ τέκνα, their children*.

Obs. 1. In the Homeric dialect, however, *ἐγὼ* and *σὺ* are used where no emphasis is meant: *Il. a. 127 ἦλθον ἐγὼ παύσασθαι τὸ σὺν μένος*. So also in Attic in such phrases as *ὡς ἐγὼ ἀκούω, εἶμαι, πιστεύωμαι*.

2. Of the accented and enclitic forms *ἐμοῖ, μοῖ, ἐσοῖ* is emphatic, *μοῖ* is used where no emphasis is intended. Hence in antithesis the accented form is always used: as *ἐμοῖ μὲν κατεγέλασε, σὺ δὲ πῆγεσσε*.

Obs. 2. In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb: *Soph. C. C. 726 καὶ ἄρ' εἰ γέρον (ἐγὼ) εἶπεν, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος*: *Eur. Andr. 137 τοῖς ὁ σὺς μοι μὴ ξινοικίῃ*: *Id. Med. 464 καὶ γὰρ εἰ σὺ με στογάζεις, οὐκ ἂν καταμνην σοὶ κακῶς φρονεῖν ποτε*. This is less surprising, when the pronoun is the first of two persons in the same sentence: for civility's sake the emphasis, though really existing, is concealed by the use of the unemphatic form: as, *Eur. Sup. pl. 3 εἰδαιμονεῖν με Θηορία τε*: *Id. Or. 736 πάμπαν εἰς με καὶ κασιγνήτην ἐμήν*.

3. Instead of the adjectival pronouns *ἐμός, σός* &c., the gen. of the substantival are frequently used; both the simple (in the singular and dual always the enclitic forms) *μοῖ, σοῖ (σέθεν)* and also the reflexive *ἐμαυτοῖ (=ἐμοῖ αἰτοῖ)* &c., with the simple pronouns. The article (see §. 461. 5.) is placed before the subst. and the gen.; as, *πατὴρ μου (σου, ἡμῶν, ἐμῶν, ῥῆρ, αἰτοῖ, αἰτῆς, αἰτῶν)*: or between them, as *μοῖ (σοῖ, ἡμῶν, ἐμῶν, αἰτοῖ, αἰτῆς, αἰτῶν) ὁ πατήρ*, or is omitted altogether; as, *Plat. Gorg. 466 C πότερον γνώμην σεαυτοῦ ποφαίνει ἢ ἐμὲ ἐρωτᾷς*: with *ἐαυτοῖ*, the article comes before the genitive and subst.; as, *ὁ ἐαυτοῖ (ἐμαυτοῖ, σεαυτοῖ) πατήρ*: or is repeated if the gen. is placed after the substantive; as, *ὁ πατήρ ὁ αὐτοῖ (ἐμαυτοῖ, σεαυτοῖ)*. *Αὐτοῖ, αὐτῶν* are sometimes, contrary to the rule, placed between the article and the subst.; as, *Isocr. 51 Α ταῖς αὐτῶν ἐπιμελείαις*: and sometimes *ἐαυτοῦ* (or *αἰτοῦ*) is placed after it without the article: *Arist. Nub. 516 τῇρ φύσει αἰτοῦ*:

Isocr. 103 D, or placed before the article, Arist. Ran. 424 *ἐαυτοῦ καὶ σπαράττειν τὰς γνάθους*.

Obs. 3. When besides the gen. *μου* &c. any attributive is joined to the subst., both are placed between the article and substantive; as, Aristoph. Ran. 485 *εἰς τὴν κάτω μου κοιλίαν*.

Obs. 4. The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the dat. commodi or incommodi: Plat. Phæd. 117 B *οὐδὲν ἄλλο (sc. χρὴ ποιεῖν) ἢ πίνοντα περιύειναι, ὥς ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται*: Id. Symp. 215 E *οὐδὲ θεοβούρητό μου ἢ ψυχὴ οὐδ' ἀγανακτεῖ*.

Obs. 5. We find the simple and the reflexive personal pronouns used for each other.—*α.* *ἐμαυτοῦ* *σαντοῦ* &c. for *ἐμοῦ σοῦ* &c., when it is wished to mark distinctly that the character of the action is somewhat affected by its being done by the agent himself; that it is something which he would not be expected to do, or that he is peculiarly interested in it: Xen. Cyr. 6, 4, 3 *ἐγὼ καὶ σε τῶν καλλίστων καὶ ἐμαυτὴν ἤξιωκα*: Soph. Electr. 961 *εὐκλείαν στυγὴ κάμοι προσβαλεῖς*: Thuc. I. 43 *τὰ ἄριστα βουλευέσσεσθε ἑμῖν αὐτοῖς* (see §. 654. 1. c.). *β.* On the other hand, the simple pronouns *ἐμοῦ σοῦ* &c. are used where we might rather expect the reflexive form, when it is not wished to represent so distinctly the relation between the agent and the effect produced in himself thereby. So Xen. Hier. I. 6 *δοκῶ μοι αἰσθάνεσθαι, I seem to feel*: Arist. Ran. 917 *ἡλίθιος ἦσθα, σαφ' ἴσθι—κάμαντῷ δοκῶ, even I agree to that*. So we frequently find the simple pronoun before the infinitive, followed by a reflexive pronoun referring to it; as, Plat. Apol. 31 B *τὸ ἐμὲ τῶν ἐμαυτοῦ ἡμεληκέναι*.

Obs. 6. Sometimes the adjectival personal pronoun supplies the place of the genitive of the object; as, Od. λ. 201 *σὸς πόθος*; as, Terent. Heaut. II. 3, 66 *desiderio tuo* for *tui*: Il. τ. 321 *σῇ ποθῇ*: Soph. Trach. 343 *τάμα βουθετήματα, your advice to me*: Id. Cæ. C. 332 *σῇ πάτερ, προμηθία*: Ibid. 1413 *τῆς ἐμῆς ὑπουργίας*: Thuc. I. 69 *ὑμετέρας ἐλπίδες, hopes of you*: Xen. Cyr. III. 1, 28 *εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei*: Id. VIII. 3, 32 *τῆς ἐμῆς δωρεάς (doni mihi dati^a)*: Id. Anab. VII. 7, 29 *οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἀρχεσθαι*: Plat. Gorg. 486 A *εὐνοία γὰρ ἐρῶ τῇ σῇ*.

Obs. 7. The possessive personal pronouns *ἐμός* and *σός* sometimes imply the genitives *ἐμοῦ, σοῦ*, so that a relative refers to them: Eur. Phæn. 1518 *ἐμοῖς ἄχεσι—ἄ προκλαῖω*. Thus also the combinations *τὰ σφέτερα αὐτῶν—ὑμετέροις αὐτῶν ὀφθαλμοῖς—for σφῶν, ὑμῶν αὐτῶν*, and more rarely *ἐμὸν αὐτοῦ: ἐμὸν αὐτῆς*: so *ῥ' αὐτοῦ νόφ: ἰοὶ αὐτοῦ θῆτες: νοῖτερον λέχος αὐτῶν* Il. ο. 39: *τοῖς οἰσιν αὐτοῦ* (Soph. Cæ. T. 1248).

Obs. 8. The substantival pronoun of the third person is properly *ἷς* (Latin *is*), which though nearly obsolete in the nominative occurs in the oblique cases; the nominative is supplied wholly by the reflexive pronoun *αὐτός*, and the oblique cases partly.—See §. 654.

4. These divided forms of the several reflexive pronouns are however not always used in this emphatic sense, but sometimes as reflexive in Homer; as, *ἐδ' αὐτοῦ—οἱ αὐτῷ—ἐ αὐτόν—(αὐτόν μιν* Od. δ, 244, Hdt. II. 100.) *ἡμέας αὐτοὺς—σφῶν αὐτῶν—σφίσιιν αὐτοῖς—σφέας αὐτούς—σοὶ αὐτῷ*, and Hdt. I. 24 *μὴν—ἐωντόν?* Od. ψ, 78 *ἐμέθεν περιδύσομαι αὐτῆς*.

^a Bornemann ad loc.

reciprocal, as III. 98 ἔθνεα οὐκ ὁμόφωνα σφίσι, *among themselves* : σφέ is in Homer only plural for αὐτούς ; ἔ, not found in Hdt., is in Homer both personal and reflexive.

b. Attic. The best Attic writers generally used αὐτός, αὐτή, αὐτό for the third personal pronoun, and ἑαυτοῦ, -ῆς, -οῦ for the third reflexive, as ἔλεξα ἐνῶ for οἱ, ἀπέκτεινεν ἑαυτὸν for ἑ (reflexive). The genitive singular (personal) οὗ or ἑοῦ, is very seldom, acc. ἑ never, found in Attic poetry, and in Attic prose only in certain passages of Plato. The Dative οἱ is used only in its personal sense, *to him, her*, often in a participial or dependent construction with a semi-reflexive reference to the subject of the sentence, as (Xen. Anab. I. 2, 8 Ἀπόλλων λέγεται ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ. σφέ is used in tragedy for *him, her &c.* : for αὐτόν as Arist. Eq. 1020 : for αὐτήν, as Æsch. Pers. 194 ; Eum. 580 ; for αὐτούς Æsch. Theb. 739 ; for αὐτάς ibid. 804 ; and (of things) for αὐτοὺς Æsch. Supp. 507. νῦν is used in tragedy for *him, her, it*, and even in the plural. The plural forms σφῶν, σφῶς, σφίσι, are used as reflexive for the more usual ἑαυτῶν &c. and σφᾶς and σφίσι sometimes for αὐτούς, αὐτοῖς, as Thuc. I. 126 ἐγκλήματα ποιούμενοι ὅπως σφίσι μεγίστη πρόφασις εἴη. In Eur. Med. 1296 νῦν is joined to the reflexive σφέ, δὲ ἄρ νυν ἦτοι γῆς σφε κρυφθῆναι κάτω.

Obs. σφέ is used for αὐτῶ Soph. Œd. Col. 1487 ; and for ἑαυτῶ Hdt. VII. 136 τὰ συντυχότα σφι παθήματα, like οἱ in Attic Greek.

c. The compound reflexive ἑαυτοῦ &c. is sometimes used for the simple personal pronoun when it is desired to mark that the act done has special reference to the subject of the sentence (see §. 652. Obs. 5.) : Xen. An. I. 3, 29 ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν (and not to the others) ἔχειν τὴν γνώμην : Ibid. I. 6, 4 Κύρος συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνήν : ο εἰσιέναι ἐκέλευσεν εἰ μέλλοις σὺν ἑαυτῷ (rather than with any one else) ἐκλεῖν (Xen.) : so σφᾶς αὐτούς and σφίσιν αὐτοῖς for αὐτούς, αὐτοῖς.

d. When the III. reflexive pronoun (οἷ, &c. or ἑαυτοῦ &c.) is used reflexively, the general rule may be laid down (especially with reference to the plural forms), that it refers to the person (or thing) which is most prominent in the speaker's or writer's mind : that, round which the other persons or circumstances group themselves ; but the application of this rule naturally depends on the character of the passage, as though the principal subject of the sentence is generally the most prominent, yet sometimes a grammatically subordinate person is the most important in the speaker's mind ; and sometimes it is required to give some dependent clauses or notions a prominent place, and this is done by using the reflexive pronoun in reference to them, rather than to the principal clause : so Xen. Anab. I. 1, 2 Κύρος παρήγγειλε καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. We sometimes find the two reflexive pronouns together in the same clause, and then σφίσι refers to the principal notion in the whole sentence, σφίσιν αὐτοῖς &c. to the subject of the verb on which it depends, Thuc. IV. 30 τροκαλούμενοι εἰ βούλουτο τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι (the Athenians) τὰ τε πᾶλα καὶ σφᾶς αὐτοὺς (the men in the island) κελεύειν παραδοῦναι.

Reflexive Pronoun of III. Person for that of I. and II. Person.

2. a. The simple reflexive pronoun of III. (οἷ &c.) is sometimes used for I. and II. Pers., but only Epic ; as, Il. κ. 398 φῦξιν βουλευόιτε μετὰ

σφίσιν (for μεθ' ὑμῖν) : Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἶω (for ἐμοῦ) οὐδ' ἡβαδὼν ἀτύλομαι.

b. The compound reflexive subst. pronoun ἑαυτοῦ (αὐτοῦ) for ἑμᾶν-τοῦ and σεαυτοῦ (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings) : *Æsch. Frag.* 123 τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκομεσθα : *Soph. OE. T.* 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκέδῃ μύσος, *med ipse causat* (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. *Obs.* 1.) : *Thuc.* I. 82 τὰ αὐτῶν ἅμα ἐκποριζόμεθα : *Xen. M. S. I.* 4, 9 οὐδὲ γὰρ τὴν ἑαυτοῦ σύγῃ ψυχὴν ὀράς (v. l. σεαυτοῦ and σεαυτοῦ, see *Schneider*) : *Ibid.* II. 6, 35 ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦττον ἢ ἐπὶ τοῖς ἑαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦττον ἢ ἐπὶ τοῖς ἑαυτοῦ (v. l. σεαυτοῦ, see *Schneider*) : *Plat. Phæd.* 78 B δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοὺς : so G. T. as *James* i. 22 ἑαυτοὺς for ὑμᾶς αὐτοὺς : 1 John i. 8 for ἡμᾶς αὐτοὺς ; *Heb.* x. 25.

Obs. 1. This interchange may be thus explained ; a general reflexive notion is expressed by III. personal pronoun, while the particular person, to whom the reflexive notion refers, is defined by the person of the verb, or by a pronoun attached.

c. Reflexive adjectival pronoun : σφέτερος is properly plural, but is also used in the singular ; ἐός, ὅς though properly singular are often in Epic applied to the plural : thus, ἐός for ἐμός, σός, ἡμέτερος, ὑμέτερος (epic) : *Od.* i, 28 οὗτοι ἔγωγε ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι : *Od.* a, 402 δώμασιν ὅσιν ἀνάσσεις : *Od.* v, 320 ἄλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαγμένον ἦτορ ἡλώμην : *Il.* τ, 174 σὺ δὲ φρεσὶν ἦσιν ἰανθῆς : cf. *Hes. Opp.* 391.

d. As σφέτερος is used in the plural and singular, so it is sometimes used for ἐμός, σός : *Theocr.* XXV. 163 ὥσεί περ σφετέρῃσιν ἐνὶ φρεσὶ βάλ-λομαι (*mente meâ*) : *Ibid.* XXII. 67 σφετέρῃς μὴ φείδεο τέχνης (*arti tuæ noli parcere*.)

Obs. 2. On the Homeric use of αὐτοῦ, &c. for the reflexive pronoun of all three persons, see §. 656. *Obs.* 1.

Obs. 3. **Os, suus*, is supplied in Attic prose by the genitive αὐτοῦ or ἐαυτοῦ, and is rarely used in the Attic poets.

Reflexive instead of Reciprocal Pronoun.

3. The reciprocal pronoun ἀλλήλων &c. (= ἄλλοι ἄλλων—ἄλλοι ἀ-λους &c.) signifies that the same action is done by each upon the other : or with a substantive it signifies that the substantival notion and its effects apply to both separately and collectively ; *Il.* ε, 873 ῥίγιστα θεοὶ τετληότες εἰμὲν ἀλλήλων ἰότητι, *by our mutual bad feeling* ; it is often represented by the reflexives σφῶν, αὐτῶν &c., as *Hes. Scut.* 403 ἀλλήλοισι κοτέοντες ἐπὶ σφίεας ὀρήσωσι : then also in Tragedy, Pindar, and other poets ; very commonly in Attic and later writers : *Thuc.* IV. 25. VI. 77 : *Soph. Ant.* 145 πατὴρ ἐνὸς μητρός τε μᾶς φύντε, καθ' αὐτοῖν διακρατεῖς λόγχα στήσαντ' ἔχοντο κοινού θανάτου μέρος ἀμφω : *Plat. Lys.* 215 B πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχὴν, οἱ μὲν ἀπόντες ποθεινοὶ ἀλλήλοισι, ἱκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες, μήτε παρόντες χρεῖαν αὐτῶν ἔχουσι^a ; *Demosth.* 43, 10 ἢ βούλεσθαι—περιμύοντες αὐτῶν πυνθάνεσθαι, *each other* : *Id.* 124, 50 ἐπειδὴ δὲ ἐπὶ τοῖσι πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ : so G. T. as *Eph.* v. 19 λαλοῦντες ἑαυτοῖς : but ἀλλήλων can never stand for ἑαυτῶν : so in *Thuc.* III.

^a Cf. *Heindorf*, p. 32.

81 we must explain οἱ πολλοὶ τῶν ἑκαστῶν—διέφθειραν αὐτοῦ (*there*) ἐν τῇ ἱερῇ ἀλλήλους, *one another*.

Obs. The subst. pronouns of I. and II. person are also used for ἀλλήλων : Demosth. 30, 7 ἐπράξαμεν ἡμεῖς κάκεῖνος πρὸς ἡμᾶς (i. e. ἀλλήλους) εἰρήνην ².

Demonstrative Pronouns.

§. 655. 1. The pronouns ὅδε, ὅγε, οὗτος, ἐκεῖνος, point to the scene (near or distant) of some action ; hence they are used in an animated address, and even are applied emphatically by the speaker to himself ; so especially in the speeches of Homer : II. κ, 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται ἴλος : Od. α, 76 ἀλλ' ἄγετ', ἡμεῖς οἷδε περιφραζώμεθα πάντες, *let us here debate* : Ibid. 186 νῆὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος : II. τ, 344 Ἀχιλλεύς—κέῖνος ὅγε προπάροιθε νειῶν ὀρθοκραιράων ἦσται (*he there*) : Od. φ, 107 ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἦλυθον : Soph. Aj. 1080 τωτηρίαν ἔχοντα τόνδ' (emphatic) ἐπίστασο : so τῶδε in Homer frequently, *here*, Od. α, 409 : in the dramatists and Hdt. ὅδε is especially thus used : Eur. Suppl. 1045 ἦδ' ἐγὼ πέτρας ἔπι—δύστηνον αἰώρημα κουφίζω, πάτερ : Id. Or. 380 ὅδ' εἴμ' Ὀρέστης, *see—here I, Orestes, am* : Id. Iph. Aul. 156 σφραγίδα φύλασσο' ἦν ἐπὶ δέλτῳ τήνδε (*here*) κομίζεις : also οὗτος in Attic prose ; as, Plat. Rep. I. init. ἡρόμην, ὅπου εἶη. Οὗτος, ἔφη, ὀπισθεν προσέρχεται, *there he comes behind me* : Æsch. Prom. 434 θεοῖσι τοῖς νέοις τούτοις (see below, 4.).

Obs. 1. When some object is especially present to the mind of the speaker or writer, οὗτος sometimes refers to that object, though another substantive has intervened to which it would naturally apply ; Plat. Prot. 320 Α ἀποσπᾶσας ἀπὸ τούτου—ἐν Ἀρίφρονος ἐπαίδευσι, καὶ ἀπέδωκε τούτῳ (not Ariphron) : Id. Polit. 276 D : so G. T. as Acts ix. 11 ; Ib. viii. 26, and probably 1 John v. 20.

Obs. 2. Of course these pronouns in the neuter may stand for any notion, which is, or may be viewed abstractedly as being neuter. So they may refer (generally prospectively, §. 657.) to the substantival notion of an infinitive, or to the whole sentence. Thus in Phil. i. 18 ἐν τούτῳ χαίρω, the demonstrative refers to the sentence immediately preceding, not to the subject or object of the sentence.

2. So also in poetry ὅδε in the sense of ἐμός ; signifying something belonging to me, or in which I am engaged ; as, Soph. Ant. 43 εἰ τὸν νεκρὸν ξὺν τῇδε κουφίεις χερί (=τῇ ἐμῇ θάψει) ; so οὗτος is used generally for any known object to which the speaker points as mentally before him ; so in Plato ταῦτα, *this world and all therein* ; and so especially of any famous or notable person or thing ; Hdt. VI. 44 Ἴνδον ποταμὸν δὲ κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται : Xen. Anab. I. 5, 8 ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας : Plat. Menon 80 Α καὶ δοκεῖς μοι παντελῶς—ὁμοιότατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ : Id. Symp. 186 E ἐγὼ εἰμι οὗτος Σωκράτης.

3. The notion of “something lying before us” is also apparent in the phrase οὐ τὰδ' ἐστίν, or εἰσίν, which occurs as early as Homer (Od. α, 226 οὐκ ἔρανος τὰδε γ' ἐστίν), but is especially used in the Attic dramatists : Eur. Androm. 168 οὐ γὰρ ἔσθ' Ἐκτωρ τὰδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλὰς πόλις : Arist. Eccl. 980 οὐ γὰρ τὰπὶ Χαριζίνης τὰδ' ἐστίν : also Thuc. VI. 77 οὐκ ἴωνες τὰδε εἰσίν οὐδὲ Ἑλλησπόντιοι : so τὰδε πάντα, *all here* ; as, Plat. Theæt. 168 D τὰδε πάντα πλὴν σοῦ παιδία ἐστίν : also ταῦτα πάντα, *all there*.

² Vide Schäfer, p. 284.

φος : so Κλέαρχος καὶ οἱ ἐκείνου : Plat. Euth. 14 D τίς αὐτῇ ἡ ἰπηρεσία τοῖς θεοῖς ; αἰτεῖν τε φῆς αὐτοὺς καὶ δίδοναι ἐκείνους : so G. T. as Acts vii. 42 ; also 2 Cor. viii. 9.

8. Ἐκεῖνος is sometimes (like in Latin *ille*, though more rarely) used emphatically of something present to the memory, of well known objects, or famous persons ; as, Soph. Ant. 384 ᾗδ' ἐστ' ἐκείνη τοῦργον ἡ 'ξεργασμένη : Eur. Troad. 1188 τὰ πᾶλλ' ἀσπάζομαι αἱ τ' ἐμαὶ τροφαὶ ὕπνοι τ' ἐκείνοι φροῦδαί μοι (*that restless sleep*) : Arist. Plut. 958 ἐκείνου τοῦ πονήρου κόμματος : Demosth. 301 Καλλίστρατος ἐκεῖνος : so often in late prose. So especially in Eur. (not Soph. or Æsch.) Aristoph. Plat., &c. : τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο, where ἐκεῖνο signifies some common expression or proverb, and τοῦτο or τόδ' denotes its application to the present case ; as, Eur. Or. 804 τοῦτ' ἐκεῖνο, κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον : Arist. Ach. 41 τοῦτ' ἐκεῖν' οὐ γὰρ λέγον.

Obs. 6. The nomin. οὗτος (rarely αὕτη) is used as a vocative in Attic Greek ; as, ὦ οὗτος : Soph. Aj. 89 ὦ οὗτος Αἴαν, δεύτερόν σε προσκαλῶ : Lat. *heus tu*.

The Reflex—Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of αὐτός is *ad tós, again he=the same* ; in which sense it is found frequently in Homer ; and from the original sense of *idem* was derived the sense of *ipse, he the same, and no other*, (opposed to ἄλλος), and this is its general force : so ὁ υἱὸς αὐτός, or αὐτὸς ὁ υἱός : afterwards ὁ αὐτός signified *he the same* (opposed to ἕτερος). αὐτός is joined to οὗτος. αὐτὸς οὗτος or οὗτος αὐτός, *this very man, the man himself*. So αὐτὸ τοῦτο, τοῦτ' αὐτό, *hoc ipsum, just this, no other* ; or with ἐκεῖνος : Hdt. V. 17 μετ' αὐτὸν κείνον δοκιμάσασθαι, *next to him himself* ; it is sometimes prefixed to ἕκαστος, *each for himself* : Hdt. VII. 19 θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν.

Obs. Αὐτὸς ὁ ἀνὴρ, or ὁ ἀνὴρ αὐτός, signifies *the man himself, or the very man* ; ὁ αὐτός ἀνὴρ, or sometimes ἀνὴρ (or ὁ ἀνὴρ) ὁ αὐτός, *the same man* (see also §. 453.).

1. It is used for the reflexive pronouns—αὐτός, *ipse*, can be referred to any personal pronoun implied in the verb or in the sentence : Il. α. 133 ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῷ ἡσθαι δευόμενον : Thuc. I. 40 ὁ μὲν αὐτοῖ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα : Eur. Fragm. 862 ἀπαντί ἐσμεν ἐς τὸ νοουθετεῖν σοφοί, αὐτοὶ δ' ὅταν σφάλωμεν, οὐ γιγνώσκομεν. Thuc. Homer often used it for the reflexive pronoun of all three persons : Od. δ. 247 ἄλλω δ' αὐτὸν (for ἐαυτόν) φωτὶ κατακρύπτων ἦϊσκεν : Od. ζ. 27 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μὲν αὐτὴν (for σαυτήν) ἐννυσθαι : cf. ξ. 38 αὐτόν for σαυτόν : κ. 27 αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, αὐτοὶ κατ' αὐτῶν αὐτὸς πρὸς αὐτοῦ, (for αὐτῶν, αὐτοῦ) αὐτὴ πρὸς αὐτὴν (for ἐμαυτήν) Soph. El. 285, &c. are correct.

Obs. The difference between the use of αὐτῶν &c. and αὐτῶν, is, in these phrases, that in the former the reflexive sense is more decidedly called out : and the one or the other is preferred by editors according to the view which is taken of the use of the demonstrative for the reflexive pronouns : αὐτὴ κατ' αὐτήν, *herself against herself, ipsa contra ipsam* : αὐτὴ καθ' αὐτήν, *she herself against her own self, eu ipsa contra seipsam*. The same applies

to the G. T., where in many passages either may stand, according to the person to whom they severally are supposed to refer; so Matt. iii. 16 εἶδε τὸ πνεῦμα τοῦ Θεοῦ—ἐρχόμενον ἐπ' αὐτόν, refers to the view taken by the narrator: if ἐφ' αὐτόν be read, it refers to the subject of the verb εἶδε, viz. *Jesus*.

2. Since αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the abstract idea; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, the *very* just; or, and indeed more commonly, without an article: αὐτὸ καλόν, *the idea of beauty*—beauty taken by itself in the abstract. So Plat. Menon 87 D αὐτὸ τὴν ἀρετὴν: (cf. Symp. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτά is more rarely used of generic notions: Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία: Plat. Soph. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοεπιθυμία.) So also αὐτὴ ἐπιστήμη, *science in the abstract*.

3. From this separative and exclusive power of αὐτός, the following meanings are also derived.

a. *Alone, solus (ipse, non alius)*: Plat. Menex. 245 D αὐτοὶ Ἕλληνες οὐ μισοβάρβαροι, *pure Greeks*: Il. v, 729 ἀλλ' οὐπὼς ἅμα πάντα δυνήσεται αὐτὸς ἐλίσσθαι: Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν, *ea sola, quæ sunt ante pedes*: Plat. Phæd. 63 C πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν τῷ ἔχεις ἀπέναντα: hence the Attic phrase, αὐτοὶ ἐσμεν, *we are by ourselves*, Arist. Ach. 504. Theocr. X. 19.

b. But also *himself (ipse)* emphatic; as, αὐτὸς ὁ Σωκράτης ἐδάκρυσεν.

c. *Of himself—sponte*—like *ipse*, since a person can hardly be said to do **that himself** which another compels him to do: Il. ρ, 254 ἀλλὰ τις αὐτὸς ἔρω.

d. In Homer it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός—whence it stands for a variety of substantival notions; as the soul in opposition to body (Od. λ, 602), or body to soul (Il. α, 4 αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν), or a man to his goods (Od. τ, 329, 332), or his relations (Il. θ, 4). So Thuc. I. 143 εἰσβάτων αὐτῶν τε καὶ τῶν μετοίκων, the two classes are opposed: Eur. Hel. 519 ἄλλους τυράννους αὐτὸν ὄντα βασιλέα βίον προσαιτεῖν: so when the contrasted person or thing is not stated, *himself and no other person*: Demosth. 44, 19 πλευστέον εἰς τὰς τριήρεις αὐτοῖς (*in person*) ἐμβᾶσιν: so καὶ αὐτός, *even himself*, as well as others. So G. T., as Mark ii. 25 ἐπέλασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Hence αὐτός, as in Latin *ipse*, is used of a lord or master, opposed to his followers; as, αὐτὸς ἔφη: so Arist. Nub. 219 αὐτός. τίς αὐτός; Σωκράτης.

e. Αὐτός, as in Lat. *ipse*, is used for αὐτὸς οὗτος, *the very one*. So especially the neuter: Plat. Rep. 362 D αὐτό, ἢ δ' ὅς, οὐκ εἴρηται, δ μάλιστα εἶδει ῥηθῆναι^b: Id. Charm. 166 B ἐπ' αὐτὸ ἡκεις ἑρευνῶν, ὅτφ διαφέρει, *this very point*. So G. T., as Rom. ii. 3 ποιῶν αὐτά, *these very things*.

f. Joined with ordinal numerals, it means *himself in person*, and is generally used of the chief of an expedition: Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτός, *he with four subordinate generals*.

4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the reflexive sense has an emphasis laid upon it by the use of the nom. αὐτός, which brings the *self* of the subject forward as if it were dis-

^a Stallb. ad loc.

^b Ibid.

See also *Indefinite Pronouns as markers of Relative Sentences*, §. 816
and *Indefinite Pronouns* an article 444 sqq. For the Inter-
pretation of the Indefinite and Demonstratives in the same clause
see §. 816.

James Earl Ray

The German word has no substantival force as a noun; it is used only as an adjective. It is often found in the plural form, especially in the singular.

[illegible][illegible][illegible]

One of the reasons the substantial sense of the noun is seldom employed in poetry is the fact that the image of the meaning as it always occurred and generally placed before us, the *thing*, is always the *thing* itself, and not the *idea* of the thing. The *idea* of the thing is the *thing* itself, and not the *idea* of the thing. The *idea* of the thing is the *thing* itself, and not the *idea* of the thing.

τῶν ἰδοῦν τι εἰπεῖν. So also τὶ δρᾶν, *to do some wrong*. So G. T., as Acts v. 30 λέγων εἶναι τίνα ἱαυτόν.

5. When joined with pronouns and cardinal numerals, τις expresses indefiniteness and uncertainty; as, Plat. Symp. 175 B ἔθος τι τοῦτ' ἔχει: Id. Gorg. 522 D αὕτη τις βοήθεια. So οὕτω δὴ τι *sic fere*.—Τρεῖς τινές, *some three*: so πᾶς τις, *every one*; ἕκαστός τις, *each one*; εἰς τις, *some one*. So Shakespeare, "*We four set upon some dozen*:" Plat. Rep. 601 D ταύρας τινὲς τρεῖς. So Acts xxiii. 23.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἢ τις ἢ οὐδεὶς signifies "*scarcely any one*:" Hdt. III. 140 ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν: Xen. Cyr. VII. 5, 45 τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα: Plat. Apol. 17 B οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, i. e. *nihil propetudum veri dixerunt*^a, *they have said scarcely a word of truth*. c

6. When joined with verbs as an adverb it marks that the verbal notion applies only in a certain degree; in some sort, in a certain sense, up to a certain point possible, somewhat possible; Plat. Cratyl. 414 A τὸ δὲ θηλυ ἀπὸ θηλῆς τι φαίνεται ἐπωνομάσθαι, *appears to be possibly so called*.

7. Τις is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting τις without its being expressed.—(See §. 373. 7.)

Obs. 3. For its partitive force with subst., see § 534. c. For its interrogative use in indirect questions, see §. 877. Obs. 2.

8. The pronominal words οὐδεὶς, μηδεὶς, are sometimes represented in G. T. by οὐ (μή) πᾶς, the negative being separated from the pronoun, and joined to the verb: Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ: 1 Cor. i. 29 ὥπως μὴ καυχῆσθαι πᾶσα σὰρξ: but οὐ is sometimes joined to πᾶς, as Matt. vii. 21 οὐ πᾶς ὁ λέγων, *not every one*; so in Aristotle as a particular negative^b: so also πᾶς οὐ as an universal negative (Luke i. 37). Or, if οὐ be taken as privative, the sentence is practically affirmative: 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν, *every lie is not—of the truth*; rather than, *no lie is of the truth*: cf. Eph. v. 5; iv. 29^c.

9. In Mark xiv. 36 τί ἐγὼ θέλω, the τί has the force of the relative pronoun.—(See §. 877. Obs. 1.)

Position of τις.

§. 660. The regular position of τις is as an enclitic after the word to which it belongs, as ἀνὴρ τις, καλὸς τις ἀνὴρ, but it is in closely connected combinations of words sometimes placed before it; as, Il. π., 406 ὥς δ' ὅτε τις φῶς: Demosth. 123, 47 ἔστι τοίνυν τις εὐήθης λόγος. When τις refers to two members of the sentence, it is sometimes joined to the latter; as, Plat. Phileb. 43 A ὅτε ἡδονή—οὐτ' ἂν τις λύπη. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, τῶν τις ἱερέων for τῶν ἱερέων τις.

Obs. 1. The enclitic τις seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τις must be taken as interrogative, and written τίς. In G. T. it more frequently stands after its substantive.

Obs. 2. Τις is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences; as, Theocr. I. 32 ἐντοσθεν δὲ γυνά, τι θεῶν δαίδαλα, τέτυκται.

^a Stallb. ad loc.

^b Biese, vol. i. p. 100.

^c See Ellicott Eph. iv. 29

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποίους ἀπέβη, *after this act*; τῷ ἔαρος ἐλθόντος τὰ ἀνθὴ θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τριψάμενος χαίρει—θεῶν διδόντος πάντα ἂν γίγνεται—παρεσκευάσαντο πολέμους; the modal relation by the simple participle, as γὰρ εἶπε.

Remarks on the notions expressed by the Infinitive and Participle.
Infinitive used absolutely.

§. 662. 1. *a.* The Infinitive properly occupies a place between the crude root and its complete development in the moods, tenses, and persons of the verb: hence it expresses the verbal notion, as an act or state, independently of any agent or patient, and thus in a quasi substantival form: this however differs from the substantive inasmuch as the notion of time, which is excluded from the substantive, is necessary to its conception.

b. The Participle expresses the verbal notion in an adjectival form, but it differs from the adjective as the infinitive from the substantive.

c. As both imply time, they are capable of being modified to express the temporal relations of the verb, and by virtue of their verbal character they can have cases depending on them following the construction of their verbs.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanskrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs practically from the substantive, in that it always, with certain exceptions (see below, 5.), depends on some verbal notion, (verb, or adjective or substantive with *εἶναι*), even when apparently it is used as the subject; as, οὐ κακὸν ἐστὶ βασιλεύειν, *it is not bad that one should be king*: and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίς ἐνίκην = *spero victurum*—ἦν μακάρεσσιν—εὐδὸς σε ταῦτα ποίεις.) The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character: and by this form, (which differs from the substantive only as expressing abstract notions, and retaining the

government of its verb,) may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. The Infinitive retains some traces of its independent character in certain phrases, in which the verbal notion stands absolutely without depending on any other word : it expresses a notion in the mental process which occurs suddenly in the train of thought, without any connection with what goes before or follows after, except so far as to modify, or qualify it, like our phrase "*to be sure*." Thus *δλίγου, μικροῦ, πολλοῦ δεῖν*, for which we have no exact equivalent idiom—*nearly, wanting but little* ; *ἐκὼν εἶναι*, qualifying a negative clause, *willingly, at least* ; *τὸ νῦν εἶναι*, *at present, at least* ; (*ὡς συνελόντι, ἀπλῶς, συντόμως εἰπεῖν, ὡς τὸ δλον εἰπεῖν* &c.) *τὸ ἐπ' ἐκείνῳ εἶναι*, *as far as he is concerned* ; *ὡς εἰπεῖν*, like our "*so to say*;" *ὡς εἰρησθαι—ὡς δοκεῖν*, *apparently* ; *ὡς εἰκάσαι*, *to make a guess* ; *οὕτως ἀκούσαι*, *to hear at least* ; *ὅσον μ' εἰδέναι—ὅ τι μ' εἰδέναι*, *as far as I know* ; *δοκεῖν ἔμοι—γινώσκειν καλῶς* (Eur. Med. 228), *as is well known—to wit* (see §. 836. Obs. 2.) ; for this infin. without *ὡς*, see §. 679. 2., with *ὡς*, §. 864. 1., §. 869. 6.

Obs. 1. In certain constructions of the oratio obliqua, and of the infin. for the imperative, the infinitive seems to be used thus independently, and Krüger refers them to this head ; but they seem to be distinguished from the phrases given above, inasmuch as they are in close connection with the context, and they do not represent a notion standing unconnectedly in the train of thought. The former depends on a verb of *saying* or *thinking* implied in the context or in the form of the sentence or passage ; the latter on the notion of *desiring*, &c. likewise implied in the context.

Obs. 2. For the aor. infin., see §. 405. 4 sqq.

INFINITIVE.

Without the Article.

§. 663. 1.—a. As subject :

Il. κ, 173 *ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς ὀλεθρὸς Ἀχαιοῖς ἢ ἐβίωναι* : (Here the substantive in the first clause illustrates the substantival character of the infinitive in the second.) Od. α, 392 *οὐ μὲν γάρ τι κακὸν βασιλεύμεν* : Æsch. Ag. 584 *αἰ γὰρ ἡβᾷ τοῖς γέρονσιν εὐ μαθεῖν* : Eur. Med. 652 *μόχθων δ' οὐκ ἄλλος ὑπερθεῖν, ἢ γὰρ πατρίας στέρεσθαι* : Hdt. III. 81 *ὁ μὲν γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ* : τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἔνι.—See also §. 666. 1.

Obs. 1. The verbal element in the infin. does not allow of its taking an attributive adjective, as *καλὸς θάνατος*, but in place thereof the adverb is used, as *καλῶς θνήσκειν*.

2. So also it is used in apposition (a) to a nominative or accusative ; as,

Od. α, 82 *εἰ μὲν δὴ νυν τοῦτο φίλον μακάρεσσι θεοῖσι νοστήσῃ* : Ὀδυσῆα ; Æsch. Choeph. 310 *δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ* : Eur. Hec. 5 *κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ* : Il. μ, 243 *εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης* : Hdt. I. 32 *εἰ μὴ οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτήσῃ* : εὐ τὸν βίον. So G. T., as Eph. iii. 8 *ἡ χάρις—ἐν τοῖς ἔθνεσι εὐαγγελίσασθαι* : so in verse 6, *εἶναι* is in apposition to *ὁ* &c. *μυστήριον*.

3.—(β) In apposition to a demonstrative, to explain it either alone or with an adjective, or subst. :

Thuc. V. 6 *ὑπερ προσεδέχετο—ἀναβήσεσθαι* : Od. α. 370 *ἐπεὶ τότε καλὸν ἀκουέμεν ἔστιν αἰδοῦ* : cf. δ, 197. Hdt. VI. 23 *μισθὸς δέ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν* : Eur. Med. 259 *τοσοῦτον οὖν σοῦ τυγχάνειν βουλῆσομαι—σιγᾶν*. See also §. 657. 2. ; and for the infinitive after a relative, §. 835. 2.

Obs. 2. For the phrase *τῆς ἐξ ἐμεῦ γῆμαι* Hdt. VI. 130, see §. 457. 3.

b. As object.—The infinitive as the object stands as the accusative after the verb ; and, generally speaking, signifies that to which the verbal notion applies, the particular point in or on which it develops itself, or takes effect, or operates. When the notion of cause is required, the gen. article *τοῦ* is prefixed to the infinitive (see §. 492.). If any particular relations of a gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs (or their participles) and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy :

1. Verbs which denote a motion of the will ; the infinitive denotes the aim, or the result thereof ; or that whereon or wherein the verbal notion rests or operates : it stands as the equivalent accusative, as is clear from it being always possible to insert a demonstrative in the accus. to which the infin. would then stand in apposition ; as, *βούλομαι ποιεῖν=τοῦτο*, sc. *ποιεῖν* : *βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικάω, σπουδάζομαι, προθυμοῦμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (I pray), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀναγιγνώσκω (persuadeo, Ion.), συμβουλεύω, ρουθετῶ, κελεύω, προστάττω, λέγω (jubeo)—πείθω, ἐῷ, περιορῶ, ἐπιτρέπω (allow), συγχωρῶ, ἀμελῶ &c.*

So also the contraries thereof ; as, *δέδοικα, φοβοῦμαι, φοβερόν οὔ φόβος ἐστί, φεύγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρόν ἐστιν,—ἔχω (take hold of), κατέχω, κωλύω, εἶργω, ἀπαγορεύω &c.* So *Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραινῶ σοι γράφειν* :

Il. λ, 783 *Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων* : Hdt. VI. 75 *τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν* ; Ibid. 83 *οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι* : Id. V. 49 *ἀναβάλλομαί τοι ἀποκρίνεσθαι* : Id. VII. 11 *τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν* : Eur. Alc. 11 *ὃν θανεῖν ἐρρυσάμην* : Thuc. III. 110 *τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα*

ποιεῖν : Eur. Hec. 768 πατήρ νυν ἐξέπεμψεν ὀρωδῶν θανεῖν : Id. Troad. 718 λέξας ἀρίστον παῖδα μὴ τρέφειν πατρός, *that one should not bring up* : Id. Or. 263 στήσω σε πηδᾶν : Plat. Gorg. 457 Εἰ φοβοῦμαι διελέγχειν σε : Id. Lys. 207 Εἰ διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βοῦλη : Id. Phæd. 98 D ἀμαλῆσας τὰς ὡς ἀληθῶς αἰτίας λέγειν : Demosth. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So Acts xxiv. 10 νεύσαντος αὐτοῦ τοῦ ἡγεμόνος λέγειν.

2. So after the optative as a wish : εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—to wait for, to expect (wherein is implied the notion of “wishing”), followed by the infin. : Il. ο, 599 τὸ γὰρ (quapropter) μένε μητιῦτα Ζεὺς, νηὸς καιομένης σέλας ὄφθαλμοῖσιν ἰδέσθαι : Od. α, 422 μένον δ' ἐπὶ ἔσπερον ἔλθειν, like μένειν Ἡῶ διάν : Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφές, *expects to hear* : Plat. Rep. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθίσονται αὐτὸ δράσαντες : Hdt. VIII. 15 οὐκ ἀνέμειναν—ἤρξα.

Obs. 2. Πείθειν, to persuade, generally takes its object in a substantival sentence expressed by ὡς and the verb, rarely the infin. (see §. 665.) : Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός ἐῖη θανάτου τῇ πόλει.

Obs. 3. To bring the notion of “the effect,” &c. prominently forward, the old writers added ὥστε to the infinitive with these verbs. Homer once : Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι : Soph. Œ. C. 1350 δικαίων, ὥστ' ἐμοῦ κλύειν λόγους : Eur. Hipp. 1327 Κύπρις γὰρ ἤβελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν ; as, Soph. Phil. 389 ἔπεισεν, ὥστε—ἔργον : Hdt. VII. 6 ἀνέπεισε Ξέρξης, ὥστε ποιεῖν ταῦτα : cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” or to give urgency to the command or request, &c. ὅπως or ὡς is used with the conj. or opt., or ind. fut., instead of the infin. : Od. θ, 344 λίσσεται δ' αἰεὶ Ἥφαιστον κλυτοσεργόν, ὅπως λύσειεν Ἄρηα : Hdt. III. 44 ἐδείθη, ὅπως ἂν δέοιτο στρατοῦ and elsewhere : Xen. Cyr. I. 4, 13 βουλεύομαι, ὅπως σε ἀποδρῶ : γλίχεσθαι also is followed by ὡς with ind. fut. So in Attic prose, προθυμείσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὡς and indic. fut.

Obs. 4. So ἵνα frequently in G. T., as 1 Cor. xiv. 5 θέλω—ἵνα προφητεύητε : Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. This usage of ἵνα with conj. for infin. is very common in G. T. with all sorts of verbs ; κελεύειν never takes this construction.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The infinitive stands as the equivalent accusative of that in which the feeling rests or consists, and denotes and defines the point in which the thought, or feeling, or sense, operates, or the result thereof ; as, οἶμαι, ἡγοῦμαι, βουλεύω, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὐχομαι, λογίζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιρούμαι (*statuo*)—εἶδω, μανθάνω, γινώσκω—λέγω, φημί, ἀγγέλλω, &c. ; their passives and their contraries, ἀρνούμαι, ἀπιστῶ, καταρνούμαι &c. : κλύω &c. :

Hdt. III. 53 συνεγινώσκετο ἐωυτῷ οὐκ εἶναι δυνατόν τὰ πρήγματα ἑπορᾶν

τε καὶ διέπειν : Id. VIII. 108 δοκεῖ ἐπιδιώκειν : Il. κ. 147 βουλὰς βουλευέειν ἢ φευγέμεν ἢ μάχεσθαι : Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι.—"Ἐφη εἶναι στρατηγός.—"Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός : Hdt. II. 44 τὸν ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην : Plat. Prot. 311 E σοφιστήν—ὀνομάζουσι γὰρ τὸν ἄνδρα εἶναι. Λέγω εἰδέναι ταῦτα—μαθάνω ἵππεύειν : Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνότους αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων : Plat. Prot. 346 B Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἡ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι, *thought that he must* : Eur. Or. 555 ἐλογισάμην μ' ἀμύναι, *I considered that I must help*. So G. T., as Rev. xiv. 10 οὐ μετενόησαν δοῦναι (proper result of μετάνοια) αὐτῷ δόξαν.

Obs. 1. Ὡστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences : Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

Obs. 2. For another construction after these verbs, see §. 673. 1.

Obs. 3. We sometimes find an infinitive depending on ὥς οἶμαι &c.—(See §. 804. 7.)

2. So also expressions which imply any of the notions in this and the foregoing section ; as,

Eur. Med. 785 δῶρα φέροντας (= ἰκετεύοντας) τήνδε μὴ φεύγειν χθόνα : Ibid. 1051 ἀλλὰ τῆς ἐμῆς κᾶκης (= θαυμάζω), τὸ καὶ προῖσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.) Il. σ. 178 σέβας δέ σε θυμὸν ἱκέσθω Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι : Arist. Vesp. 835 βάλλ' ἐς κόρακας ! τοιούτωνι τρέφειν κύνα.

§. 666. 1. After verbs or adjectives which express or imply the notion of *ability, efficacy, power, prosperity, capacity, causing*, or their contraries ; as, δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, also οἶός εἰμι (οὐχ οἶός εἰμι), ἔχω—ποιῶ &c.—δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, δλίγος, ἥσσων εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic).—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative, as δύναμαι ποιεῖν ταῦτα :

Od. ι. 411 νοῦσόν γ' οὕπως ἔστι Διὸς μεγάλου ἀλέασθαι : Il. ν. 483 δε μᾶλα κάρτερός ἐστι μάχη ἐνὶ φώτας ἐναίρειν : Hdt. VII. 129 ἀνωνύμους τοὺς ἄλλους εἶναι ποιεῖ : Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον : cf. V. 55. Od. φ. 173 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἶόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ οὔστῶν : Od. β. 271 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἡδ', οἶος ἐκείνος ἐπὶ τελέσαι ἔργον τε ἔπος τε : Thuc. VI. 12 πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρῳ βουλευσασθαι : Il. ζ. 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμᾶρ : cf. Od. β. 60. Od. φ. 195 ποῖοί κ' εἰρ' Ὀδυσῆϊ ἀμυνέμεν. (So Od. ρ. 20 τηλίκος ; Hdt. III. 34 κοῖος :) Il. ω. 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἀνδρ' ἀπαμύνασθαι, too weak to : Hdt. VI. 109 δλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν : Id. VII. 9 δλίγον ἀπολιπόντι ἀπίκεσθαι : Id. II. 20 τοῦς ἐπῆσις ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν : cf. III. 12. Οἶός τ' εἰμί ποιεῖν ταῦτα : Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σοῦ γε ἱκανώτερος πείσαι : Ibid. δεινότητος λαλεῖν : Ibid. III. 18 δεινότερος διδάσκειν : Il. ψ. 531 ἡκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἀρμ' ἐν ἀγῶνι.

2. After verbs or sentences expressing actions or states, to denote the object or effect thereof:

Thuc. VIII. 29 *ξυμπλέων παραδοῦναι τὰς ναῦς*.—*διδάσκω σε γράφειν* &c.: Ibid. 107 *διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ*: Il. v. 223 *τρέσσαι* (to fly) *οὐκέτι βίμφα πόδες φέρον ἐκ πολέμοιο*—*οὐκ ἔδυνάτο τρέσσαι*.

Obs. 1. Ὡστε is also joined with the infin. after these verbs to mark the aim more strongly: Soph. Phil. 656 *ἀρ' ἔστιν, ὥστε καγγύθεν θεὸν λαβεῖν*: Id. El. 1446 *πάρεστ' ἀρ' ἡμῖν, ὥστε—μαθεῖν*: Plat. Legg. 709 E *ἔξεις, ὥστε—διοικῆσαι*: Id. Prot. 338 C *ἄδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰσεῖναι*^a: Id. Phædr. 269 D *τὸ μὲν δύνασθαι, ὃ Φαῖδρε, ὥστε ἀγωνιστὴν τέλειον γενέσθαι*^b. So often Plat. *ἰκανὸς ὥστε*: Xen. Ages. I. 37 *ἐποίησεν* (sc. Agesilaus), *ὥστ' ἀνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελείσαι*. After *ποιεῖν*, instead of infin., we sometimes find *ὥπως* with ind. fut., when the notion of “taking care,” is to be expressed: Hdt. I. 8 *ποῖεε ὥπως ἐκίειν θεήσεται*. (See §. 812. 2.) So also *ὥς* with fut.: Arist. Ran. 1249 *ἔχω γ' ὥς αὐτὸν ἀποδείξω κακόν*. So *ὥνα* in G. T., as John xi. 37 *ποιήσαι ὥνα καὶ οὗτος μὴ ἀποθάνῃ*.

Obs. 2. When the notion of condition is to be expressed, *ἐφ' ᾧ* or *ἐφ' ᾧτε* are used with infin.: Hdt. I. 22 *διαλλαγῇ—ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι*.—See §. 867. 2.

§. 667. The infin. is also used.

After various adjectives, participles, and even subst., to limit or explain the way in which the notion thereof applies to the subject of the verb. The accusative stands as the equivalent accusative, or after a substantive as the accusative in apposition: *ἄξιος, δίκαιος* (worthy), *καλός, δόκιμος, ἡδύς, ῥαδίος, χαλεπός, σύμφερον* &c., *θαῦμα, φόβος*. *Ἄξιός ἐστι θαυμάζεσθαι*: so Eur. Hipp. 451 *προσθεὶς θεοῖσιν ἀμαθίαν φρονεῖν κακῶς* (apposition):

Il. κ. 403 *ἀλεγεινοὶ δαμήμεναι*, *difficiles ad domandum*: Hdt. IV. 53 *Βορυσθένης πίνεσθαι ἡδιστός ἐστι*, *dulcissimus ad bibendum*, (*πίνεσθαι* defines the *ἡδιστος*): Thuc. I. 35 *ἀλλὰ μάλιστα μὲν (σύμφερον from συμφέροντα, above) μηδένα ἄλλον ἔαν κεκτῆσθαι ναῦς*: Plat. Rep. VI. 418 *λόγον προσήκοντα ἀκοῦσαι*: Hdt. VI. 112 *τέως δέ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκοῦσαι*, *a horror to hear*,—*θαῦμα ἰδέσθαι*, *a wonder to see*: Plat. Symp. 185 D *δίκαιος εἰ ἡ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ*.—Eur. Hipp. 451.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists: Il. κ. 437 *θείεις (= πόδας) δ' ἀνέμοισιν ὁμοῖοι (ἵπποι)*: so Il. χ. 73 *νέφ' δέ τε πάντ' ἐπέοικε (= ὁμοιος ἦν)—κεῖσθαι*: Od. θ. 123 *θείειν ἥριτος*: Il. ο. 570 *οὔτε ποσὶν θάσσων, οὔτ' ἄλκιμος, ὥς σὺ, μάχεσθαι*. So also after the phrase, *καίνυσθαι τινα*, to surpass a person in: Od. γ. 283 *ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνήσαι*.

Obs. 2. So G. T., as Eph. iii. 4 *μυστήριον*—ver. 6 *εἶναι τὰ ἔθνη* κ. τ. λ. gives that in which the mystery consists.

Obs. 3. After the analogy of *θαῦμα ἰδέσθαι*, we find the infin. after verbs

^a Stallb. ad loc.

^b Heindorf ad loc.

Obs. 2. For Relative Pronoun, see *Syntax of Relative Sentences*, §. 816 sqq. For the Demonstrative *ὁ, ἡ, τὸ*, see Article, 444 sqq. For the Interrogatives 871 sqq. For Relatives and Demonstratives in the same clause §. 833. *Obs. 2.*

Indefinite Pronoun τῖς, τί.

§. 659. 1. The indefinite pronoun *τῖς* often has in its substantival force a collective sense, like the English indefinite "*one*;" as, *οὐκ ἄν τις εὖροι ἄνδρα σοφώτερον*: even in Homer very usually. It often has an ironical force, and signifies a great number; as, *Demoeth. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον* (*Φίλιππον*), *ὧ ἄνδρες Ἀθ.*, καὶ δέδιεν καὶ φόβει^a. In the plural it has an indefinite sense; *certain persons, any one*: *Thuc. VI. 94 περιτυχόντες τισὶν οὐ πολλοῖς*.

2. It is also used in all its cases for *ἐγώ, σύ*; *Arist. Thesm. 603 ποῖ τις τρέψεται*; (for *ἐγώ*): *Soph. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπες ἔρχεται τινι* (for *σοί*): *Plat. Alc. II. init.*—*Socr. φαίνη γέ τι ἐσκυθροπακέναι τε καὶ εἰς γῆν βλέπειν ὧς τι συννοούμενος*: *Alc. καὶ τί ἄν τις συννοοίτο*; (for *ἐγώ*): so *Thuc. VI. 77 καὶ οἰομεθα οὐ καὶ ἐς αὐτόν τινα ἤξειν τὸ δεινόν*, *to our individual selves*.

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446. *Remark*); as, *ἀνὴρ τις*, a (*certain*) *man*: *Soph. Phil. 600 μάντις ἦν τις*, a *prophet*; or it lays emphasis on the notion, like *quidam* in Latin; *Soph. C. 284 ὅταν δ' ὁ κύριός τις παρῇ*, when *any one in authority* is here; marking that all that is required is that he should be in authority, *ὁ κύριος* alone would be "*the master*," meaning some particular person; so of unknown objects, *Soph. C. R. 167 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς*, the murderers, *whoever they may be*: or it marks the uncertainty of the speaker: *Id. C. 124 πλανάτας τις ὁ πρέσβυς*, *seems to be a wanderer*; or it individualises the notion, so *Aristotle ὁ τῖς ἄνθρωπος*, individual man, opposed to the class *man*; so *Plat. Soph. 237 C τὸ τί* in opposition to *τὸ ὄν*; so it is used with adjectives to signify an individual of a class, as *Theoc. VII. 38 ἐγὼ δέ τις οὐ ταχυπειθής*, *I am one of the distrustful sort*.

4. When added to adjectives, indefinite numerals, and adverbs, it brings these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires; as, *μέγας τις, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδείς τις, ὀλίγοι τινές, ποῖός τις, πόσος τις*: *Plat. Rep. 432 C δύσβατός τις ὁ τόπος φαίνεται καὶ κατὰσκιος*, as in *Lat., Cic. Acad. II. 1 incredibilis quædam ingenii magnitudo*—; *habuit enim divinam quandam memoriam rerum*: *Æsch. Choeph. 121 ἀπλῶς τί φράζουσα*, as *it were openly*:—*βραχύ τι, ὁμοῦ τι, ἐγγύς τι, σχεδὸν τι, πᾶν τι, παντάπασί τι, πολύ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι*: *Hdt. III. 38 οὕτω νομίζουσι πολὺ τι καλλίστους τοὺς ἐωτῶν νόμους ἕκαστοι εἶναι*: *Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδείς*. A word may also intervene: *Plat. Phæd. 63 E ἀλλὰ σχεδὸν μὲν τι ᾗδεν*^b: *Id. Lysid. 204 E οὐ γὰρ πᾶν, ἔφη, τι αὐτοῦ ὄνομα λέγουσιν*: *Id. Lach. 192 C σχεδὸν γάρ τι οἶδα*: so *G. T.* as *Acts viii. 9 μέγας τις* is more forcible than *μέγας*.

Obs. 1. Hence the substantival sense of *τῖς*: *eximius quidam, eximium quiddam*, as the Latin, *aliquis, aliquid*. In this meaning *tis* is always accented, and generally placed before its verb: *Eur. El. 939 ἤχαις τῖς εἶναι*, *you boasted you were somebody*; *Plat. Amat. 133 C τὸ μὲν πρῶ-*

^a Bremi ad loc.

^b Stallb. ad loc.

τον ἴδοις τι εἰπεῖν. So also τι δρῶν, *to do some wrong*. So G. T., as Acts v. 30 λέγων εἶναι τίνα ἱαυτόν.

5. When joined with pronouns and cardinal numerals, τις expresses indefiniteness and uncertainty; as, Plat. Symp. 175 B ἴθος τι τοῦτ' ἔχει: Id. Gorg. 522 D αὕτη τις βοήθεια. So οὕτω δὴ τι *sic fere*.—Τρεῖς τινές, *some three*: so πᾶς τις, *every one*; ἕκαστός τις, *each one*; εἷς τις, *some one*. So Shakespeare, "*We four set upon some dozen*:" Plat. Rep. 601 D ταύτας τῶς τρεῖς. So Acts xxiii. 23.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἡ τις ἡ οὐδεῖς signifies "*scarcely any one*:" Hdt. III. 140 ἀναβέβηκε δ' ἡ τις ἡ οὐδεῖς κω παρ' ἡμίας αὐτῶν: Xen. Cyr. VII. 5, 45 τούτων τῶν περιεστηκότων ἡ τινα ἡ οὐδένα οἶδα: Plat. Apol. 17 B οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἡ τι ἡ οὐδὲν ἀληθεῖς εἰρήκασιν, i. e. *nihil propemodum veri dixerunt*^a, *they have said scarcely a word of truth*.

6. When joined with verbs as an adverb it marks that the verbal notion applies only in a certain degree; in some sort, in a certain sense, up to a certain point possible, somewhat possible; Plat. Cratyl. 414 A τὸ δὲ θῆλυ ἀπὸ θηλῆς τι φαίνεται ἐπωνομάσθαι, *appears to be possibly so called*.

7. Τις is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting τις without its being expressed.—(See §. 373. 7.)

Obs. 3. For its partitive force with subst., see § 534. c. For its interrogative use in indirect questions, see §. 877. Obs. 2.

8. The pronominal words οὐδεῖς, μηδεῖς, are sometimes represented in G. T. by οὐ (μὴ) πᾶς, the negative being separated from the pronoun, and joined to the verb: Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σάρξ: 1 Cor. i. 29 ὥπως μὴ κενχῇσθαι πᾶσα σάρξ: but οὐ is sometimes joined to πᾶς, as Matt. vii. 21 οὐ πᾶς ὁ λέγων, *not every one*; so in Aristotle as a particular negative^b: so also πᾶς οὐ as an universal negative (Luke i. 37). Or, if οὐ be taken as privative, the sentence is practically affirmative: 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν, *every lie is not—of the truth*; rather than, *no lie is of the truth*: cf. Eph. v. 5: iv. 29^c.

9. In Mark xiv. 36 τί ἐγὼ θέλω, the τί has the force of the relative pronoun.—(See §. 877. Obs. 1.)

Position of τις.

§. 660. The regular position of τις is as an enclitic after the word to which it belongs, as ἀνὴρ τις, καλὸς τις ἀνὴρ, but it is in closely connected combinations of words sometimes placed before it; as, Il. π., 406 ὥς δ' ἔτε τις φῶς: Demosth. 123, 47 ἔστι τοίνυν τις εὐήθης λόγος. When τις refers to two members of the sentence, it is sometimes joined to the latter; as, Plat. Phileb. 43 A οὔτε ἡδονή—οὐτ' ἂν τις λύπη. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, τῶν τις ἱερέων for τῶν ἱερέων τις.

Obs. 1. The enclitic τις seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τις must be taken as interrogative, and written τις. In G. T. it more frequently stands after its substantive.

Obs. 2. Τις is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences; as, Theocr. I. 32 ἔντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται.

^a Stallb. ad loc.

^b Biese, vol. i. p. 100.

^c See Ellicott Eph. iv. 29.

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, *after this act*; τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῦ διδόντος πάντα ἂν γίγνοιτο—παρεσκευάζοντο πολεμήσοντες: the modal relation by the simple participle, as γελῶν εἶπε.

Remarks on the notions expressed by the Infinitive and Participle.
Infinitive used absolutely.

§. 662. 1. *a.* The Infinitive properly occupies a place between the crude root and its complete development in the moods, tenses, and persons of the verb; hence it expresses the verbal notion, as an act or state, independently of any agent or patient, and thus in a quasi substantival form: this however differs from the substantive inasmuch as the notion of time, which is excluded from the substantive, is necessary to its conception.

b. The Participle expresses the verbal notion in an adjectival form, but it differs from the adjective as the infinitive from the substantive.

c. As both imply time, they are capable of being modified to express the temporal relations of the verb, and by virtue of their verbal character they can have cases depending on them following the construction of their verbs.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanskrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs practically from the substantive, in that it always, with certain exceptions (see below, 5.), depends on some verbal notion, (verb, or adjective or substantive with ἐστί,) even when apparently it is used as the subject; as, οὐ κακόν ἐστι βασιλεύειν, *it is not bad that one should be king*; and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικήσειν=spero victoriam—ἤκω μανθάνειν—πείθω σε ταῦτα ποιεῖν.) The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, (which differs from the substantive only as expressing abstract notions, and retaining the

government of its verb,) may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. The Infinitive retains some traces of its independent character in certain phrases, in which the verbal notion stands absolutely without depending on any other word : it expresses a notion in the mental process which occurs suddenly in the train of thought, without any connection with what goes before or follows after, except so far as to modify, or qualify it, like our phrase "*to be sure*." Thus *δλίγου, μικροῦ, πολλοῦ δεῖν*, for which we have no exact equivalent idiom—*nearly, wanting but little* ; *ἐκὼν εἶναι*, qualifying a negative clause, *willingly, at least* ; *τὸ νῦν εἶναι*, *at present, at least* ; (*ὡς συνελόντι, ἀπλῶς, συντόμως εἰπεῖν, ὡς τὸ ὄλον εἰπεῖν &c.*) *τὸ ἐπ' ἐκείνῳ εἶναι*, *as far as he is concerned* ; *ὡς εἰπεῖν*, like our "*so to say* ;" *ὡς εἰρησθαι*—*ὡς δοκεῖν*, *apparently* ; *ὡς εἰκάσαι*, *to make a guess* ; *οὕτωσι ἀκοῦσαι*, *to hear at least* ; *ὅσον μ' εἰδέναι*—*ὃ τι μ' εἰδέναι*, *as far as I know* ; *δοκέειν ἔμοι—γινώσκειν καλῶς* (Eur. Med. 228), *as is well known—to wit* (see §. 836. Obs. 2.) ; for this infin. without *ὡς*, see §. 679. 2., with *ὡς*, §. 864. 1., §. 869. 6.

Obs. 1. In certain constructions of the oratio obliqua, and of the infin. for the imperative, the infinitive seems to be used thus independently, and Krüger refers them to this head ; but they seem to be distinguished from the phrases given above, inasmuch as they are in close connection with the context, and they do not represent a notion standing unconnectedly in the train of thought. The former depends on a verb of *saying* or *thinking* implied in the context or in the form of the sentence or passage ; the latter on the notion of *desiring*, &c. likewise implied in the context.

Obs. 2. For the aor. infin., see §. 405. 4 sqq.

INFINITIVE.

Without the Article.

§. 663. 1.—a. As subject :

Il. κ, 173 *ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐ βιῶναι* : (Here the substantive in the first clause illustrates the substantival character of the infinitive in the second.) Od. α, 392 *οὐ μὲν γάρ τι κακὸν βασιλεύμεν* : Æsch. Ag. 584 *αἰεὶ γὰρ ἡβᾷ τοῖς γέρονσιν εὐ μαθεῖν* : Eur. Med. 652 *μόχθων δ' οὐκ ἄλλος ὑπερβεν, ἢ γὰρ πατρίας στέρεσθαι* : Hdt. III. 81 *ὁ μὲν γάρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ* : τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἔνι.—See also §. 666. 1.

Obs. 1. The verbal element in the infin. does not allow of its taking an attributive adjective, as *καλὸς θάνατος*, but in place thereof the adverb is used, as *καλῶς θνήσκειν*.

2. So also it is used in apposition (a) to a nominative or accusative ; as,

Od. α, 81 *εἰ μὲν δὴ νυν τοῦτο φίλον μακάρεσσι θεοῖσι νοστήσῃ Ὀδυσῆα* ; Æsch. Choeph. 310 *δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ* : Eur. Hec. 5 *κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ* : Il. μ, 243 *εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης* : Hdt. I. 32 *εἰ μὴ οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὐ τὸν βίον*. So G. T., as Eph. iii. 8 *ἡ χάρις—ἐν τοῖς ἔθνεσι εὐαγγελίσασθαι* : so in verse 6, *εἶναι* is in apposition to *ὁ* ec. *μυστήριον*.

3.—(β) In apposition to a demonstrative, to explain it either alone or with an adjective, or subst. :

Thuc. V. 6 *ἄπερ προσεδέχετο—ἀναβήσεσθαι* : Od. α, 370 *ἐπεὶ τόγε καλὸν ἀκούμεν ἐστὶν αἰδοῦ* : cf. δ, 197. Hdt. VI. 23 *μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν* : Eur. Med. 259 *τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι—σιγᾶν*. See also §. 657. 2. ; and for the infinitive after a relative, §. 835. 2.

Obs. 2. For the phrase *τῆς ἐξ ἐμεῦ γῆμαι* Hdt. VI. 130, see §. 457. 3.

b. As object.—The infinitive as the object stands as the accusative after the verb ; and, generally speaking, signifies that to which the verbal notion applies, the particular point in or on which it developes itself, or takes effect, or operates. When the notion of cause is required, the gen. article *τοῦ* is prefixed to the infinitive (see §. 492.). If any particular relations of a gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs (or their participles) and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy :

1. Verbs which denote a motion of the will ; the infinitive denotes the aim, or the result thereof ; or that whereon or wherein the verbal notion rests or operates : it stands as the equivalent accusative, as is clear from it being always possible to insert a demonstrative in the accus. to which the infin. would then stand in apposition ; as, *βούλομαι ποιεῖν=τοῦτο*, sc. *ποιεῖν* : *βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικάω, σπουδάζομαι, προθυμοῦμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (I pray), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτελλω, παροξύνω, πείθω, ἀναγιγνώσκω (persuadeo, Ion.), συμβουλεύω, ρουθετῶ, κελεύω, προστάττω, λέγω (jubeo)—πείθω, ἐῶ, περιορῶ, ἐπιτρέπω (allow), συγχωρῶ, ἀμελῶ &c.* So also the contraries thereof ; as, *δεδοικα, φοβούμαι, φοβερὸν οἱ φόβος ἐστί, φεύγω, ἀναβάλλομαι, δκνῶ, αἰσχύνομαι, αἰσχρόν ἐστιν,—ἔχω (take hold of), κατέχω, κωλύω, εἴρω, ἀπαγορεύω &c.* So *Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραινῶ σοι γράφειν* :

Il. λ, 783 *Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων* : Hdt. VI. 75 *τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν* ; Ibid. 83 *οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι ταῖσι δισπότησι* : Id. V. 49 *ἀναβάλλομαί τοι ἀποκρίνεσθαι* : Id. VII. 11 *τοῦτό σε ῥύσεται μηδὲνα ἄξιον μισθὸν λαβεῖν* : Eur. Alc. 11 *ὃν θανέιν ἐρρυσάμην* : Thuc. III. 110 *τῇ ἄλλῃ στρατιᾷ ἅμα παρσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα*

ποιεῖν: Eur. Hec. 768 πατήρ νιν ἐξέπεμψεν ὀρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός, *that one should not bring up*: Id. Or. 263 σχήσω σε πηδᾶν: Plat. Gorg. 457 Εἰ φοβοῦμαι διελέγχειν σε: Id. Lys. 207 Εἰ διακυλεύουσι τοῦτο ποιεῖν, ὃ ἂν βούλη: Id. Phæd. 98 D ἀμειλίχους τὰς ὡς ἀληθῶς αἰτίας λέγειν: Demosth. 10, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So Acts xxiv. 10 νεύσαντος αὐτοῦ τοῦ ἡγεμόνος λέγειν.

2. So after the optative as a wish: εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—to *wait for*, to *expect* (wherein is implied the notion of “wishing”), followed by the infin.: Il. ο, 599 τὸ γὰρ (quarpropter) μένε μητιέτα Ζεὺς, νηὶς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἔσπερον ἔλθειν, like μένειν Ἡῶ διάν: Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφής, *expects to hear*: Plat. Rep. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθίσονται αὐτὸ δράσαντες: Hdt. VIII. 15 οὐκ ἀνέμειναν—ἄρξαι.

Obs. 2. Πείθειν, to *persuade*, generally takes its object in a substantival sentence expressed by ὡς and the verb, rarely the infin. (see §. 665.): Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σακράτην, ὡς ἄξιός εἴη θανάτου τῇ πόλει.

Obs. 3. To bring the notion of “the effect,” &c. prominently forward, the old writers added ὥστε to the infinitive with these verbs. Homer once: Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπίσσυται, ὥστε νείεσθαι: Soph. Œ. C. 1350 δικαῖων, ὥστ' ἐμοῦ κλύειν λόγους: Eur. Hipp. 1327 Κύπρις γὰρ ἦβελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἔπεισεν, ὥστε—ἄγειν: Hdt. VII. 6 ἀνέπεισε Ξέρξης, ὥστε ποιεῖν ταῦτα: cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” or to give urgency to the command or request, &c. ὅπως or ὡς is used with the conj. or opt., or ind. fut., instead of the infin.: Od. θ, 344 λίσσεται δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα: Hdt. III. 44 ἐδεήθη, ὅπως ἂν δέοιτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλεύομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὡς with ind. fut. So in Attic prose, προθυμείσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὡς and indic. fut.

Obs. 4. So ἵνα frequently in G. T., as 1 Cor. xiv. 5 θέλω—ἵνα προφητεύητε: Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. This usage of ἵνα with conj. for infin. is very common in G. T. with all sorts of verbs; κелеύειν never takes this construction.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The infinitive stands as the equivalent accusative of that in which the feeling rests or consists, and denotes and defines the point in which the thought, or feeling, or sense, operates, or the result thereof; as, οἶμαι, ἡγοῦμαι, βουλεύω, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὐχομαι, λογίζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιρούμαι (*statuo*)—εἶδω, μανθάνω, γιγνώσκω—λέγω, φημί, ἀγγέλλω, &c.; their passives and their contraries, ἀρνούμαι, ἀπιστῶ, καταρνούμαι &c.: κλύω &c.:

Hdt. III. 53 συνεγινώσκετο ἐωυτῷ οὐκέτι εἶναι δυνατόν τὰ πρήγματα ἐποράν
GR. GR. VOL. II.

Syntax of the simple Sentence :

ἂ διέπειν : Id. VIII. 108 δοκεῖ ἐπιδιδάκειν : Il. κ. 147 βουλὰς βουλευέειν ἢ ἔμεν ἢ ἐμάχεσθαι : Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρεῖναι. ἔφη εἶναι στρατηγός.—Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός : Hdt. II. 44 τὰς μάχουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην : Plat. Prot. 311 Ε σοφί-
ν—ὀνομάζουσι γὰρ τὸν ἄνδρα εἶναι. Λέγω εἰδέναι ταῦτα—μανθάνω ἱππεύειν : n. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προσηλακίζειν ἐδίδασκε, πείθων
ν τοὺς ξυνόντας αὐτῷ σαφωτέρους ποιεῖν τῶν πατέρων : Plat. Prot. 346 Β
μωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινεῖσαι,
ought that he must : Eur. Or. 555 ἐλογισάμην μ' ἀμύναι, I considered that
must help. So G. T., as Rev. xiv. 10 οὐ μετενόησαν δοῦναι (proper result
f μετάνοια) αὐτῷ δόξαν.

Obs. 1. Ὡστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences : Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

Obs. 2. For another construction after these verbs, see §. 673. 1.

Obs. 3. We sometimes find an infinitive depending on ὥς οἶμαι &c.—(See §. 804. 7.)

2. So also expressions which imply any of the notions in this and the foregoing section ; as,

Eur. Med. 785 δῶρα φέροντας (=ἰκετεύοντας) τῇδε μὴ φεύγειν χθόνα : Ibid. 1051 ἀλλὰ τῆς ἐμῆς κάκης (=θανμάζω), τὸ καὶ προϊσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.) Il. σ, 178 σέβας δέ σε θυμὸν ἰκέσθω Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι : Arist. Vesp. 835 βᾶλλ' ἐς κόρακας ! τοιούτονί τρέφειν κύνα.

§. 666. 1. After verbs or adjectives which express or imply the notion of *ability, efficacy, power, prosperity, capacity, causing*, or their contraries ; as, δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, also οἶός εἰμι (οὐχ οἶός εἰμι), ἔχω—ποιῶ &c.—δαινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσσων εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic).—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative, as δύναμαι ποιεῖν ταῦτα :

Od. ι, 411 νοῦσόν γ' οὕτως ἔστι Διὸς μεγάλου ἀλέασθαι : Il. ν, 483 ὃς μάλα κάρτερός ἐστι μίχῃ ἐνὶ φῶτας ἀναίρειν : Hdt. VII. 129 ἀνώνυμους τοὺς ἄλλους εἶναι ποιεῖν : Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον : cf. V. 55. Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγένετο πότνια μήτηρ, οἶόν τε ῥυτῆρα βιοῦ τ' ἔμμεναι καὶ οἴστων : Od. β, 271 εἰ δὴ τοι σοῦ πατρὸς ἐνίστακται μένος ἢ, οἷος ἐκείνος ἔην τελέσαι ἔργον τε ἔπος τε : Thuc. VI. 12 πρᾶγμα μέγα εἶναι καὶ μὴ οἶον νεωτέρῳ βουλευσασθαι : Il. ζ, 463 τοιοῦδ' ἄνδρὸς ἀμύνειν δούλιον ἥμαρ : cf. Od. β, 60. Od. φ, 195 ποῖοί κ' εἴτ' Ὀδυσσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος : Hdt. III. 34 κοῖος :) Il. ω, 369 γέρον δέ τοι οὕτως ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, too weak to : Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν : Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπικεσθαι : Id. II. 20 τοὺς ἐτήσιος ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν : cf. III. 12. Οἶός τ' εἰμί ποιεῖν ταῦτα : Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σοῦ γε ἱκανώτερος πείσαι : Ibid. δεινότερος λαλεῖν : Ibid. III. 18 δεινότερος διδάσκειν : Il. ψ, 531 ἡκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.

2. After verbs or sentences expressing actions or states, to denote the object or effect thereof:

Thuc. VIII. 29 *συμπλέων παραδούναι τὰς ναῦς*.—*διδάσκω σε γράφειν* &c. : Ibid. 107 *διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ* : Il. v. 223 *τρέσσαι* (to fly) οὐκ ἐτί ρίμψα πόδες φέρον ἐκ πολέμοιο=οὐκ ἐδύνατο τρέσσαι.

Obs. 1. Ὅστε is also joined with the infin. after these verbs to mark the aim more strongly : Soph. Phil. 656 *ἀρ' ἔστιν, ὅστε ἀγγύθεν θεὸν λαβεῖν* : Id. El. 1446 *πάρεστ' ἀρ' ἡμῖν, ὅστε—μαθεῖν* : Plat. Legg. 709 E *ἔξεις, ὅστε—διοικῆσαι* : Id. Prot. 338 C *ἀδύνατον ὑμῖν, ὅστε Πρωταγόρου τοῦδε σοφότερόν τινα εἰσθαι*^a : Id. Phædr. 269 D *τὸ μὲν δύνασθαι, ὃ Φαῖδρε, ὅστε ἀγωνιστὴν τέλεον γενέσθαι*^b. So often Plat. *ικανὸς ὅστε* : Xen. Ages. I. 37 *ἐποίησεν* (sc. Agesilaus), *ὅστ' ἀνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελέσαι*. After *ποιεῖν*, instead of infin., we sometimes find ὅπως with ind. fut., when the notion of “*taking care*,” is to be expressed : Hdt. I. 8 *ποιεε ὅπως ἐκείνην θεήσεται*. (See §. 812. 2.) So also ὥς with fut. : Arist. Ran. 1249 *ἔχω γ' ὥς αὐτὸν ἀποδείξω κακόν*. So *ἵνα* in G. T., as John xi. 37 *ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ*.

Obs. 2. When the notion of condition is to be expressed, *ἐφ' ᾧ* or *ἐφ' ᾧτε* are used with infin. : Hdt. I. 22 *διαλλαγῇ—ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι*.—See §. 867. 2.

§. 667. The infin. is also used.

After various adjectives, participles, and even subst., to limit or explain the way in which the notion thereof applies to the subject of the verb. The accusative stands as the equivalent accusative, or after a substantive as the accusative in apposition : *ἄξιος, δίκαιος* (worthy), *καλός, δόκιμος, ἡδύς, ῥᾳδίος, χαλεπός, σύμφερον* &c., *θαῦμα, φόβος*. *Ἄξιός ἐστι θαυμάζεσθαι* : so Eur. Hipp. 451 *προσθεῖς θεοῖσιν ἀμαθίαν φρονεῖν κακῶς* (apposition) :

Il. κ. 403 *ἀλεγεινὸι δαμήμεναι, difficiles ad domandum* : Hdt. IV. 53 *Βορυσθῆνης πίνεσθαι ἡδιστός ἐστι, dulcissimus ad bibendum*, (*πίνεσθαι* defines the *ἡδιστος* :) Thuc. I. 35 *ἀλλὰ μάλιστα μὲν (σύμφερον from συμφέροντα, above) μηδὲνα ἄλλον ἔαν κεκτήσθαι ναῦς* : Plat. Rep. VI. 418 *λόγον προσήκοντα ἀκούσαι* : Hdt. VI. 112 *τίως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι, a horror to hear*,—*θαῦμα ἰδέσθαι, a wonder to see* : Plat. Symp. 185 D *δίκαιος εἰ ἢ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ*.—Eur. Hipp. 451.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists : Il. κ. 437 *θείεις (=πόδας) δ' ἀνέμοισιν ὁμοῖοι (ἵπποι)* : so Il. χ. 73 *νέφ' δέ τε πάντ' ἔπείκει (=ὁμοῖος ἦν)—κείσθαι* : Od. θ. 123 *θείεν ἄριστος* : Il. σ. 570 *οὔτε ποσὶν θάσσων, οὔτ' ἀλκιμος, ὥς σὺ, μάχεσθαι*. So also after the phrase, *καίνυσθαί τινα, to surpass a person in* : Od. γ. 283 *ἐκαίνυτο φύλ' ἀνθρώπων νῆα κυβερνήσαι*.

Obs. 2. So G. T., as Eph. iii. 4 *μυστήριον*—ver. 6 *εἶναι τὰ ἔθνη* κ. τ. λ. gives that in which the mystery consists.

Obs. 3. After the analogy of *θαῦμα ἰδέσθαι*, we find the infin. after verbs

^a Stallb. ad loc.

^b Heindorf ad loc.

of "appearing," "showing oneself," exactly supplying the place of a participle accusative : ἰδέν, εἰσπέν, ἰδέν, ἰδένθαι : Od. ε, 143 οὐδὲ πρόβηαι ἰδένθαι, non apparebat ad conspiciendum, i. e. nec se præbebat conspiciendum : Hes. Theog. 700 εἰσπεν δ' αὖτε ὀφθαλμοῖσιν ἰδέν ἣδ' ἄρρασαν ἔσαν ἀκούσαν αἶψαι, ὡς ἔτε γαῖα καὶ οἰρῶνις εἰρῆς ἵπτερον πύματο : Ibid. 216 ἰδέν ἐφάσθη : Plat. Phæd. 84 C ὁ Σαρπίτης, ὡς ἰδέν ἐφαίνετο.

Obs. 4. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined instead of the passive ; as, καλὸς ἔστιν ἰδέν, he is fair to look upon. The subject of the infin is either easily supplied from the context ; as, Π. σ, 258 τόφρα δὲ βράτρετοι πολέμων ἦσαν Ἀχαιοί. Achivi faciles erant (sc. nobis) ad deridendum, or is indefinite, in which case we may supply τοί : Hdt. VII. 59 ἰδοξε—τῷ Χίρῳ ὁ χῆρος εἶναι ἐπιτήδεις ἐθιαστέβη τε καὶ ἐξαυθῆσαι τὸν στρατὸν, ἰδόντες, in quo ordiatur aliquis &c. : Thuc. I. 138 ἄβιος θεωρόσαι : Plat. Phæd. 62 B λόγος δυνατὸς κατανοῆσαι (sc. cuius) : Id. Phæd. 92 D ὑπόθεσις ἄβια ἀποδείξασθαι, digna quæ quis accipiat : Id. Rep. 368 E βέβαιον καταμαθεῖν : Id. Phæd. 110 B λέγεται εἶναι τοιαύτη ἢ γὰρ αὕτη ἰδέν. With the dative : Id. Rep. 399 A βέβαια ποιεῖν μὴ εἰδότε τὴν ἀλήθειαν : Eur. Med. 316 λόγους ἀκούσαι πολλὰ, dulcia ad audiendum (sc. τοι ἀκούων ὁ ἀκούωντι, qui audit) : Id. Or. 1153 sq. πάσαις γυναιξὶν ἄβια στογῶν ἔφη ἡ Τυνδαρίς παῖς. So G. T., as 1 Thess. iv. 9 οὐ χρεῖαν ἔχετε (al. εἴχετε), γράφετε ἑμῖν.

Obs. 5. The infinitive active is often used after other words where we should use the passive : the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence : Eur. Med. 1060 ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι, to be insulted.

Obs. 6. When the infinitive is used with ἔστιν and a neuter adjective, as δίκαιόν ἐστι τοῦτο ποιεῖν, the infinitive is the subject, and not the object.

§. 668. 1. After the verbs εἶναι, πεφυκέναι, with a substantive, to signify the object, or define the nature of the states expressed by those verbs :

Π. ν, 312 νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose : Soph. Phil. 80 ἔξοδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φανεῖν, μηδὲ τεχνᾶσθαι κακά : Ibid. 88 ἔφην γὰρ οὐδὲν ἐκ τέχνης πρόσσειν κακῶς : Demosth. 100, 42 ἐστὶ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχέιν ἀρχὴν ἐδ' πεφυκότες. See also §. 666. 1.

2. After abstract substant. which with εἶναι or γίνεσθαι &c., express a verbal notion, to signify the application or effect thereof ; as early as Homer with substant., which express some mental state :

Π. μ, 245 σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι : Π. γ, 175 ἐπεὶ τοι θυμὸς ἀναιῖον αἰτιάσθαι : Od. ζ, 314 ἐλπωρὴ τοι ἔπειτα φίλους ἔ' ἰδέειν καὶ ἰέσθαι. Also Π. ν, 98 νῦν δὲ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι : Hdt. I. 32 εἰ μὴ οἱ τύχη ἐπισποῖτο—τελευτήσαι εὐ τὸν βίον : Id. VII. 52 ἐπὶ τούτοις ἡ πᾶσα Περσικὴ στρατιὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., with infin. ; as, Thuc. I. 16 ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ ἀδξήσθηναι : Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέχειν στρατεύειν ἐπὶ τοῖς Ἑλλησιν : cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat.

Phæd. 115 A. Demosth. 102, 53 ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βούλεται.

Obs. The article τό is often added after substantives by writers after Homer: Plat. Rep. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν: Xen. Anab. II. 5, 22 τῆς δοκίσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι.

§. 669. The infin. is also used with single words or phrases, or whole sentences, to complete, or define, or identify the notion involved therein; and expresses the nature, operation, effect, or intended effect, and particularly

1. After συμβαίνει, συνήνεικεν (Hdt.), accidit, κατέλαβε (Hdt.) accidit, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὀφελιμὸν ἔστιν, καιρὸς ἔστι &c.; also after ἀφίκετο, ἦλθεν, it came to; πάρεστιν, ἔξεστιν, ἔνεστι, licet, or words or sentences implying these notions:

Hdt. VII. 166 συνέβη Γέλωνα νικᾶν: Id. VI. 117 συνήνεικε δ' αὐτόθι θωῦμα γενέσθαι τοιόνδε: Ibid. 103 καί μιν—κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων: Id. III. 71 ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπύκετο γνώμη ἀποφαίνεσθαι: Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι: so Od. ι. 540 τυτθὸν ἐδεύθησεν οἰκίῳν ἄκρον ἰκέσθαι: so after a sentence to express intention: Il. θ, 223 στή—νῆϊ μελαίνῃ, ἥ ῥ' ἐν μεσσήτῳ ἔσκει—γεγονέμεν ἀμφοτέρωσι; Theogn. 634 γίνεταί εὐρεῖν ἔργ' ἀνδρῶν. In G. T. also after ἐγένετο, as Mark ii. 23 ἐγένετο παραπορεύεσθαι αὐτόν.

Obs. 1. Ὡστε is often used to define these notions of effect, &c. more clearly: Hdt. III. 14 συνήνεικε ὥστε: Thuc. V. 14 ἐυνέβη ὥστε. So ἔστιν ὥστε Plat. Phæd. 103 E^a: γέγονεν ὥστε Isocr. 124 A. In G. T. ἵνα, Matt. xviii. 1 συμφέρει ἵνα κρεμασθῇ: Id. x. 25 ἀρκετὸν ἵνα γένηται.

Obs. 2. Æsch. Theb. 730 χθόνα ναίειν ὅσας φθιμένοισιν κατέχειν, there seems to be an ellipse of ἔστι before φθιμένοισιν.

Obs. 3. In G. T. after ἐγένετο, we find, instead of an infinitive depending on it, a finite verb connected with it by καί: so Luke v. 17 καὶ ἐγένετο ἐν μᾶ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων and even without καί, see Matt. xi. 1.

2. The infin. is used with verbs of giving, taking, going, sending, causing, &c. or words or sentences which imply these notions, to express the aim or object, and often answers to the Latin *supine*:

Il. η, 251 Ἑλένην δώομεν Ἀτρεΐδῃσιν ἄγειν.—βῆ δ' ἵναί, he *stept forth to go*—ἦκομεν μανθάνειν—: Il. ι, 442 τοῦνεκά με πρόηκε διδασκόμεναι τάδε πάντα: Od. α. 138 χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα νύφασθαι: Hdt. VI. 23 τοὺς δὲ κορυφαίους (principes)—ἔδωκε τοῖσι Σαρίοισι κατασφάζαι: Thuc. II. 27 τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι: Plat. Apol. 33 B ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμῶντων ἑρῶντων: cf. Arist. Nub. 441. Æsch. Eum. 831 φέροντα μὴ πράσσειν καλῶς: Il. σ, 168 ἀγγελος—ἦλθε θωρήσσεσθαι. So G. T., as Mark viii. 4 ἀπαρέλαβον κρατεῖν: Matt. x. 34 ἦλθον βαλεῖν.

Obs. 4. We also find the construction with ἵνα and conj.: Mark x. 37 δός, ἵνα—καθίσωμεν.

Obs. 5. After a verb of “giving,” when a dative of the person, to whom any thing is given, is not expressed, the infin. pass. would seem to be the

proper construction ; and sometimes, though very seldom, it is so found ; as, Plat. Charm. 157 B *ὅς ἂν μὴ τὴν ψυχὴν παράσχω τῇ ἐκφῶν ὑπὸ σ—οῦ θεραπεύθηναι* : cf. §. 667. *Obs.* 3.

Obs. 6. The infinitive *εἶναι* is in Epic and Ionic attached to these verbs where it is not needed ; as, Il. λ. 20 *δῶκε ξεινήιον εἶναι* : Il. δ. 299 *στήσ—ἔρκος ἔμεν πολέμου* : Il. φ. 405 *λίθον θέσαν ἐμμέναι οὐρον ἀρούρης* : Hd. VII. 154 *ἀπεδέχθη—εἶναι ἵππαρχος*. This is not frequent in Attic Greek : Thuc. II. 13 *ἀφίησιν αὐτὰ εἶναι δημόσια* : Plat. Prot. 231 B *δίδωσιν εἶναι*.

Obs. 7. After the verbs *ὀνομάζειν*, *ὀνομάζεσθαι*, and the substantive *ὄνομα*, *ἑπωνυμία*, we find the infin. *εἶναι* added. See §. 475. *Obs.* 2. This infinitive with passive verbs is nominative in apposition, and accusative with active verbs.

Obs. 8. On the other hand the infinitive *εἶναι* is often omitted where we might expect it ; as, Eur. Med. 454 *πάν κέρδος ἡγοῦ*.

Obs. 9. For the use of the infin. with *ἂν* as the Latin future in *rus*, see §. 429. The infin. however without *ἂν* sometimes is thus used : Plat. Prot. 316 *τοῦτο δὲ οἶεται οἱ μάλιστα γενέσθαι* : cf. Thuc. VII. 28 *μηδ' ὥς ἀποστήναι*. So G. T., as John xxi. 25 *χωρῆσαι*.

Obs. 10. Some of the infinitives in §. 667. and 669. may be viewed as standing for the subject of the verb, see §. 676. 2. c. 678. 3. a.

Remarks on the use of the Infinitive with the Article for the Infinitive without it.

§. 670. 1. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin. ; and as this infin. is conceived of as standing to the preceding verb generally in the relation of the accus., result, effect, operation, or intention, &c. (as the verbal notion may require,) this article is always the neuter τό, even when the preceding verb is constructed with a substantive in genitive, as Eur. Med. 1050 *ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί* : Arist. Eccl. 788 *τῆς μωρίας, τὸ μηδὲ περιμείναντα—ἔπειτα ἀναμένειν*. This construction is emphatical, and is very often used in antithetical, or negative sentences ; it most frequently occurs in tragedy : Æsch. Ag. 15 *τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ* : Id. Eum. 220 *τὸ μὴ γενέσθαι* : cf. Id. Pers. 292 : Soph. CE. C. 441 *οἱ δ' ἐπωφελεῖν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἤθελον* : Id. Antig. 79 *τὸ γὰρ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος* ; Ibid. 264 *ἦμεν δ' ἔτοιμοι—καὶ ὀρκωμοτεῖν τὸ μήτε δρᾶσαι, μήτε τῷ ξυνειδέναι τὸ πρᾶγμα βουλεύσαντι* : Ibid. 1006 *μόλις μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν, ægre quidem, sed cedam, ut faciam* : Id. Phil. 1341 *ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν* : Eur. Iph. A 452 *τὸ μὴ δακρῦσαι αἰδοῦμαι* : Thuc. II. 53 *τὸ μὲν προσταλαίπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν* : Xen. Apol. S. 13 *τὸ προειδέναι τὸν θεὸν τὸ μέλλον πάντες λέγουσι* : Id. M. S. III. 6, 6 *τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα* : Id. Symp. III. 3 *οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέγειν* : Id. Hell. V. 2, 36 *οὐ μέντοι ἔπειθε τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πεῖθειν τινὰ τι)* : Plat. Soph. 247 C *αἰσχύνονται τὸ τολμᾶν ὁμολογεῖν* : Id. Legg. 943 D *χρηὶ φοβεῖσθαι τὸ μήτε ἐπενεγκεῖν ψευδῇ τιμωρίαν* : Soph. Elect. 1030 *μακρὸς τὸ κρίναι ταῦτα χά λοιπὸς χρόνος* : so G. T., as 1 Cor. xiv 39 *τὸ λαλεῖν γλώσσαις μὴ κωλύετε*. This infin. sometimes stands in apposition to a substantive : Hdt. I. 204 *ἡ γένεσις, τὸ*

πλεον, πλεον τι ειναι ανθρωπου : Thuc. VII. 67 της δοκησεως το κρατιστους αι : so G. T. as Phil. ii. 6 ουχ αρπαγμαν ηγησατο το ειναι ιστα θεω.

2. In the following passages the verb generally constructed with the infinitive has the inf. as accusative : Hdt. V. 101 το μη λεηλατησαι σφεις κε τοδε : Thuc. III. 1 τον πλειστον ομιλον των ψιλων ειργον το μη—τα εγγυς : πολεις κακουργειν : Xen. Rep. Lac. V. 7 το υπο οινου μη σφαλλσθαι επι-λεισθαι : Plat. Rep. 354 B ουκ απεσχομην το μη ουκ επι τουτο ελθειν απ' ινου^a : Id. Criton. 43 C ουδεν αυτους επιλυεται η ηλικια το μη ουχι αγανα-ειν τη παρουση τυχη (neque senectus eos liberos præstat a mortis metu^b) : Lach. 190 E εγω αιτιος το σε αποκρινασθαι : Demosth. 392 ουδ' αρνησις τιν αυτοις το μη—πραττειν : and even when τουτον has preceded : Xen. iab. II. 5, 22 ο εμος ιρωε τουτου αιτιος, το τοις Ελλσιν εμε πιστων γενε-αι.

3. Sometimes, however, the infinitive has the article in the genitive, where we should expect the acc. : Thuc. I. 87 η δε διαγνωμη του τας σποδας λυσθαι. (See also §. 678.) This is very common in LXX and G. T., c §. 492.

Obs. The construction in this and the succeeding section are by some referred to the absolute or independent infinitive ; but this does not seem to be the case, as these infinitives are actually in dependence on the context, and on some notion which, though not expressed in language, evidently exists in the train of thought.

The Elliptical use of Inf. in commands and wishes.

§. 671. From the use of the infin. after verbs of *willing, wishing, praying, &c.* we may explain the following apparent anomalies.

a. *Imperative Inf.*—The inf. is used (in Epic, and sometimes other poets, and even in Attic prose) in the place of the imperative, to express a command or wish that the person addressed would himself do something. It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but it only stand for the second person sing. or plur. The subject of the inf. itself, and of the verb on which it depends, (such as *εθελε* ; II. a, 277 *τε συ, Πηλειδη, θελ' επιζιμεναι βασιληϊ*) is the person addressed, and it is sometimes placed before the inf. in the nominative (or vocative) ; where if a predicative adjective follows the inf. it is likewise in the nominative ; Id. p, 501 *'Αλκιμεδον, μη δη μοι αποπροθεν ισχεμεν ιππους, αλλα μάλ' πνιοντε μεταφρην* : Arist. Pax 555 *ακουετε λεφ, τοδε γεωργουδς απιναει* sc. *λεω* : Od. a, 290 sqq. *νοστησας δη επειτα φιλην ες πατριδα γαιαν σημα τε χευαι, και επι κτερεα κτερετξαι—και ανιρι μητερα δουναι* : II. β, 75 *υμεις δ' λοθεν ελλοι ερητυειν επιεσσιν* : Hdt. VI. 86 extr. *συ δη μοι και τα χρηματα ξαι, και ταδε τα συμβολα σωζε λαβων* δε δ' αν εχων ταυτα απαιτεη, τουτω τοδοουναι, ει redde : Id. VII. 159 *ει μεν βουλγαι βοηθειν τη Ελλαδι, ισθι ιζόμενος υποδ λακεδαιμονιων* ει δ' αρα μη δικαιοις αρχεσθαι, συ δε μη βοηθειν : iat. Rep. 473 A *εαν οιοι τε γενόμεθα ευρειν ως αν εγγύτατα των ειρημένων οικησειε, φάναι ημας ευρηκειναι κ. τ. λ.* : Ibid. 508 B *τουτον τοιουν, δ' εγω, φάναι* : Ibid. 509 B *και τοις γινωσκομένοις τοιουν μη μόνον το γνωσκεσθαι φάναι* : Ibid. p. 580 B *και συ ούτω, τίς πρώτος κατὰ την σην ζων ευδαιμονία και τίς δεύτερος, και τοις άλλους—κρίναι* : Id. Soph. 218 A *δ' αρα τι τφ μήκει πονων άχθη, μη εμε αιτιασθαι τουτων* : Ibid. 262 E *ζω τοιουν σοι λόγον—δτου δ' αν ο λόγος η, συ μοι φράζειν* : Demosth. 99,

^a Stallb. ad loc.

^b Ibid.

^c Ibid.

39 πρῶτον μὲν, δ' ἄνδρες Ἀθ., τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολέμει^a. So the form of salutation, χαίρειν Acts xv. 23 : so Phil. iii. 16 τῷ αὐτῷ στοιχεῖν κάνοι, τὸ αὐτὸ φρονεῖν, unless it depends on ἐφθάσαμεν (see §. 669. 2.). The omitted notion is very easily supplied when it follows an imperative, Thucyd. VI. 34 πείθεσθε καὶ παραστήναι παντί : Arist. Ran. 167 μίσθωσαί τινα—ἐὰν δὲ μὴ ᾗ ; τότε μ' ἄγειν.

b. *Optative Infin.*—The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something ; the accusative is joined with the infin. and the two together stand as the object of an implied verb, expressing or implying the notion of wishing, or desiring, such as δέι, ἔθελε, εὐχομαι, δός (Æsch. Choeph. 16 ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός), ποίει, *cause* : Il. β. 412 Ζεῦ κῦδιστε—, μὴ πρὶν ἐπ' ἡέλιον δῦναι καὶ ἐπὶ κλέφας ἔλθειν, πρὶν με κατὰ πρηνές βαλέειν Πριάμοιο μέλαθρον : Il. η. 179 sq. ὥδε δέ τις εἴπασκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδείους υἱόν, ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης ! Æsch. Suppl. 255 θεοὶ πολῖται, μὴ με δουλείας τυχεῖς : Hdt. V. 105 ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, *may it be granted me* : Æsch. Choeph. 370 παρὸς δὲ οἱ κτανόντες μιν οὕτω δαμῆναι ; where the nominative marks that the suppressed verb is ὥφελον ; so Il. X. 259 νεκρὸν Ἀχαιοῖσι δώσω πάλιν ὥς δὲ σὺ ῥίξεις. Interchanged with the imper. III. person : Il. γ. 285 Ζεῦ πάτερ—Ἠελίως θ'—ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπει· Ἐλένην ἐχέτω καὶ κτήματα πάντα—εἰ δέ κ' Ἀλέξανδρον κτείη ξανθὸς Μενέλαος, Τρῶας ἔπει· Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι (*but if Menelaus kills Paris, then grant that &c.*). So naturally after an optative sentence, which itself supplies the suppressed verb ; Il. π. 98 μήτε τις οὖν Τρώων θάνατον φύγοι—*οὐκ* δ' ἐκδύμεν' ὀλεσθρον.

c. Hence the infin. (either alone or joined with a subject or predicate in acc.) can be used of all three persons, as a general expression of necessity, or of something which ought to be done. a. I. Person : Hdt. VIII. 109 νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας (-es Gaisf.) ἡμέων τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετῶν (i. e. ἡμᾶς χρὴ or δεῖ καταμείναντας ἐπιμεληθῆναι). Soph. Elect. 8 οἱ δ' ἱκάνομεν φάσκειν Μυκῆνας τὰς πολυχρύσους ὀρᾶν. β. II. Person ; as Hes. Opp. 391 γυμνὸν σπεῖρειν, γυμνὸν δὲ βοωτεῖν (i. e. χρὴ σε γ. σπ.). γ. III. Person : Hdt. I. 32 πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλιον, ἀλλ' εὐτυχέα, where *τίνα* (one) must be supplied as the substantive.

d. Hence it is used, of I. and II. person, in questions expressing reluctance. a. I. Person : Hdt. I. 88 ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοῖων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρόντι χρόνῳ, *shall I (must I) speak or be silent?* Bion V. 4 εἰ δ' οὐχ ἀδέα ταῦτα, τί μοι πολὺ πλῆγονα μοχθῆν. β. II. Person : Od. κ. 431 δ δέλοι, πόσ' ἔμην ; τί κακῶν ἱμείρετε τούτων, *whither are ye (fated) to go?*

e. Lastly, it stands with αἶ γάρ, εἴθε, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being ὥφελον, -ες, -ε, &c.^b (Cf. Eur. Phœn. 804-806.) : Od. γ. 311 sqq. αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων δ' ἔ' ἐγὼ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι αὐθι μένων ! (for ἔχοις—καλοῖο) : Od. ω. 375 sqq. αἶ γάρ, Ζεῦ τε πάτερ—, τοῖος ἐὼν τοι χεῖρὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὁμοισιν, ἐφειστάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας. This construction occurs in Homer only in the Odyssey^c, and does not appear to have been much used elsewhere : Eur. Hel. 262 εἴθ'

^a Bremi ad loc.^b Klausen Choeph. 349. λέγει τὸ ὥφελον Schol.^c Buttm. Lexil.

ἐξαλειφθεὶς ὥς ἀγαλμ' αὐθις πάλιν αἷσχιον εἶδος ἀντὶ τοῦ καλοῦ λαβεῖν (λάβον Dind.) (for λάβοι or ἔλαβον^a.)

f. For the parenthetical infinitive alone or after ὥστε, or ὥς, see §. 662. 5. 679. 2. 864. 1.

Nominative, Genitive, Dative, and Accusative, with the Infinitive.

§. 672. 1. Most of the verbs which take the infinitive as their object have also a personal object on which the infinitive depends; as, ἡγοῦμαι σε ἁμαρτεῖν or ἡγοῦμαι σε εὐδαίμονα εἶναι: this object is in the case which the usual construction of the verb requires, accus., gen. or dat.; as, δέομαι σοῦ ἐλθεῖν—συμβουλεύω σοὶ σωφρονεῖν—ἐποτρύνω σε μάχεσθαι, see §. 674.

2. But when the same person is both the subject and object of a verb *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun in the accusative, but altogether omitted, so that the nominative stands with the inf., as οἶσθαι (οἶει, οἶεται) ἁμαρτεῖν (for οἶομαι ἐμαυτὸν ἁμαρτεῖν, οἶει σαυτὸν ἁμ., οἶεται ἑαυτὸν ἁμ., *credo me errasse, credis te errasse, credit se errasse*) οὐκ ἔφη αὐτὸς λέγειν=αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective, or a participle, or a substantive follows the infinitive as part of the predicate, it is in the same case as the personal subject which precedes (gen. dat. or acc.); as, ἔφη σε εὐδαίμονα εἶναι.

4. Hence in all the infinitival constructions, when the infinitive expresses some action or state of the subject of the principal verb, any participle or adjective which may follow is in the nominative: thus, Thuc. I. 81 πλήθει διαφέρομεν ὥστε τὴν γῆν δηοῦν ἐπιφουτῶντες: Xen. Symp. 8, 15 ἡ τῆς ψυχῆς φιλία διὰ τὸ ἀγνὴ εἶναι ἀκορεστοτέρα ἔστιν. This construction is called *Attraction with the infinitive*.

Nom. with Inf.

Od. α, 180 Μέντης Ἀγχιάλοιο δαΐφρονος εὐχομαι υἱός, cf. 418: Ibid. 187 ξείνοι δ' ἀλλήλων πατρῷοι εὐχόμεθ' εἶναι: Thuc. III. 11 τῷ μὴ προέχων ἐπελθεῖν ἀποτρέπεται: Aesch. Ag. 1588 μοῖραν εὐρετ' ἀσφαλὴ τὸ μὴ θανὼν πατρῶν αἰμάξαι πέδον.

Gen. with Inf.: Δέομαί σου προθύμου εἶναι: Hdt. I. 176 τῶν δὲ τῶν Λυκίων φαρμένων Ξανθίων εἶναι: *se esse Xanthios*: Id. III. 75 φαρμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιεῖν τοῦ Πηρξάσπεω: Xen. Hier. III. 8 εὐρήσεις—πολλοὺς τυράντους—διαφθαρμένους—ὑπὸ ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι: Plat. Apol. 21 B ἦλθον ἐπὶ τινι τῶν δοκούντων σοφῶν εἶναι.

Dat. with Inf.: Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγόις συσκευασασμένοις ἃ εἶχον καὶ ἐξοπλισασμένοις προϊέναι: Demosth. 35 princ. οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες Ἀθη-

^a Pflugk ad loc.

ἴοι, εὐδαίμοσιν ἔξεστι γενέσθαι : Hdt. I. 90 εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι ἁλληνικοῖσι θεοῖσι.

Acc. with Inf. : Ἐπώτρυνεν αὐτὸν πρόθυμον εἶναι. So both constructions in one sentence : Hdt. VII. 136 Ξέρξης οὐκ ἔφη ὁμοίως ἔσεσθαι Λακεδαιμονίοισι κείους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποιήσῃν.

Obs. 1. Ἐφῆ αὐτὸς ποιεῖν, *he said that he (himself) would do it* ; ἔφη αὐτὸν ποιεῖν, *he said that he (another person) would do it*.

Obs. 2. The construction of the inf. with acc. is, comparatively speaking, rare in G. T. : it is often supplied by a dependent clause introduced by *ὅτι* &c.

Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nominative with the infinitive we find the full construction as in Latin ; as, οἶμαι ἑμαυτὸν ἁμαρτεῖν, *credo me errasse* (for οἶμαι ἁμ.), νομίζει ἑαυτὸν εἶναι εὐδαιμονέστατον, *putat se beatissimum esse* (for νομίζει εὐδαιμονέστατος εἶναι) ; but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis ; as, Od. θ. 221 τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι : Il. η. 198 ἐπεὶ οὐδ' ἐμὲ ρήϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε (*that I also*, opposed to preceding words οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δέχεται, οὐδὲ μὲν ἰδρεῖη) : Il. ν. 269 οὐδὲ γὰρ οὐδ' ἐμὲ φημι λελασμένον ἔμμεναι ἄλκης (opposed to the words of Idomeneus) : Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἐωϋτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*) : Id. I. 34 Κροῖσος ἐνόμιζε ἐωϋτὸν εἶναι πάντων δαβνέστατον. In other instances the accusatives, ἑμαυτὸν, σεαυτὸν, ἑαυτὸν, are used on rhetorical grounds, or to define more clearly the person meant, or to round off the sentence ; as, Xen. Cyr. V. 1, 21 νομίζομαι γὰρ ἑμαυτὸν εἰκέναι λέγοντι ταῦτα κ. τ. λ.^a : Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἔμχανάτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι : so G. T. as Rom. ii. 19 πείποιθας σεαυτὸν εἶναι ὁδηγὸν τῶν τυφλῶν. The enclitic pronouns are sometimes thus used without any particular emphasis being intended : Hes. Opp. 656 ἔνθα μὲ φημι ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτῶντα : Plat. Rep. 400 B οἶμαι δέ με ἀκηκοέναι^b : Id. Symp. 175 E οἶμαι γὰρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθῆσεσθαι : Id. Charm. 173 A οἶμαι μὲν, ἦν δ' ἐγώ, ληρεῖν με.

2. The personal pronoun thus joined to the infin., as the object of the verb, sometimes, though but rarely, is placed in the nom. instead of the acc., by attraction to the suppressed subject of the verb ; Thuc. VIII. 76 (in *orat. obliqua*) πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῇ (*scil. ἔφησαν οἱ ἐν Σάμῳ*)—καὶ δυνατώτεροι εἶναι σφεῖς (for καὶ δυνατωτέρους εἶναι ἑαυτούς), ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει : Thuc. II. 87 τὸ ἀπαράσκευοι τότε τυχεῖν. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θήρᾳ, ἡμᾶς μὲν τοὺς ἐπιζητούντας ἔσεσθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (*Schneider cum Costalione et Stephano, σὺ δέ* ; Edd. *primæ, σὺ δέ*.) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἡ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστὸς τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ (*sc. κινδυνεύσεις ἐπιδείξαι*) φαῦλός τε καὶ οὐκ ἀξίος εὐεργεσίας ; Demosth. 579 νομίζεις—ἡμᾶς μὲν ἀποψηφισθαι, σὺ δὲ οὐδὲ παύσεσθαι ; Ibid. 130, 74 εἰ δ' οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε^c. In Hdt. I. 2 τοὺς δὲ ὑποκρίνασθαι—οὐδὲ ὧν αὐτοὶ δώσειν ἐκείνοισι, as if οἱ δὲ ὑπεκρίναντο

^a Bornemann ad loc.

^b Stallb. ad loc.

^c Bremi ad loc.

had preceded the nominative, is caused by a change from the *oratio obliqua* to the *recta*, in consequence of a sentence having intervened, which interrupted the construction.

3. Sometimes we find a nominative joined to an infinitive, though it does not refer to the subject of the principal verb : this arises from some verb to which the nominative does refer being implied in the verb actually used. (See §. 707.) Il. τ, 258 ἴστω νῦν Ζεὺς (= δμνυμι) πρῶτα, θεῶν ὑπατος καὶ ἱριστος, μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι, οὐτ' εὐνῆς πρόφασιν κεχηρημέ-
τος οὕτε τευ ἄλλου : ἐγώ, though really belonging to the suppressed δμνυμι, is expressed with the infinitive, for the sake of emphasis.

4. Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence ; as, Thuc. V. 50 εὐθὺς τὰδε ἤξιον (οἱ Ἡλείοι), Λέπρεον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται, ἀναβάντες δὲ ἐπὶ τὸν βωμὸν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι κ. τ. λ. : Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφισομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολε-
μίοις καταγγέλλτους γίνεσθαι· λαθεῖν γὰρ ἂν, ὅποτε βούλουτο, τοῦτο ποιοῦντες πολλῶ ἦσσαν : Hdt. I. 27 νησιώτας δὲ τί δοκέεις εὐχεσθαι ἄλλο ἢ ἐπεὶ τε τάχιστα ἐπύθοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι Λύδους ἐν θαλάσῃ. This probably arose merely from the writer's forgetfulness of the former part of the sentence.

Obs. This attracted nominative pronoun or adj. is joined sometimes with the inf., even where δεῖν &c. requires the accus. : Plat. Protag. 316 C σκόπει, πότερον περὶ αὐτῶν μόνος οἶε δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων : Demosth. 414, 15 ἡγούμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοφυχότερος φαίνεσθαι : Xen. Hier. II. 8 οἱ τύραννοι αὐτοὶ ὥπλισμένοι οἴονται ἀνάγκην εἶναι διάγειν.

*Remarks on the use of the Accusative with Infinitive instead of
Genitive and Dative with Infinitive.*

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, often take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the *action* of that *person*. So in κελεύω σοι τοῦτο ποιεῖν (*I order you to do this*), the σοί is in the dative, as being the personal object of a verb of transmission ; but in κελεύω σε-τοῦτο-ποιεῖν, (*I order that you do this*), these last three words together (σεί being joined with ποιεῖν), are equivalent to the κέλευσμα, as in λέγει σε χαίρειν, the λόγος is χαίρει σύ. Wherefore, as the person in the accus. and the infin. together represent the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. This usage is illustrated by Æsch. Choeph. 552 τὰλλα δ' ἐξηγοῦ φίλοις, τοὺς μὲν τι ποιεῖν, τοὺς δὲ μὴ τι δρᾶν λέγων. So εἰπεῖν, λέγειν, φράζειν, (σοί τι), κελεύειν, which sometimes takes dat., sometimes accus. with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb ; when the accus., as part of the compound cognate notion. So Il. β, 50 αὐτὰρ δ κηρέκεσσι λιγυρθόγγουσι κέλευσε κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοῦς, *he gave an order to the heralds* : but, Hdt. VI. 81 ὁ δὲ Κλεομένης τὸν ἱερά

ἐκέλευε τοὺς Εἰλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, *he ordered, that the Helots should &c.*; the order being, οἱ Εἰλωτες—μαστιγοῦτε=κέλευσμα: Xen. Cyr. I. 3, 9 κέλευσον δὴ, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα: Soph. Œ. T. 350 ἐνέπω σε τῷ κηρύγματι—ἐμμένειν (=ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere, aliquem missum facere, non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs: μεγαίρω (σοί τι): Od. γ, 55 κλῦθι, Ποσειδάων γαίῃσχε, μηδὲ μεγέῃρης ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα, *grudge not to us*: but, Od. β, 235 ἀλλ' ἦτοι μνηστήρας ἀγῆνορας σὺτι μεγαίρω ἔρδειν ἔργα βίαια κακορραφίησι νόοιο, *I grudge not that they*: Od. α, 346 φθονέω with accus. and infin., II. β, 296 νεμεσίζομαι. So προσήκει, πρέπει, ἔξιστι, σύμφυρόν ἐστι, *have the dat., or the accus. with the infin.*; συμβαίνει, δει, χρή Æsch. Suppl. 203 θρασυστομῆν γὰρ οὐ πρέπει τοὺς ἥσσαντας: Thuc. II. 36 νομίζων—τὸν πάντα ὁμίλον δαστῶν—ξυμφορον εἶναι αὐτῶν ἐπακούσαι: Plat. Gorg. 479 Ε τοῦτῃ προσήκειν ἀθλίῳ εἶναι: Æsch. Ag. 1551 σὺ σε προσήκει λέγειν. But Plat. Ion 539 Ε οὐκ ἂν πρέπει γε ἐπιλήσιμονα εἶναι ραψῳδὸν ἄνδρα. Hdt. VIII. 140 ἐνορέω γὰρ ὑμῖν οὐκ οἷος ἦε ἐσομένοισι πολεμέειν Ξερξῇ: So Thuc. II. 74 συγγνώμονες δὲ ἔστε μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, where ἐσομένοισι and ὑπάρχουσι are attracted from their infinitives by the ἐν and σὺν in ἐνορέω and συγγνώμονες: there is a singular attraction in Arist. Equit. 1312 καθήσθαι τῆς μοι δοκεῖ εἰς τὸ Θησείου πλεούσας, where it should be πλεούσας, but is attracted by the dative ἡμῖν implied in μοί.

Obs. 1. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb; as, Hdt. III. 36 ἐνετείλατο τοῖς θεράπουσι λαβόντας (sc. τοὺς θεράποντας) μιν ἀποκτείνειν: Æsch. Ag. 1200 θανυμάζω δὲ σου πόττου πέραν τραφεῖσαν ἀλλόθρουον πόλιν κυρεῖν λέγουσαν ὥσπερ εἰ παρестάτεις.

Obs. 2. And sometimes the proper construction of the verb obtains in an after part of the sentence: Soph. Œ. R. 350 ἐνέπω σέ τῷ κηρύγματι ᾧπερ προείπας ἐμμένειν ὥς . . ὄντι γῆς μάστορι. Cf. Eur. Med. 56^a.

Obs. 3. When the dat. or genitive is joined with the verb before an infin. we sometimes find the person in the accusative repeated with the infinitive; as, Hdt. VI. 35 ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι: so G. T., as Acts xxii. 17 ἐγένετό μοι ὑποστρέψαντι—γενέσθαι με ἐν ἐκστάσει.

Obs. 4. In the curious construction Hdt. I. 104 τοῦτο δὲ παραμειβομένοισι εἶναι ἐν Μηδικῇ, the dat. falls under §. 599. 4., the personal αὐτοῦς being omitted before the infinitive: or the dative may arise from a carelessness in style, Herodotus having meant to say, τὴν Μηδικὴν εἶναι, like IV. 158 συγκτίζουσι, (as if ἄμεινον συνοίσειν followed) Βάττω Κυρήνην, ἄμεινον πρήξειν, where we expect αὐτοῦς συγκτίζοντας ἄμεινον πρήξειν; or the word Θήρην or γῆν may have occurred in the question of the Theraeans, and may be thus supplied before ἄμεινον πρήξειν in the oracle. A similar construction occurs Demosth. 712 fin. τῷ δὲ καταστήσαντι τοὺς ἐγγυητὰς—ἀφείσθαι τῶν δεσμῶν sc. αὐτοῦς (but see §. 699).

§. 675. Hence we may see how it happens that participles or adjectives after infin., which ought to be in the same case (genitive or dative) as the object of the verb to which they refer (§. 672. 3.) are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to an accusative implied in the infinitive to which they are joined.

^a Elms. Med. 56.

a. The object of the verb in the genitive with accusative following—Hdt. VI. 100 Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι (but Id. V. 80 δεῖσθαι τῶν Αἰγυπτίων τιμωρητῆρων γενέσθαι) : Thuc. I. 120 ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν.

b. In the dative, with accusative following.—Il. ο. 115 sq. μὴ νῦν μοι νεμεσήσῃς, Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν : Od. κ. 531 ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι μῆλα—δεύραντας κατακῆναι : Æsch. Choeph. 136 καὶ σὺ κλυθί μου, πάτερ, αὐτῇ τέ μοι δὸς εὐτυχεστέραν πολὺ μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν : Id. P. V. 217 κράτιστα δὴ μοι τῶν παρεστώτων τότε ἐφαίνετ' εἶναι προσλαβόντα μητέρα, Ζηνὶ συμπαραστατῆν : Eur. Med. 815 σοὶ δὲ συγγνώμῃ λέγειν τάδ' ἔστι, μὴ πάσχουσιν ὥς ἐγὼ κακῶς^a : Hdt. VI. 78 παραγγέλλει σφί, ὅταν σιμῆνῃ ὁ κήρυξ ποιέεσθαι ἄριστον, τότε ἀναλαβόντας τὰ ὄπλα χωρεῖν ἐς τοὺς Ἀργεῖους : Ibid. 109 ἐν σοὶ νῦν—ἔστι ἡ καταδουλώσας Ἀθήνας, ἣ ἔλευθέρας ποιήσαντα μνημόσυνα λιπῆσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον : Id. III. 36 ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτεῖναι : Thuc. IV. 2 εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι : Id. VII. 75 οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἦκειν, αὐτοὺς τούτῳ μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ὑπιέναι : Lys. Epitaph. 129 (R) εἰ μὲν γὰρ οἶδν τε ἦν τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι : Ibid. 86 ἐνόμζον αὐτοῖς προσῆκειν ἀγαθοὺς εἶναι : Xen. M. S. II. 6, 26 εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους εἶναι : Id. Anab. I. 2, 1 Ξενία—ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας. And even the two constructions are found in the same passage : Il. χ. 109 ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι, ἢ καὶ αὐτῷ ὀλέσθαι εὐκλειῶς πρὸ πῶλτος : Soph. El. 958 ἢ πάρεστι μὲν στένειν πλοῦτου πατρὸς κτήσιν ἐστερημένην, πάρεστι δ' ἀλγεῖν εἰς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσκουσιν ἀνυμνήσια τέ : Eur. Med. 1236 sqq. φίλαι, δέδοκται τούργον ὥς τάχιστά μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἔγουςαν ἐκδούναι τέκνα ἄλλῃ φορεῖσθαι^b.

Obs. 1. This principle resolves some of the difficulties which arise in some passages of the tragedians, in which there is a seeming ellipse of the dative ; as, Soph. Aj. 1006 ποῖ γὰρ μολεῖν μοι δύνατον—τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμῷ : ἀρήξαντα not ἀρήξαντι.

Obs. 2. For some constructions of the acc. participle seemingly the same as this, but really depending on a different principle, see §. 711.

Accusative with Infinitive, as Subject of a Sentence.

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject : thus in λέγουσι τὸν Κῦρον νικῆσαι, the τὸν Κῦρ. νικῆ.=the victory of Cyrus ; then the form of the sentence being altered into “the victory of Cyrus is reported,” the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which would otherwise be im-

^a Pflugk ad loc.

^b Pflugk ad loc. Elm. Heracl. 693.

personal—τὸν-Κῦρον-νικῆσαι λέγεται. If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as ὁ Κῦρος, (subj.) λέγεται νικῆσαι : and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression ; as, λέγεται τὸν Κῦρον νικῆσαι=λέγουσι ; πέπρωται τὸν βασιλέα ἀποθανεῖν=*fatum constituit* ; δοκεῖ μοί σε ἀμαρτεῖν=ηγχοῦμαι ; ἀγαθὸν ἐστὶ σε τοὺς γονεῖς ἀγαπᾶν=*probo* &c.

2. It is used as the subject,

a. After passive verbs, λέγεται, ἀγγέλλεται, ὁμολογεῖται &c., (for which however we often find the active form used :) Hdt. III. 9 λέγεται τὸν βασιλέα—ἀγαγεῖν : Ibid. 26 ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατόν : Xen. Cyr. I. 4, 26 καὶ Κῦρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι. Immediately afterwards, πολλὰ δὲ δῶρα διαδοῦναί φασιν αὐτὸν (τὸν Κῦρον) τοῖς ἡλικιώταις—. Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι : Ἀστυάγην δὲ δεξάμενον ἀποπέμψαι : τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μῆδους : Plat. Phæd. 72 A ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι.—But Xen. Cyr. V. 3, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται : Ibid. I. 2. princ. πατὴρ μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου. Both constructions, Plat. Charm. princ. καὶ μὴν ἡγγελά γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι.

b. With πέπρωται, ἔοικε, προσήκει, πρέπει, δοκεῖ, συμβαίνει &c. : II. σ, 329 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ : II. a, 126 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν : Hdt. III. 124 ἐδόκεε οἱ τὸν πατέρα—λοῦσθαι μὲν ὑπὸ τοῦ Διὸς, χρίεσθαι δὲ ὑπὸ τοῦ ἡλίου : Id. VIII. 9 ἐνίκα : Thuc. IV. 3. extr. τῷ δὲ ἐδόκει—τοῦ Μεσσηνίου ἀν βλάπτειν κ. τ. λ. : Plat. Phæd. 74 A ἀρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.

Obs. Δοκεῖν is sometimes used as a personal, (see §. 677. 1.) as in Lat. *videri* : Xen. Anab. III. 1, 21 λελύσθαι μοι θακεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία. So also συμβαίνει, the nominative substantive subject being placed first : Plat. Phæd. 67 C καθαρσις δὲ εἶναι οὐ τοῦτο συμβαίνει κ. τ. λ. for συμβαίνει καθαρσιν τοῦτο εἶναι^a : Id. Rep. 438 E ἐπιστήμη—ποῶς δὴ τις συνέβη καὶ αὐτὴ γενέσθαι. Sometimes the two constructions are interchanged, Xen. Anab. III. 1, 9 ἔδοξε σκηπτὸς πεσεῖν εἰς τὴν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν : here the notion which stands in the nominative is the most important.

c. With adj. and subst. with εἶναι, (a) when the infin. signifies

^a Heindorf ad loc.

something to be done ; as with ἀγαθόν, κακόν, καλόν, φίλον, ἐπικαίως ἔστιν &c.—μοῖρά ἐστιν &c.—οὐκ ἔστιν, οὕτως ἔστιν &c. ; (the ἔστιν may be supplied by the mind :) Od. η, 159 sq. οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξείνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κουήσιν : Il. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενέϊ Κρονίωνι, νωνύμους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιοὺς : Il. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ἡμῶς : Il. ν, 114 ἡμέας γ' οὕτως ἔστι μεθιέμεναι πολέμοιο :

Or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst. ; Il. τ, 182 αὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα ἀνδρ' ὑπερέσσεσθαι, ὅτε τις πρότερος χαλεπήνῃ : Il. γ, 156 οὐ νέμεσις, Τρῶας αἰὲ ἐὺκνήμιδας Ἀχαιοὺς τοιγδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν : Il. ρ, 336 sq. αἰδῶς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσάνα-
ξῆναι ἀναλκείῃσι δαμέντας ! Il. ι, 230 ἐν δοίῃ γε σωσέμεν ἢ ἀπολέσθαι :
Æsch. Theb. 721 (see §. 669. Obs. 2.) might be referred here.

Change of the Impersonal into the Personal Construction.

§. 677. 1. In the instances given under §. 676. 2. *a.* and *b.*, we see the Greeks avoiding the impersonal construction by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the accusative from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἔστί makes up the verbal notion, agree with it. (See also §. 684. Obs. 1.) This is especially the case with the adj. : δίκαιος, ἀξιος, ἐπιδοξος, δυνατός, ἀμήχανος, χαλεπός &c. ; as, δικάϊός εἰμι τοῦτο πράττειν, for δικάϊόν ἐστί με ταῦτα πράττειν.—Δικάϊός εἰμι εἶναι ἐλευ-
θερος : Il. α, 107 αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι : Il. ν, 726 Ἐκτορ, ἀμήχανός ἐσσι παρυρρητοῖσι πιθέσθαι : Hdt. VI. 12 ἐπιδοξοὶ τωτὸ τοῦτο πεί-
σεσθαι εἰσι : Xen. Cyr. V. 4, 20 ἀξιοί γε μέντοι ἐσμέν τοῦ γεγεννημένου πρά-
γματος τούτου ἀπολαύσαι τι ἀγαθόν : Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελ-
θεῖν στρατεύματι : Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν :
Plat. Rep. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι^a : Id. Phædr. 256 B οὐ
μείζον ἀγαθόν οὔτε σωφροσύνη ἀνθρωπίνη οὔτε θεία μανία δυνατὴ πορίσai ἀν-
θρώπῳ : Id. Rep. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι : Ibid. 330 C
(οἱ χρηματισάμενοι) χαλεποὶ—ξυγγενέσθαι εἰσὶν οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ
τὸν πλοῦτον : Id. VIII. 137 οἱ δὲ τὸν μισθὸν, ἔφασαν, δίκαιοι εἶναι ἀπολαβόντες
οὕτω ἐξέναι, for δικάϊόν ἐστιν αὐτοὺς &c. This sometimes takes place with
the passive verb given in §. 676. 2., or with δοκεῖν, see §. 676. Obs. 2. :
Eur. Hec. 673 ἥς ἀπηγγέλθη τάφος πάντων Ἀχαιῶν διὰ χερὸς σπονδῆν ἔχειν
for ἀπηγγέλθη τάφον κ. τ. λ.

2. Somewhat analogously to this the object of an infinitive is made into the subject of the verb ; as, Eur. Hipp. 867 ἐμοὶ μὲν οὖν ἀβίωτος βίου τύχα εἶη τυχεῖν, for εἶη ἐμοὶ τυχεῖν τύχας.

Obs. 1. The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb : Hdt. IX. 7 τῆς ἡμετέρας ἐπιτηδεωτάτων ἔστιν ἐμμαχέσασθαι τὸ Θριάσιον πεδίον (i. e. ἐπιτηδεωτάτων ἔστιν μαχέσασθαι

^a Stallb. ad loc.

τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι. With the nom. in attraction for accus. : Thuc. II. 42 καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι : Plat. Hipp. Maj. 299 D ἔρωτῶ, εἴ τις (ἡδονή) αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions ; as, ἐν, ἐπὶ : Soph. Aj. 554 ἐν τῷ φρονεῖν ἡδιστος βλος : Plat. Gorg. 456 E ἐκεῖνοι μὲν γὰρ παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις : Thuc. I. 34 ἐπὶ τῷ δοῦλοι. Very common in G. T.

Obs. 1. The dat. with infin. is used in G. T. to express the cause or instrument (see §. 607.) but not the aim or result, unless : Thess. iii. 3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι.

d. Accusative.—Xen. Cyr. I. 4, 21' ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παῖεν τὸν ἀλίσκομενον : Plat. Gorg. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθήσκειν οὐδεὶς φοβεῖται : Id. Apol. S. 28 D πολὺ μᾶλλον δέσας τὸ ζῆν. Frequently in apposition, as more accurate explanation of a preceding accusative : Xen. Cyr. V. 1, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλήν (*alibi* βούλησιν) εἶναι τὸ μὴ ἔδσαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρὸς, and especially διὰ : Xen. Cyr. I. 4, 3 ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ—τούς παρόντας ἀνηρώτα—, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο. The nominative here is in attraction to the subject.

Obs. 2. With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each ; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article ; as, I. 210 ὅς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχεν ἀπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

Obs. 3. For the Infin. with Acc., for Infin. with Gen., see §. 675. a.

*Infinitive with the Article (a) in exclamations and questions,
(b) in adverbial expressions.*

§. 679. 1. As the equivalent accus. is used to express the annoyance, or object of pain, dislike, &c. (see §. 549.), so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions : Xen. Cyr. II. 2, 3 ἐκεῖνος πανὶ ἀναθεὶς εἶπε πρὸς αὐτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν ! Soph. Phil. 234 ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ ! Without the article : Æsch. Eum. 835 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος ! See also §. 665. 2.

2. Many phrases, in which the article τὸ precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially in a parenthetical and restrictive sense : this arises from the independent power of the infinitive (see §. 662. *Obs.* 5.) ; the infin. signifies the state ; as,

τὸ νῦν εἶναι, *the present state*; and is used adverbially, "*with respect to the present state*," *pro presenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*: Thuc. IV. 28 ἐκτελεν ἦντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφῶς εἶναι, *as far as they were concerned, ἐπιχειρεῖν*.—τὸ ἐπ' ἐκείνους εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, *as far as belongs to him*: (Plat. Protag. 317 princ. ἐγὼ δὲ τοῖς τοῖς ἀπασι κατὰ τοῦτο εἶναι οὐ ξυμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio*, it should probably be read with Ast, τὸ κατὰ τοῦτο εἶναι^a. Τὸ νῦν is also used in this sense without εἶναι (see §. 486. b.). (For this usage with ὥς see §. 864. 1.)

Obs. The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. Εἶναι, (ὀδόν, being supplied.) is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταυτὰ σφί ἐγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἱ οὐκ ἔων ναυμαχίην ἀπείσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταίρεσθαι, ἀλλὰ ἐκλιπόντας χάρην τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζεν, i. e. *censuerunt Athenienses potius esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatus navalis pugne dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent &c.*: Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the *oratio obliqua* for the imperfect: Soph. Œ. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μὴ γέ ἤρῳτά σε τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς: join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν); θέμις εἶναι is here a predicate of the sentence σε κείνον ἀντιδρᾶν: and θέμις is indeclinable).

3. Analogous to this idiom is the phrase ἐκὼν εἶναι, which is used to qualify a negative sentence by making it depend on the will of the speaker: Thuc. II. 89 τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι. *I will not (to be willing to do so) that is (as far as my will goes) fight in the gulf.* We have an analogous phrase in the adverbial infinitive, "*to be sure—*" you will not, *to be sure*, do so^b.

4. For the use of the Infin. with ἄν, see §. 429.

PARTICIPLE.

§. 680. 1. The simplest use of the Participle is attributive: and it is thus used either as an immediate attributive, the article preceding it, as ὁ παρὼν ἀνὴρ, *the present man*, or as a (more or less) remote attributive (the article standing before the substantive), as ὁ ἀνὴρ παρὼν, *the man who is present*; or, in apposition, as ὁ ἀνὴρ ὁ παρὼν. It can of course by the ellipse of the substantive have, with the article, a substantival force, as οἱ εὐτυχοῦντες, *the fortunate* (persons), &c.—(See §. 451.)

Obs. 1. The participle differs from the adjective as it represents the quality as energising or in operation; and as partaking of the verbal character it expresses time, which the adjective does not.

2. The participle is used also predicatively, to complete the

^a Cf. Stallb.

^b Arnold Thuc. II. 89.

verbal notion ; that is, to add to the object those accessories which are required to give the verb its full meaning ; this may also be done by the infinitive, as χαίρω τῷ πατρὶ ἐλθόντι, or χαίρω τὸν πατέρα ἐλθεῖν, and therefore it may be said (though inaccurately), that the participle is used for the infinitive.

3. It has also an adverbial or gerundial force, to express notions of time, cause, mode and manner, which are the accidents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ξαρος ἐλθόντος τὰ ἀνθη θάλλει.

Obs. 2. This predicative use of the participle is of course to be distinguished from its adjectival use as a simple predicate with ἐστὶ, ὑπάρχει &c. ; as, Thuc. I. 38 εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν.—See §. 375. 4.

Obs. 3. We may again observe that the aor. part. comes nearer to the adjective than the present, as involving less of the notion of time.—See §. 405. *Obs. 3.*

4. The essential force of the participle is attributive, which it retains throughout : hence it must always be joined with a subst. or pronoun expressed or implied, which is represented as being in the action or state expressed by the participle, while the infinitive represents the person joined to it as being concerned either as agent or patient in that which is the sphere, or effect, or result, or aim of the action or state of the verb.

Objective construction of the Participle joined to the object of the verbal notion, and thus completing it.—Nominative Participle, standing as object.

§. 681. 1. The participle with a substantive completes the notion of an action or state by expressing some essential attribute of the object of the action or state ; thus χαίρω, *I rejoice*, is an imperfect notion, as we do not know the cause or the object of the joy—χαίρω τῷ πατρὶ ἐλθόντι is a complete notion, as we know of what nature the joy is.—See §. 695. So ὁρῶ τὸν ἀνθρώπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἀνθρώπον θνητὸν ὄντα—ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod*, in English, *that*, with the subjunctive would be used ; and in others the infinitive.

Obs. 1. In these constructions the infinitive might have been used, but the effect of the participle is to place the object of the verb in more immediate connexion with the subject thereof : χαίρω σὺ πατρὶ ἐλθόντι connects the arrival more actually and vividly with the joy of the speaker than χαίρω σὸν πατέρα ἐλθεῖν, or σοῦ πατρὸς εἰσόδῳ.

2. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and ἡκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου.—Χαίρω σοι and χαίρω σοι ἐλθόντι.—Ὀρώ ἄνθρωπον and ὀρώ ἄνθρωπον τρέχοντα. So Æsch. Ag. 271 εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.

3. With all purely neuter verbs, which have no immediate personal object (such as εὐτυχεῖω) or middle verbs, the participle of course stands in the nominative. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb, as these have no present object; as, ὀρώμαι, φαίνομαι, φανερός εἰμι, δῆλός εἰμι (ἡμᾶς εὖ ποιήσας). So ἐπαύοντο ἀδικοῦντες. But with some verbs which must have a personal object, where the object and subject are identical, (such as οἶδα (ἐγώ) ἐμὲ θνητὸν ὄντα,) the subst. or pronoun which should represent the object is suppressed, and the participle by attraction to the subject is in the nomin.; as, οἶδα θνητὸς ὢν.

Obs. 1. In Eur. Hipp. 57 we have the nominative and accusative construction in the same sentence: οὐ γὰρ οἶδ' ἀνεψιγμένας πύλας Ἴδιου φάος τε λοίσθιον βλέπων τόδε: so Thuc. VII. 47 ἐώρων οὐ κατορθοῦντες (se rem non prosperere gerere) καὶ τοὺς στρατιώτας ἀχθομένους.

Obs. 2. This attracted nom. part. does not occur in G. T., though of course the nom. is used with neuter or middle verbs; as, Acts v. 42 οὐκ ἐπαύοντο διδάσκοντες: Id. xii. 16 ἐπέμεινε κρούων: but the participle less frequently stands for the infinitive than in classic Greek.

4. The principle of this construction will easily explain both its nature and its limitations; the state, which the subject is in, is spoken of as producing some effect on his perceptions or feelings, of which, when so produced, the state is again the object; as, ἀμαρτάνων αἰσθάνομαι, the ἀμαρτία produces the αἰσθησις, though it is also the thing perceived. Hence this attraction takes place with all verbs of sense or feeling, as αἰσθάνομαι, ὀρώω, or neuter expressions thereof, as ὁμολογῶ. Hence also it is not thus used with verbs where the consequent effect or operation of the verbal notion is expressed, but where the notion of the participle is conceived, either as actually present, or as existing either in act or intention; as having taken place antecedently to the notion of the verb; as, ἀμαρτάνων ὀρώω, *sinning I (now) see it*; or (more rarely) coincidently with it; as, ἐπειρᾶτο κατιῶν, *he endeavoured to come back—or, coming back he endeavoured*; the endeavour consisted in beginning κατιέναι. So Thuc. I 35 τοῖσδε δύναμιν προσλαβεῖν περιόψεσθε, *you will allow them to obtain forces*: προσλαβόντας would represent them as already obtaining them.—See also §. 685. Obs.

5. As this participle refers to present and past circumstances, it follows that it is used only of really existing things, while the infinitive is used where the writer does not define whether the act really is or was in existence or not. So *δοκεῖ εἶναι* is of something real and true; *δοκεῖ εἶναι*, it may be true or false. So *φαίνομαι ποιεῖν*, *I evidently do it*; *φαίνομαι ποιεῖν*, *I seem to do it*. See also §. 683. *Obs.* 1. Hence also it is not used in negative sentences where the past or present existence of the participial action or state is to be denied: Hdt. VII. 39 *βασιλέα οὐ καυχῆσθαι ὑπερβαλέσθαι*, not *ὑπερβαλόμενος*.

6. It is however sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by *μέλλω*, and expresses the present fact or persuasion that something is about to happen. Hence when the participle refers to some present conviction or intention with regard to something future; as, Hdt. II. 29 *οἱ δὲ μετήϊσαν ἄξοντες*, but *they, with the intention of fetching him, went after him*; Eur. Iph. Aul. 1503 *θανοῦσα*, (*being about to die*,) *οὐκ ἀναίνομαι*: Thuc. III. 67 *ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι*—*καταγνωσόμενοι* refers to a future sentence. So Id. VI. 54 *προπηλακίων* (expressing his determination to insult him) *παρεσκευάζεται*: Eur. Heracl. 992 *κἄννων ἀγῶνα τόνδ' ἀγωνιούμενος*: Hdt. VII. 159 *ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων*, the present certainty of future subjection is here expressed. So with negatives, where the action or state of the participle is viewed as at present existing, though not to continue: Eur. Hipp. 354 *οὐκ ἀνέξομαι ζῶσα*, *I now living will not endure to live*; and where the *οὐ* or *μή* is privative, as *μανθάνεις οὐκ-εἰδώς*, *you now know that you were ignorant*.

7. The conditions under which the participle may be used in this predicative force are,

1. In the oblique cases:

- a. The verb must admit of an immediate object; some action or state of which is required to complete the verbal notion: thus *μέλλω* cannot take the participle in this construction.
- b. The notion of the participle must be either, in act or intention, antecedent to or coincident with the verbal notion: thus we could not say *συμβουλεύω σοι ποιοῦντι*, in the sense of "*I advise you to do it*;" *ποιήσω σε γράφοντα*, *I will make you write*.
- c. The action of the participle must be viewed as real, and not merely supposed; hence the verbal notion must not be one which expresses or implies mere suspicion, thought, expectation, uncertainty: thus we cannot say, *ἡγοῦμαι ὑμᾶς ποιοῦντας*—*βοῦλομαι ὑμᾶς ἐλθόντας*, or a negative notion which implies the non-existence of the participle.—(See above, 5.)

2. In the nominative case :

- a. The verb must be either neuter, or middle, or passive, as χαίρω ποιῶν, *I rejoice to do it* ; or an active verb which admits of the object being identified with the subject, as ἀμαρτάνων ὁρῶ. The conditions b. c. above, hold good here also.

Obs. Most verbs which may be followed by the infin. take also the participle, with the difference in meaning given in §. 680. *Obs.* Some verbs, however, which have the infinitive do not comply with one of the conditions given above, 7. 1. a. c., and only admit of the infinitive. Idiom again has attached to some verbs only the participial construction, such as ὁράω, and generally ἀκούω, αἰσθάνομαι : (where these verbs have the infinitive, it is to signify that the perception is uncertain or not clear.) While on the other hand to some verbs, that might have had the participle, idiom has very generally assigned the infinitive, such as λέγω, φημί, and other verbs of declaring, saying.

Remarks on this construction.

§. 682. 1. When it is to be expressly marked that the subject of the verb is also the object of it, this attraction sometimes does not take place ; but the participle and pronoun follow the verb in the accus. : Xen. Cyr. I. 4, 4 οὐχ, ἀ κρείττων ᾗδει ὢν, ταῦτα προὔκαλείτο τοὺς συνόντας, ἀλλ' ἄπερ εὖ ᾗδει ἑαυτὸν ἥτορα ὄντα, ταῦτα ἐξήρχε : Ibid. 5, 10 περιεῖδον αὐτοὺς γήρα ἀδυνάτους γενομένους : Demosth. 817 extr. ἀπέγραψε ταῦτα—ἐχόντα ἑαυτὸν.

2. With σύννοϊδα, συγγιγνώσκω ἑμαυτῷ the participle may either agree (a) with the subject, as σύννοϊδα (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας : Plat. Apol. 21 B ἐγὼ—ξύννοϊδα ἑμαυτῷ σοφὸς ὢν : or (b) with the personal pronoun following the verb ; as, σύννοϊδα ἑμαυτῷ εὖ ποιήσαντι : Ibid. 22 D ἑμαυτῷ ξυνηΐδεν οὐδὲν ἐπισταμένῳ : or (c) the personal pronoun may be omitted ; as, Eur. Med. 495 ἐπεὶ ξύννοισθα οὐκ εὐορκος ὢν. But when the object of these verbs is not the same person as the subject, then the part. and subst. are either in the dat., as σύννοϊδά σοι εὖ ποιήσαντι, or both in accus., as σύννοϊδά σε εὖ ποιήσαντα ; Xen. CEC. III. 7 ἐγὼ σοι σύννοϊδα ἐπὶ μὲν κοιμηδῶν θέαν καὶ πάνυ πρωὶ ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπεύθοντα προθυμῶς συνθεᾶσθαι, or where an infinitive follows (see §. 674, 675.) the subst. in dat., and participle in accus. : here the dat. depends upon σύν, and the accus. on the infin. after οἶδα. The infin. is also used after συγγιγνώσκω : Hdt. IV. 126 σὺ δὲ συγγιγνώσκειαι εἶναι ἦσσαν. Also with ἵκωμαι, to be like, and ὁμοιον εἶναι, the participle is either in the nominative or dative : Plat. Cratyl. 419 C ὁδὴν δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένην ἵκωμαι : Xen. Hell. VI. 3, 5 ἵκωκατε τυραννίσαι μᾶλλον ἢ πολιτείας ἡδόμενοι : Id. M. S. IV. 3, 8 ταῦτα παντάσῃν ἵκωμαι ἀνθρώπων ἔνεκα γιγνόμενα : Id. Anab. III. 5, 13 ὁμοιοὶ ἦσαν θαυμάζοντες : Plat. Menon 97 A ὁμοιοὶ ἐσμεν οὐκ ὁρθῶς ὁμολογηκόσι : Id. Rep. 414 C ἵκωμαι, ἔφη, ὁκνοῦντι λέγειν : Id. Apol. 26 extr. ἵκωμαι γὰρ ὥσπερ αἶνιγμα ξυντιθέντι, διαπεφωμένῳ κ. τ. λ. and the partic. being omitted (see 3.) : Id. Phæd. 62 C δ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλεις ἀποθνήσκειν, ἵκωμαι τοῦτο, ὦ Σώκρατες, ἀτόπῳ (sc. ὅτι).

3. The participle ὢν is often omitted with predicative adj. and subst. : Soph. CE. C. 783 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακὸν (sc. ὄντα) : Ibid. 1210 σὼς ἴσθι (sc. ὢν) : Id. Antig. 471 δηλοῖ τὸ γέννημ' ὧμὸν ἐξ ὧμοῦ πατρὸς τῆς παιδός (sc. ὢν) : Eur. Hipp. 901 σὴν δάμαρβ' ὁρῶ, πάτερ, νεκρὸν (sc. οὖσαν) : Ibid. 1076 σαφῶς τὸδ' ἔργον—σε μηνύει κακόν : cf. 1288 : Id. Hec. 348

ἡ φανοῦμαι καὶ φιλόψυχος γυνή: Ibid. 423 ἀγγελλε πασῶν ἀδελιωτάτην ἐμέα. also after ἡγεῖσθαι, νομίζειν &c.: Eur. El. 67 ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι ἰόν: Demosth. 45, 18 εἰδὼς εὐτρεπεῖς ὁμᾶς. And even when εἶναι is the substantive verb: Ibid. 51, 41 εἰάν ἐν Χερρονήσῳ πύθησθε Φίλιππον (sc. ὄντα, e. versantem). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ῥήμην' (intrans.) ἄστυ πολεμίων ὑπο (sc. ὄν), the city appeared by the smoke καπνῷ, (to be) under the hand of the enemy, i. e. fired by them.

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse*: or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse*; or sometimes the Greek construction, as *sensit medios delapsus in hostes*. In similar cases, in English we should use either the pronoun and infin.; as, *I know myself to be mortal*; or the finite verb with "that," *I know that I am mortal*. And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidentally with the notion of the verb.

§. 683. The verbs which admit of the participle being thus used to complete the objective notion are

Verbs of sensual or mental perception; (the action or state must always be viewed as really existing, and antecedent to, or coincident with, the perception; and hence when the subject and object are identical with most of them, the attraction to the nominative may take place;) as, ὁρᾶν, ἀκοῦειν, κλύειν poet.: νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι, μαθάνειν, γινώσκειν; φρονεῖν, νομίζειν, ἐνθυμιάσθαι; πυθάνεσθαι, αἰσθάνεσθαι; μιμήσκεσθαι, ἐπιλανθάνεσθαι, συνειδέναι, συγγινώσκειν &c.:

Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὁρώμεν ὄντες περιγενέσθαι. 'Ορᾷ σε τρέχοντα. Seldom with genitive: Soph. Trach. 394 δίδαξον, ὡς ἔρποντος εἰσορᾷς ἐμοῦ. —'Ακούειν, only in the genitive: Xen. M. S. II. 2, 4 ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου: Eur. Phoen. 1342 ὁ δώματ' εἰσκούσας Ὀιδίπου τάδε παίδων ὁμοίαις συμφοραῖς ὀλωλότων: Soph. El. 293 ὅταν κλήρῳ τινὸς ἤξουν' Ὀρέστην.—Οἶδα θνητὸς ὢν—οἶδα ἄνθρωπον θνητὸν ὄντα: Hdt. III. 1 ὁ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μαθάνεις; Ibid. 40 ἡδὺ μὲν πυθάνεσθαι ἄνδρα φίλον καὶ ξείνον ἐδ' πρήσσοντα: Id. VI. 23 οἱ Ζαγκαλαῖοι ὡς ἐπύθοντο ἔχομένην τὴν πόλιν ἰωντῶν ἐβοήθειον αὐτῇ: Ibid. 100 Ἑρετρίες δὲ πυθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέουσιν Ἀθηναίων ἐδεήθησαν κ. τ. λ.: Plat. Rep. 450 Α πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε. (More rarely with gen.; as, Il. ρ, 426 κλαῖον, ἐπεὶ πρῶτα πυθέσθην ἡνιόχοιο ἐν κονίῃσι πεσόντος:) Eur. Med. 26 πρὸς ἀνδρὸς ᾗσθετ' ἡδικημένη: Xen. M. S. II. 2, 1 αἰσθόμενος δὲ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen.: Id. IV. 4, 11 ᾗσθησθαι οὖν πάποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος; ἐνορέω with dative: Hdt. VIII. 140 ἐνορέω ὑμῖν οὐκ οἰοῖσι τε ἰσομένοισι.

The verbs in thick type in this and the following paragraphs (except §. 691.) may have the participle in the nominative, either a being neuter or by attraction.—See §. 682. 3.

Obs. 1. As the verb must evidently express a real perception or know

α Fflug ad loc.

ledge of the action of the participle, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where an actual consequent act (as distinguished from the intention so to act) is to be expressed, the infinitive, not the participle, is used. So with the verbs νομίζειν, εἰδέναι, ἐπίστασθαι, *to understand how to do something*; μαθάνειν, not *to perceive*, but *to learn*; γινώσκειν, *to decide, determine*: μιμνήσκεσθαι, *to remember to do a thing*, the object is in infin.: Eur. Hipp. 996 ἐπίσταμαι θεοὺς σέβειν, *I understand how to honour the gods* (consequence of understanding); but Id. 1254 ἐπεὶ νῦν ἐσθλὸν ὄντ' ἐπίσταμαι, *I know that he is good* (antecedent to knowledge): Soph. Aj. 666 εἰσόμεσθα μὲν θεοῖς εἶκειν: Il. ζ, 443 μάθον ἔμμεναι ἐσθλὸς αἰεῖ: Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι: but ἔμαθε ἀγαθὸς ὢν, *he knew that he was good*: Soph. Antig. 1089 ἴνα—γνῶν τρέφειν τὴν γλῶσσαν ἡσυχυτέραν: but ἔγνω τρέφειν: Isocr. 361 D ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι παῖδα, *they determined that he should*: Xen. Cyr. II. I, 22 ἀγῶνάς τε αὐτοῖς προείπειν ἀπάντων, ὅπῃ ἐγίνωσκεν (*judicabat*) ἀσκήσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν: but Thuc. I. 25 γνόντες (*being aware*) οὐδεμίαν—ἀπὸ Κερκύρας τιμωρίαν οὐσαν: Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *remember to be*; ἔμαθε ἀνὴρ ἱθαθὸς ὢν, *he felt that he was*. So G. T., as Heb. x. 34 γινώσκοντες ἔχετε, *judging that ye have*: Luke viii. 48 ἔγνω τὴν δύναμιν ἐξεληλυθυῖαν.

Obs. 2. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the infin. often follows, (but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*,) when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part. gives the notion of its actually being past, or present: Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας: Hdt. VII. 172 ἐπίστασθε ἡμίας ὁμολογήσειν τῷ Πέρσῃ: Thuc. VI. 59 αἰσθανόμενος (*opinans*) αὐτοῖς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι: Plat. Phædr. 235 C πλήρῃς πως, ὦ δαιμόνι, τὸ στήθος ἔχων αἰσθάνομαι (*opinor*) παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρω. So Hdt. I. 45 συγγνωσκόμενός οἱ εἶναι βαρυσυμφωρότατος: not ὢν, because it was an unreal impression on Adrastus's mind.

Obs. 3. The difficult passage 1 Tim. v. 13 ἀργαὶ μαθάνουσι περιερχομένοι, cannot be translated *they learn to go about*; the participle must be taken as the remote attributive, and μαθάνουσι joined with ἀργαὶ (sc. εἶναι) in the predicative sense of ὥστε γενέσθαι ἀργαὶ (see §. 375. 3.), as Plat. Euth. 376 C σοφοὶ μαθάνουσιν which Stallbaum takes ὥστε σοφοὶ γίγνεσθαι. The construction belongs rather to the infinitive, §. 645. 1.

§. 684. Verbs of *appearing, shewing, declaring, discovering*, as they declare any mental or bodily state, when the state of which these speak is viewed as existing really and previously; as, δεικνύναι, δηλοῦν, δῆλον ποιεῖν, φαίνειν, *to shew*; φαίνεσθαι, *to appear*; εἰκέναι, *to appear—to resemble—be like*; ὁμοῖος εἶναι, δῆλος and φανερός εἶναι, and sometimes ἀγγέλλειν; ἀγγέλλεσθαι, ὁμολογεῖν, ἐλέγχειν, ἐξελέγχειν, *to convict, prove*; ἀλίσκεσθαι, *to be convicted*; ποιεῖν, *to represent*; εὕρισκειν, *to find*; εὕρισκεσθαι, *be found*, &c.

Hdt. VII. 18 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μῶνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν: Id. VI. 21 Ἀθηναῖοι—δῆλον ἐποίησαν ὑπεραχθεσθέν-

τες τῇ Μιλίτου ἀλώσει : Thuc. III. 84 ἡ ἀνθρωπεία φύσις—ἀσμήνη ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὐσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προδχοῦτος : Eur. Med. 84 κακὸς ὢν ἐς φίλους ἀλίσκεται : Isocr. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἷον τε ἰστί ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν : Plat. Criton. 50 A ἐμμένονεν οἷς ὁμολογήσαμεν δικαίους οὐσιν : Demosth. 846, 5 ἐπιδείξω δὲ τοῦτον οὐ μόνον ὁμολογηκῶτα εἶναι τὸν Μιλίαν ἐλεύθερον, ἀλλὰ καὶ φανερόν τοῦτ' ἔργῳ πεποιηκῶτα, καὶ πρὸς τούτοις ἐκ βασάνου περὶ αὐτῶν πεφευγῶτα τοῦτον τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐβελήσαντ' ἐκ τούτων ἐπιδείξαι τὴν ἀλήθειαν, ἀλλ' αἰὲ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέποντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων : Ibid. 818, 16 φανήσεται—ταῦθ' ὁμολογηκῶς : Ibid. 819, 20 ῥαδίως ἐλεγχθῆ' σέται ψευδόμενος. So G. T., as Matt. i. 18 εὐρέθη ἔχουσα.

Obs. 1. Instead of the impersonal forms, δηλόν ἐστι, φανερόν ἐστι, φαίνεται. *apparet*, the Greeks used the personal ; as, δηλὸς εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας : and the part. is constructed with the subject thus created : Soph. Aj. 326 δηλὸς ἐστίν ὥς τι δρᾶσειν κακόν : Hdt. III. 26 ἀπικόμενοι μὲν φανοροὶ εἰσι ἐς Ὀασιν πόλιν : Xen. Anab. II. 6, 23 στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἐνθλος ἐγίγνετο ἐπιβουλεύων : Plat. Apol. 23 D κατάδηλοι γίνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

Obs. 2. Many of these verbs in a different signification take the infin. :

a. Δεικνύναι, *to teach* ; what is learnt being consequent on teaching : Eur. Androm. 707 δεῖξω δ' ἐγὼ σοι μὴ τὸν Ἰδαῖον Πάριν μείζω νομίζειν Πηλέως ἐχθρόν ποτε : Ibid. 1001 ὁ μητροφόντης—δείξει γαμῆν σφε μηδέ' ὦν ἐχρῆν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας ; Ἄλλ' οὐδὲν οἶμαι τούτων ἴσασθαι.

b. Ἀγγέλλειν : Demosth. 29, 4 ἀπηγγέλθη τεθνενός : Xen. Anab. II. 3, 11 Κῦρον ἐπιστρατεύοντα ἡγγειλεν : but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part. ; as, λέγω, φημί, φράζω, ἐννέπω Trag., λέγεσθαι Plat. Phileb. 22 E : μαρτυρέω Soph. Ant. 995 : ὁμολογεῖσθαι Isocr. Paneg. 47 B : ἀναίνομαι Trag. : Eur. El. 687 μηδὲ με ζῶσαν λέγε : Plat. Gorg. 481 C πότερόν σε φῶμεν νῦν σπουδαίοντα ἢ παίζοντα : Soph. El. 676 θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

c. Φαίνεσθαι, δοκεῖν, *to seem*, have the infin. ; *apparere, to shew oneself*, the part. : Hdt. III. 53 κατεφαίνετο εἶναι νωθέστερος, *he seemed to be* ; because the seeming does not imply the reality of the fact ; but ἐφαίνετο ἀνὴρ ἀγαθὸς ὢν, *he shewed himself a brave man* : Plat. Criton. 52 E μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere, efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut* : signifying *to represent*, the participle. See examples given above.

§. 685. Neuter verbs of mental feelings and affections, as that action which caused the feeling must have existed before it or coincidently with it ; as, χαίρειν, ἡδεσθαι, γηθεῖν ; ἀγαπᾶν, *to be content* ;

χθεσθαι, ἀγανακτεῖν, ἀσχαλῶν; αἰδεῖσθαι, αἰσχύνεσθαι; μεταμελεῖν; ῥαδίως ἴφρην &c.:

II. ν, 352 ἤχθετο—δαμναμένους (τοὺς Ἀχαιοὺς) (see §. 550.): Hdt. IX. 18 ἤχθητο ἐκπεφυγόντων: Id. VII. 54 μετεμελησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι: Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωότες: Eur. Med. 244 ἀνὴρ δ' ὅταν τοῖς ἔνθον ἄχθηται ξυνών: Id. Hipp. 8 ὑμέμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπο: Plat. Rep. 328 E χαίρω γε διαλεόμενος τοῖς σφόδρα πρεσβύταις: Ibid. 475 B ὑπὸ μικροτέρων καὶ φαυλοτέρων ὑμέμενοι ἀγαπῶσιν: Id. Phæd. 62 E τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποδηήκοιτας πρέπει, τοὺς δὲ ἀφροντας χαίρειν. Also with an object, as χαίρω σοι λθόντι; but often with accus. (see §. 549. c.): Soph. Aj. 136 σὲ μὲν εὖ ράσσοντ' ἐπιχαίρω: Id. Phil. 1314 ἤσθην σε ἐλόγουντα πατέρα τὸν ἐμόν.

Obs. When the consequent effect of these feelings is expressed, the infin. is used. Αἰσχύνεσθαι and αἰδεῖσθαι take the infin. when the feelings revert the person from acting, the participle when the person has done something which causes them: Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποιδόαι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων τὸ δέ: Ἐὰν μάλιστα παρ' υοῖ, ὁποδῶσω, τοῦτο, εὖ ἴσῃτε, αἰσχυνοίμην ἂν εἴπειν: Plat. Apol. 22 B ἰσχύνομαι οὖν ὑμῖν εἰπεῖν—τάληθῇ: Eur. Hec. 968 αἰσχύνομαί σε προσβλέπειν ἐναντίον, *shame prevents me*: Xen. Rep. Lac. I. 5 ἔθηκε γάρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιώντα. But Soph. Aj. 506 ἔθεσσι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρῃ προλείπων.

§. 686. The neuter verbs of *satisfying oneself, enjoying the possession of, being full of any thing*, as that which satisfies, or is possessed, or which fills, must have existed antecedently to these states: ἔρπεσθαι, ἐμπύλασθαι, μεστὸς εἶναι &c.:

Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα: II. ω, 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώμεντες: Soph. CE. C. 768 μεστὸς ἦν θυμούμενος: Eur. Ion 925 ὃ τοι σὸν βλέπων ἐμπύλαμαι πρόσωπον: Hdt. VII. 146 ἐπεὰν ταῦτα θεαῖνοι ἔωσι πληρέες.

§. 687. The verbs of *permitting, allowing to go on, not caring for, tolerating, persevering in, continuing*, a past or present action or intention, &c.; and the contraries; as, περιορᾶν (poet., ἰδεῖν), κατεκεῖν, εἰσιδεῖν, οὐ φροντίζειν, ἐπιτρέπειν (seldom); ἀνέχεσθαι, καρτερεῖν, πομένειν (seldom); τλῆναι and τολμᾶν (both seldom, usually with infin.); λιπαρεῖν, *perseverare*, κάμνειν; διατελεῖν, διαγίγνεσθαι, διάγειν:

Od. ω, 162 ἐτόλμα ἐνὶ μεγάροισιν εἴσιν βαλλόμενος καὶ ἐπισσόμενος τετληότι θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἐρώσα: Plat. Gorg. 470 C μὴ καμῆς ὑπεργετῶν: Hdt. VII. 101 εἰ Ἕλληνες ὑπομένουσι χεῖρας ἱμοὶ ἀνταειρόμενοι: Id. IX. 45 λιπαρετε μένοντες: Id. III. 65 (ὕμιν ἐπισκήπτω) μὴ περιδεῖν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους περιελθοῦσαν: Demosth. 118, 29 μείζω γιγνόμενον τὸν ἀνθρώπον περιορῶμεν: Isocr. 268 E ἡ πόλις αὐτοῖς οὐκ ἐπιτρέφει παραβαίνουσι τὸν νόμον, *permit them to go on overstepping the law*: Eur. Or. 746 μὴ μ' ἰδεῖν θανάτῳ ὑπ' ἀσπῶν: Id. Hec. 256 τοὺς φίλους βλάπτοντες οὐ φροντίζετε: Id. Hipp. 354 οὐκ ἀνέξομαι ἰῶσα: Id. Med. 74 ἰάσων παιδῶς ἐξανέξεται πάσχοντας. Also with the gen.: Plat. Apol. 31 B ἀνέχεσθαι

τῶν οἰκείων ἀμελουμένων (see §. 504.) : Demosth. 112, 6 ἀνέχεσθαι τινων ὁ ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὡς κ. τ. λ.

Obs. 1. The verbs ἀνέχεσθαι, ὑπομένειν, τλῆναι, τολμᾶν, in the sense of *to dare*, have the infin. : Hdt. VII. 139 extr. καταμείναντες ἀνέσχοτο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι.—Ἐπιτρέπειν, usually the infin. So περιορᾶν, when the notion is not of permitting something already existing, but something which may exist. So often Hdt., and Thuc. : Hdt. VII. 16, 1 πνεύματα ἀνέμων ἐμπίπτοντα οὐ περιορᾶν τὴν θάλασσαν φύσει τῇ ἐωυτῆς χρῆσθαι : Thuc. II. 20 τοὺς Ἀθηναίους ἡλπιζεν τὴν γῆν οὐκ ἂν περιδεῖν τμηθῆναι.—Ἀποκάμνειν in the sense of *to cease to strive after something*, has the infin., because this notion implies that the dependent action is not in existence : Plat. Crit. 45 μήτε—ἀποκάμης σαυτὸν σῶσαι.

Obs. 2. The notion of *preventing* properly excludes the participle, as of course the action to be prevented is not in existence. Where this notion occurs above, as in οὐκ ἐπιτρέψει, the action to be prevented is viewed as already begun.

§. 688. Verbs of *beginning*, and *ceasing*, *making to cease*, &c. ; (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases;) as, ἀρχεσθαι, ὑπάρχειν ; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι, κάμνειν, *to be weary of*; *of relaxing in any thing*, as μεθίναι, μεθίεσθαι, μεθίναι poet., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν :

Π. ω, 48 κλαύσας μεθέηκε, *having wept he left off (weeping)=he ceased to weep* : Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἀρχετο ἐκ τῶν κνημίων ἐωυτὸν λωβώμενος : Eur. Hipp. 706 παῦσαι λέγουσα.—Παύω σε ἀδικούντα.—Παύομαι σε ἀδικῶν : Xen. Cæc. I. 23 (αἱ ἐπιθυμίαι) αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἀρχωσιν αὐτῶν.—Ἐλλείπεται εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν Ibid. ; Plat. Phæd. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὸ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνήψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς : Id. Symp. 186 B ἄρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων.

Obs. 1. Ἀρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act ; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μακρὰ τείχη Ἀθηναῖοι οἰκοδομεῖν : οἰκοδομοῦντες, *when it is actually begun*. Παύειν is also sometimes joined with the infin. when the ceasing from the action is to be definitely represented as the effect of the active verb : Il. λ, 442 ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego pugnare desinerem*. So Hdt. V. 67., VII. 54. Plat. Rep. 416 C ἦτις (οὐσία) μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παῦσοι, *quæ neque custodes impediât, quominus quam optîmi sint*.

Obs. Ἀρχεσθαι in G. T. is always used with Infinitive.

§. 689. Verbs of *being in luck*, or *success*, *distinguishing oneself*, *doing well*, *being deficient*, *being in error*, take a participle of the notion which precedes any of these states ; as, εὐτυχεῖν, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν &c., so καταπροτξέσθαι, *impune facturum esse* :

Eur. Or. 1212 εἶπερ εὐτυχήσομεν ἐλόντες, *if we shall be successful enough*

to take it—if having taken it, we shall be: Hdt. VII. 17 οὐτε—νῦν κατα-
πρόξαι ἀποτρέπων τὸ χρεὼν γενέσθαι: Thuc. I. 53 ἀδικεῖτε—πολέμου ἄρ-
χοιτες καὶ σκοπὰς λίσσιντες.—‘Ἀμαρτάνει ταῦτα ποιῶν: Plat. Phæd. 60 C εὖ γ’
ἐποίησας ἀναμνήσας με, you have done well to remind me: Hdt. V. 24 εὖ
ἐποίησας ἀφικόμενος: Plat. Euthyd. 282 C καὶ εὖ ἐποίησας ἀπαλλάξας με
σκέψους πολλῆς. So G. T., as 2 Pet. i. 19 ὃ καλῶς ποιεῖτε προσέχοντες.

Obs. There is a remarkable attraction to the nominative in Æsch. Theb. 1027 κὰν κίνδυνον βαλὼ θάψας ἀδελφόν, I will take upon myself the risk to bury; where θάψας is attracted from its construction after βαλὼ with ἐμαύτην understood, to the nominative ἐγὼ implied therein (unless βαλὼ be neuter, as in Æsch. Agam. 1172. Eur. Cyc. 574.). So Virg. Æn. i. 314 cui mater media sese tulit obvium sylva.

§. 690. 1. Πειρᾶσθαι, very frequently in Hdt. (as the notion of attempting any action generally may be taken to imply that this action is begun, “doing it he tried it,” or “he tried to do it”), and also sometimes in Attic: and the Ionic phrases, πολλὸς ἐστι, παντοῖος ἐστι, e. g. ποιῶν τι, which imply the notion of endeavouring, he used all means to do it: so παρασκευάζεσθαι, but generally with ὥς and fut. part.:

Hdt. IX. 90 πολλὸς ἦν λισσόμενος ὁ ξείνος: Id. I. 98 ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος: Id. IX. 109 παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, nihil non tentavit, quo efficeret, ut non daret: Id. VII. 10, 3 παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον. (So after this analogy: Plat. Euth. 8 C πάντα ποιῶσι καὶ λέγουσι φεύγοντες τὴν δίκην: Hdt. VI. 172 πειρησόμεθά τινα σωτηρίαν μηχανώμενοι: Id. VII. 139 οὐδαμοὶ δὲ ἐπειρώτων ἀντιεῦμενοι βασιλεῖ: cf. Id. VI. 5, 9.)—Thuc. II. 7 οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολέμησοντες. So ἐπείγεσθαι is, in Hdt. joined with part.; as, VIII. 68, 2 ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιούμενος.

Obs. 1. The infin. is naturally used with παντοῖος ἐγένετο &c., where the action of the dependent verb does not refer to the speaker; in Hdt., as III. 124 παντοῖῃ ἐγένετο μὴ ἀποδημῆσαι τὴν Πολυκράτεια. Πειρᾶσθαι and παρασκευάζεσθαι take the infin. usually, when the part of the action yet remaining to be done, or its completion, is more especially considered; so also ἐπείγεσθαι, Hdt. VIII. 68, 3 ἦν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι, though shortly before the part. occurs with this verb.

Obs. 2. In παρασκευάζεσθαι with ὥς and fut. part., the fut. expresses the intention, which exists before the verb, and gives rise to its action; that the action itself of the participle does not yet exist is marked by ὥς.

Obs. 3. This participle with παντοῖος &c. is to be distinguished from its gerundial use in παντοῖος ποιῶν, doing it in all manner of ways.

2. The future participle is used with such verbs as ἔρχομαι, ἦκω: Hdt. III. 6 τοῦτο ἔρχομαι φέρων, to say (with the intention of saying) I am here: Id. VI. 70 ἐς Δελφοὺς χρῆσόμενος τῷ χρηστηρίῳ πορεύεται: Xen. M. S. III. 7, 5 σέ γε διδάξω ὄρμημαι. So generally when the fut. part. is joined with the verb, it expresses an intention: Hdt. III. 36 ἐλάμβανε τὸ τόξον ὥς κατατοξεύων αὐτόν.

So πέμπω σε λίσσεται. The pres. part. is joined with verbs of *going*, when the subject of the verb is supposed to continue a state of *real* or metaphorical motion already begun : Hdt. I. 122 ἦε ταύτην (τὴν γυναῖκα) αἰνῶν διὰ παντός, *he proceeded to praise*.

§. 691. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind, &c.*; but they have the infin. as frequently as the participle, and even more so; the notion of the dependent verb being conceived to follow as a result from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθῷ ὄντι, *to me who am good it suits well*; and ἀγαθῷ εἶναι, *it suits well that I should be good*:

Xen. CEC. IV. I. 1 αἱ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἀν-
μάλιστα ἐπιμελομένῳ sc. αὐτῶν : Plat. Phæd. 114 D τοῦτο καὶ πρέπειν μοι
δοκεῖ—οἰομένῳ οὕτως ἔχειν^a. So φίλον ἐστίν : Æsch. Ag. 160 εἰ τὸδ' αὐτῷ
φίλον κεκλημένῳ.—Λυσitteλῆι : Lysias 174. 14 οἷς οὐδὲ ἀπαξ ἐλυσitteλησε
πειθομένους : Soph. C. R. 316 φρονεῖν ὡς δειδόν, ἐνθα μὴ τέλη λύει φρονούντι :
Plat. Apol. 41 B ἀντιπαράβαλλοντι (sc. μοί, *conferenti*) τὰ ἐμῶν πάθη πρὸς
τὰ ἐκείνων οὐκ ἂν ἀγρὲς εἴη : Id. Rep. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἴη πρα-
χθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἴη ταῦτα πραχθῆναι) :
Id. Phil. 42 D ἀπανθ' ὅποσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα : Id.
Alcib. 113 D σκοποῦσιν ὁποτέρα συνοίσει πράξασιν. So ἔστι, ὕπεστι, ξύνεστι
μοι τι : Soph. C. T. 296 ᾧ μὴ ὅστι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Obs. 1. When the part. is applied generally, not to any definite subject, the article may be joined with it : Plat. Legg. 656 A μὴ οὐν τι βλαβὴν ἔσθ' ἥτινα φέροι τῷ χαίροντι πονηρίας ἢ σχήμασιν ἢ μέλεσιν : *that any one should rejoice, &c.*

Obs. 2. In the passage Od. ζ, 193 οὗτ' οὐν ἐσθῆτος δευῆσαι, οὔτε τευ ἄλλου, ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντίσσαντα, it does not seem as if ἀντίσσαντα were the participle for the infinitive, but we must rather supply μὴ δεύεσθαι after ἐπέοικε.

§. 692. Ἔχειν, in the sense of *to hold oneself, to be*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in accus.; as, *rem aliquam pertractatam habere*;) it may be translated, “*continues to do so and so* :”

Soph. Ant. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει, *continues to honour, &c.* : Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὅς σφε (i. e. αὐτῇ) νῦν ἀτιμάσας ἔχει : Id. Bacch. 302 Ἀρεῶς τε μοῖραν μεταλαβὼν ἔχει τινά : Id. Hecub. 1013 πέπλων ἐντὸς ἡ κρύψασ' ἔχεις : Id. Med. 90 σὺ δ' ὡς μάλιστα τοῦσδ' ἐρημώσας ἔχε : Soph. Ant. 1272 ἔχω μαθὼν δειλῆς, *I never cease to feel that* : Hdt. VI. 12 ἀνδρὶ Φωκαῖ Ἀλαζόνι—ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν^b : Demosth.

^a Cf. Heindorf.

^b Valckenær. ad loc.

118. extr. τὴν μὲν τοίνυν προῖκα—ἔχει λαβών: Ibid. 113, 12 καὶ μὴν καὶ κερὰς πρῆψεν ὡς φίλος—εἰς Θετταλίαν ἔλθων ἔχει καταλαβών.

Obs. 1. On the contrary: ἔχω λέγειν, *I can say, habeo dicere.*

Obs. 2. This idiom is to be distinguished from the phrase in Soph. Œd. l. 731 οὐδέ πω λήξαντ' ἔχει, *continue without ceasing*, in which the participle is gerundial and not infinitival.

§. 693. (694.^a) The part. stands thus with τυγχάνω, *I happen; ὑπῶ, I am there, I chance; λανθάνω, I escape notice; (the thing which is not observed being antecedent or coincident with the escaping observation); φθάνω, I anticipate; ὀίχομαι, I hasten away.* It expresses the antecedent or coincident notions to which these several actions refer:

Hdt. I. 44 ὁ Κροῖσος φονεῖα τοῦ παιδὸς ἐλάνθανε βόσκων: Id. III. 83 καὶ ὃν αὐτῇ ἡ οἰκὴ διατελεῖ μούνη εὐεχέειρα ἐοῦσα Περσίων.—Διάγω, διατελῶ, καγίγνομαι. δίδωμι καλὰ ποιῶν: Thuc. IV. 113 ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθυδόντες ὡς πενήκοντα (*there chanced to be sleeping*): Plat. Rep. 412 ἤδοστο δέ γ' ἂν τις μάλιστα, ὃ τυγχάνοι φίλων: Eur. Alc. 954 ὅστις ἐχθρὸς ἐν κυρεῖ: Xen. Cyr. I. 3, 12 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα: Eur. Med. 1169 καὶ μάλιστα φθάνει θρόνοις ἐμπεσοῦσα.—So οὐκ ἂν φθάνοις λέγων; Plat. Symp. 185. extr. i. e. *will you not be quick in saying this?* Id. Phæd. 106 B οὐκ ἂν φθάνοις περαίνων; i. e. *statim reliqua conclude.*

Obs. 1. With τυγχάνειν and κυρεῖν the part. ὢν is sometimes omitted; s. Soph. El. 45 ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξέων. Sometimes where here is no adjective: Ibid. 313 νῦν δ' ἀγροῖσι τυγχάνει: Eur. Hipp. 1421 s. ἂν μάλιστα φίλτατος κυρῇ βρυτῶν: Plat. Rep. 369 B τυγχάνει ἡμῶν ἕκαστος ὕκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής^b: Id. Apol. 38. princ., and Gorg. 502 B ἰδέ τι τυγχάνει ἀηδές. Sometimes also after διατελεῖν: Thuc. I. 34 ἀσφαίστατος ἂν διατελοίη: Xen. Hell. VII. 3, 1 ἄλκιμον διετέλεσαν.

Obs. 2. We must not confuse with this use of the adjective for the participle by the ellipse of ὢν its proleptic use by the ellipse of εἶναι.—(See j. 439. 2.)

Obs. 3. φθάνειν, *to anticipate*, often has an acc. of the person anticipated or *prevented*: Hdt. VI. 115 βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι εἰς τὸ δότυν. The comparison implied therein is sometimes expressed by ἤ: Œd. λ. 58 ἐφθης περὶς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ. So with ἤ and infin.: Hdt. VI. 108 φθαῖν τε πολλάκις ἂν ἀνδραποδισθέντες ἢ τινα πυνθίσθαι ἡμέων. Also πρὶν ἤ: Ibid. 116 ἐφθῆσάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἦκειν. Similarly to οὐκ ἂν φθάνοις λέγων; we find οὐκ ἂν φθάνοις without a question, “*You cannot be too quick in saying it*,” where φθάνειν signifies *nimis cito aliquid facere, nimis properare*: Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν ἀχίστην ὀπίσω ἀπαλλασσόμενοι, si quam primum abieritis, non nimis cito ibieritis, non nimis properaveritis, i. e. *nullā interpositā morā, e vestigio hinc ibire mature!* Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated *scarcely—not so soon as*: Isocr. 58 B οἱ ῥακεδαμόνιοι οὐκ ἐφθῆσαν εὐθύμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες καὶ ἡμῖν ἀμνησούντες.

^a §. 693. in former editions is 694.

^b Stallb. ad loc.

Obs. 4. The construction of *λανθάνειν* and *φθάνειν* is sometimes reversed, so that instead of having a participle, they are placed in the participle and seem to be accessories to the action of another verb : *Il. μ., 390 ἀψ' δ' ἀπὸ τείχεος ἄλτο λαθών* : *Hdt. III. 71 οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεας αὐτὸς ἐγὼ κατερύω.* So in Homer *φθάμενος*, as *δς μ' ἔβαλε φθάμενος*^a : *Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν.*

Obs. 5. *φθάνειν* is but rarely joined with infin. : *Arist. Nub. 1384 οὐκ ἔφθης φράσαι.* It is wrong to class here *Il. π., 860 τίς δ' οἶδ' εἴ κ' Ἀχαιεύς—φθῆη ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν δλέσσαι* ; here *δλέσσαι θυμὸν* is the consequence of *τυπείς* and does not depend on *φθῆη*.

§. 694. (693.^b) Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb ; but this rather belongs to its gerundial use :

Plat. Phæd. 59 A καὶ πάντες οἱ παρόντες σχεδὸν τι οὕτω διεκείμεθα. ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες : *Xen. Anab. IV. 1, 4 τὴν δὲ—ἐμβολὴν ὅδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι.* So *Soph. Œ. T. 10 τὴν τρόπῳ καθίστατε ; δέισαντες ἢ στέρξαντες.*

Obs. 1. There is a curious use of the participle in *Thuc. VI. 1 διείργεται τὸ μὴ οἶσα*, where *Thuc.* seemingly meant to write *εἶναι*, but adopting the participial construction forgot to alter the *τό* which belongs to the infinitive : *Id. IV. 63 διὰ τὸ ἤδη φοβεροῦς παρόντας Ἀθηναίους—ἐκπλαγίντες.*

The Participle used as the Latin Gerund for a remote attributive.

§. 695. 1. From this use of the participle, whereby some essential part of the whole verbal action is supplied, we must distinguish the participle when used to express certain *accidents* of the verbal action, such as are expressed by adverbs or adverbial expressions ; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the *circumstances, conditions, &c.* under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund*, as it answers to that form in another language : *ὁ ἀνθρώπου κῆπος=ὁρῶ σε τρέχοντα, οἶδα θνητὸς ὄν.* We must distinguish between *οἶδα θνητὸς ὄν, I feel myself to be mortal*, and *τοῦτο οἶδα θνητὸς ὄν, I know this in consequence of being mortal* : *ὁρῶ σε τρέχοντα, I see that you run—ὁρῶ σε τρέχοντα, I see you while you are running.*

2. Of the gerundial use of the part., there are two sorts—*a.* Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case ; as, *ὁ Κύριος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.*—*b.* Where the subject of the participle is not the same as that of the verb, in which case the

^a Liddell and Scott Lex.

^b §. 694. in former editions is 693.

partic. and its subject are usually in the gen.; as, τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, which construction is termed *Casus absolutus*.

Obs. For the reason why the gen. is used, see §. 541.

3. The adverbial notions which are thus expressed by the partic. are

a. Temporal.

b. Causal, including the notion of the conditions under which any thing happened.

c. Modal.

Obs. 1. The gen. part. sometimes stands alone in the absolute construction, without its subject, which is either supplied from the context, as Plat. Parm. 137 C ἐρώτα ὡς ἀποκρινομένου (sc. ἐμοῦ); so with an ellipse of Θεοῦ, which is naturally implied, Arist. Vesp. 774 ὄντος εἴσει: Lys. Fr. 45, 4 συσκοτίζοντος (when it was dark) ἐλθόντες: so directly from the context, Thuc. VII. 30 τὰ μὲν κατὰ τὴν Μυκάλῃσσαν πάθει χρησαμένων (sc. Μυκαλήσιων) κ. τ. λ.: or, when it is wholly indefinite, a demonstrative pronoun, τοῦδε, τοῦτου, or the indefinite words πραγμάτων, χρημάτων, ἀνθρώπων &c. are without difficulty supplied by the mind (see §. 894. b.): Il. ο, 190 ἤτοι ἐγὼν ἔλαχον πολὴν δαα ταίμεν αἰεὶ παλλομένων, when they cast lots: Hdt. III. 13 οἱ δὲ Αἰγύπτιοι—ἔφευγον· κατεληθέντων δὲ (sc. αὐτῶν) ἐς Μίμφιν ἔπειπε—Καμβύσης (κήρυκα): Thuc. I. 116 Περικλῆς—ἔχετο κατὰ τάχος ἐπὶ Καΐνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. Cyr. I. 4, 18 σπμανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια: Id. III. 1, 38 διασκηνούντων δὲ (sc. αὐτῶν) μετὰ τὸ δείκναι, ἐπήρετο ὁ Κῦρος: also in sing. Thuc. I. 74 σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: so οὕτως ἔχοντος (οὕτως ἐχόντων Plat.), quum res ita se habeat: ἀδήλου ὄντος; so in Latin, cognito, edicto, petito, &c. for postquam cognitum erat, &c.

Obs. 2. The participle as a remote attributive follows the general rules for the position of the article when it takes it, thus φευγόντων τῶν πολεμίων, or τῶν πολεμίων φευγόντων, are both generally absolute: in τῶν φευγόντων πολεμίων the participle is a direct attributive, in τῶν πολεμίων τῶν φευγόντων it is in apposition. So 1 Cor. xii. 22 τὰ δοκοῦντα ἀσθενέστερα εἶναι is an attributive to μέλη τοῦ σώματος, though the collocation is unusual.

Obs. 3. The ellipse of ὄντος or ὄντων, so that an adjective stands with a substantive as a genitive absolute, is very rare. In Thuc. III. 82 οὐδ' ἐτοίμων παρακαλεῖν αὐτούς, the verbal notion is carried on readily from the preceding ἐχόντων. Xen. Anab. VII. 8, 11 ὡς ἐτοίμων δὴ χρημάτων seems to be a real instance of it, so also Soph. OE. C. 1588 ὀφηγητῆρος οὐδένης φίλων: Ibid. 83 ὡς ἐμοῦ μόνης πέλας. In OE. R. 966 ὦν ὀφηγητῶν may be taken as the causal gen. (see §. 483. *Obs.* 3.); so ὀφηγητοῦ τυρός 1260; see §. 376. *Obs.* 1.

Obs. 4. The participle ὦν is sometimes found with another participle, which then=either subst. (1), or adj. (2).

1. Xen. Symp. VIII. 2 Κριτόβουλος . . . ἐρώμενος ὦν.

2. Xen. Hell. I. 2. 2 τινές . . . διεσπαρμένους ὄντας . . . τοὺς ψιλοὺς ἐδίωκον. Id. II. 1. 28 διεσκεδασμένων δὲ τῶν ἀνθρώπων ὄντων.

See too Æschin. Ctes. 62, 25 ἐτέρων τὴν ὄψιν διαφέρων γενόμενος.

a. Temporal.

§. 696. The participle is used to express time which is defined

by giving some action or state : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, ἀσυχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after spending* ; so we frequently find a periphrasis with ποιήσας = *thereon* : Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα : Ibid. 108 Ἀθηναίοισι—ἐπεθήκαντο Βοιωτοί· ἐπιθέμενοι δὲ ἐσώθησαν τῇ μάχῃ : Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ξθνεα διέτασσον. Gen. absol. : Il. α, 88 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ θερμομένοιο, σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει.

(Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions ; α. ἀρχόμενος, *at the beginning, at first* : Thuc. IV. 64 ἀπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπὸ τινος, which may be translated "*from, downwards*." This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense ; as, Plat. Rep. 800 extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικούς μιμητὰς εἰδῶλων ἀρετῆς εἶναι, *all the poets from Homer downwards* ; but sometimes with the subject of the verb : Plat. Symp. 173 D δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀβλίους ἡγείσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος : Cf. Xen. Cyr. VII. 5, 65 : so G. T. as Luke xxiv. 27.—β. τελευτῶν, *at last, finally* : Plat. Rep. 362 A τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται : Id. Apol. 22 C τελευτῶν (at last) οὖν ἐπὶ τοὺς χειροτέχνους ἦα : Demosth. 125, 57 δυστυχεῖς Ἑρετριεῖς τελευτῶντες ἐπέισθισαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν.—γ. διαλιπὼν χρόνον, *after some time, or dial. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν* : Plat. Phæd. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη : Id. 59 E οὐ πολὺν δ' ὅν χρόνον ἐπισχὼν ἦκε^b : Cf. Hdt. VI. 129.—δ. ἀνύσας, *immediately, quickly* : Arist. Lys. 438 ἀνύσαντε δῆσετον, *illico colligate* : so G. T. ἀναστὰς see Matt. ix. 9.

Obs. 2. We often find participles of "*coming*" and "*going*" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδοσκον ἓνα λόχον : so Matt. iv. 13 ; ii. 8 : but sometimes the finite verb is used, and the connection between the verbal notions expressed by καί, Matt. iv. 11 προσήλθον καὶ διηκόνουν αὐτόν.

Obs. 3. To define more distinctly the notion of time, ἐπὶ is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλείουτος (see §. 633. 1.) : the notion of past time is sometimes expressed by μετὰ, with acc., as Hdt. VI. 98 μετὰ δὲ τούτου ἐνθεῦτεν ἐξαναχθέντα Δῆλος ἐκινήθη : Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης—αὔξετο : and of indefinite time, by ὑπὸ with acc., as ὑπὸ τὴν πρώτῃν ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. α.) To define any thing as following in time on the action of some other person, μετὰ is used, as μετὰ Σόλωνα οἰχόμενον—as following on some other sort of action, ἐπὶ with dative. (See §. 699. Obs. 2.)

Obs. 4. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθέως), ἐξαίφνης, μεταξὺ, ἅμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 δρύσσοντες ἅμα τὴν τάφρον ἐπλίνθονον : Id. VI. 10 ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν

^a Stallb. ad loc.

^b Ibid.

Μιλητον τῶν Περσέων ἐγένετο : Xen. Anab. III. 3, 7 φεύγοντες ἅμα ἐτίτρωσκον : Plat. Phæd. 60 B καὶ τρίβων ἅμα—ἔφη^a : Ibid. 77 B ὅπως μὴ, ἅμα ἀποθήσκοτος τοῦ ἀνθρώπου, διασκεδανῦται ἡ ψυχὴ : Ibid. 70 A ὅρα, μὴ εὐθὺς ἀπαλλαιπομένη (ἡ ψυχὴ) τοῦ σώματος — διασκεδασθεῖσα οἰχῆται : Id. Rep. 238 C εὐθὺς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *simul ut me conspexit* : Id. Lys. 207 A ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξύ παίζων εἰσέρχεται, *whilst he was playing* : Id. Rep. 336 B καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγόμενον ἡμῶν μεταξύ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἅμα with dat., see §. 699. Obs. 2.

Obs. 5. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δὲ, ὅδε, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκαλαῖοι ἐβοήθειον (as Virgil. Æn. II. 391 *sic fatus, deinde comantem Androgei galeam clipeique insigne decorum induitur*) : Id. VI. 104 ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, *ita demum imperator creatus est* : Id. VII. 174 Θεσσαλοὶ δὲ ἐρημωθέντες συμμάχων οὕτω δὲ ἐμῆδισαν προθύμως.—In poetry the part. is often joined to the verb by καί : Il. χ, 247 ὥς φασμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

Obs. 6. We find a curious change of construction in the form ἃ ἔλθεν ἔχων &c. (Thuc. I. 9.), *which he had when he came*; the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence. So Thuc. V. 31 ἃ ἔχοντες καθίσταντο : see also §. 705. 3.

b. Causal.

§. 697. α. The cause or reason : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, ἀσυχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται : Plat. Phæd. 102 D λέγω δὲ τοῦδ' ἕνεκα βουλόμενος (i. e. *ὅτι βούλομαι*) δόξαι σοι ὅπερ ἐμοί. Very common in interrogatory and relative sentences : Plat. Phæd. 63 A τί γὰρ ἂν βουλόμενοι (i. e. *cur*) ἄνδρες σοφοὶ ὥς ἀληθῶς δεσπότης ἀμείνους αὐτῶν φεύγοιεν ; For τί μαθὼν and τί παθὼν ταῦτα ἐποιήσας ; *cur hæc fecisti ?* see §. 872. k.—Gen. abs. Thuc. VII. 13 τὰ δὲ πληρώματα διὰ τούτῃ ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθίρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

β. The actual circumstances : Eur. Hipp. 800 ζῶσιν θανούσης μητρός.

Obs. 1. The participle thus joined with a substantive has an almost substantial force, so that it can be replaced by a substantive with a genitive depending on it : Thuc. I. 100 οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα ὁδοὶ κτιζόμενον=ἡ κτίσις τοῦ χωρίου : Id. I. 2 αἱ δυνάμεις τισὶ μείζους ἐγγνώμεναι στάσεις=τῶν δυνάμεων ἐπιδόσεις : Il. ρ, 2 οὐδ' ἔλαθ' Ἀτρείος υἱὸν—Πάτροκλος Τρώεσσι δαμείς.

Obs. 2. Here also οὕτω is sometimes added to the verb, to mark the sequence more distinctly : Plat. Lach. princ. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γινώσκειν, καὶ γνόντας ἀπλῶς ἂν εἰπείν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν.

^a Stallb. ad loc.

c. The conditions, or supposed circumstances: Plat. Symp. 193 D οὐ δὴ τὸν αἵτιον θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῖμεν Ἑρῶτα: Ibid. 104 C οὐ μέντ' ἂν καλῶς ποιήην—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζω: Ibid. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἑρῶς διαφερόντως ἂν σωφρονοῖ: Id. Phileb. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται: Demosth. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἐμελεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον^a: Thuc. IV. 18 πταίοντες, *should they fail*. In questions: Plat. Gorg. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἷη:—Genit. absol. Od. α, 390 καὶ κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι (*Deo volente*): Eur. Hipp. 1433 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν: Demosth. 130 extr. καὶ οἴομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τούτων γιγνομένων.

Obs. 3. It is evident that the participle here represents a conditional clause.

d. Limitation or concession, with generally an emphatic force, which is usually signified by the addition of the limiting or concessive particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καί—περ, ὅμως, ἔπειτα, εἴτα poet., κατὰ prose, also καὶ ταῦτα, to the participle. Without any adverb: Xen. Cyr. III. 2, 15 ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν!—With it—καί: Il. ε, 651 Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὁτῶ:—πέρ: Il. α, 241 τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ, χραίσμειν: Il. π, 638 φράδμων περ ἀνήρ (sc. ὦν): Æsch. Ag. 1084 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί (sc. οὔσῃ): Ibid. 1568 ἐγὼ δ' οὖν ἐθέλω—τάδε μὲν στέργειν, δύσκλητά περ ὄντα:—ἔμπης, Il ο, 399:—καί περ, divided in Homer, καί—περ, so that πέρ is placed beside the word on which emphasis is to be laid; (only Od. η, 224 καὶ περ;) but joined in Attic Greek, καίπερ: Il. β, 270 καὶ ἀχνύμενοί περ: Xen. Anab. I. 6, 10 προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο: so also in Attic, οὐδέπερ: Eur. Phœn. 1624 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσων κακῶς:—καίτοι: Plat. Prot. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: ὅμως, as Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἰμείλονται ὅμως θεήσασθαι τοὺς Μῆδους: (though it properly belongs to the verb of the sentence, yet generally it is attached to the partic., and often is even placed before it:) Eur. Or. 680 κἀγὼ σ' ἱκνύμαι, καὶ γυνή περ οὐσ' ὅμως: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὥς σὺν σοι μὲν ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν: Id. Œcon. XVI. 8 οὐς ἂν αἰσθάνωμαι ὅμως καὶ εὖ

^a Schäfer ad loc.

πάσχοντας ἔτι ἀδικεῖν πειρωμένους :—ἔπειτα, εἴτα : Plat. Charmid. 163 A ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδέν φησι καλῶν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν : Xen. M. S. I. 1, 5 εἰ προαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα κῆρα ψευδόμενος ἐφαίνετο :—καὶ ταῦτα : Plat. Rep. 404 B Ὀμηρος—ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν ὅτε ἰχθύσι αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, *although they were* : Demosth. 922, 5 θανάτῳ ζημιώσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολλήν ὑμέτερον ὄντα, *capitis eum damnantes delatum ad populum, quamvis civis vester esset* : so that it sometimes has the sense of *especially* : cf. Hdt. II. 120. So with a demonstrative agreeing with the preceding substantive : Hdt. III. 73 ὅτε ἀρχόμεθα ὑπὸ Μήδου καὶ τούτου ὧτα οὐκ ἐχόντος. So with ellipse of the participle of εἶναι : Hdt. VI. 11 καὶ τούτοις ὥς δρηπέτησι : rarely after the participle : Plat. Rep. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *quamvis nullus et improbens sis*^a.

§. 698. e. Means : Xen. Cyr. III. 2, 25 ληϊζόμενοι ζῶσω, *ρυπτὴν νινυκτὶ* : Id. M. S. III. 5, 16 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συναφελούντες αὐτούς : Isocr. 241 D τοὺς Ἕλληνας ἐδίδαξαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν : so very commonly χρώμενος with dat. where we use "*with*." as πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν.

f. Mode or manner, often translated by "*and*." γελῶν εἶπε, *he smiled and said* : so λαβὼν, *secretly*, φθάμενος, φθάσας, ἀνύσας, *quickly* : Hom., Hdt., Thuc., see Hdt. VIII. 107. So ἄσμενος, *with pleasure* : so G. T. as James i. 18 βουληθεῖς : Matt. V. 11 ψευδόμενοι, *falsely*.

Obs. 1. Here also certainly belong the forms with ἔχων, signifying continued action, which introduced themselves from the colloquial dialect, ληρεῖς ἔχων, *you trifle so*—properly, *you trifle conducting yourself so* : or as a question, τί ληρεῖς ἔχων ; φλυαρεῖς ἔχων Aristoph. : Plat. Gorg. 490 E ποῖα ὑποδήματα φλυαρεῖς ἔχων ; *what shoes are you thus continually chattering about ?* Arist. Nub. 509 τί κυπτάλεις ἔχων περὶ τὴν θύραν ; *what are you about stooping so unceasingly about the door ?*—also φερόμενος, and (used intransitively) φέρων, *summo studio, maximo impetu* : with verbs of motion : Hdt. VIII. 91 ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐσέπικτον ἐς τοὺς Αἰγυήτας : Id. IX. 102 διωσάμενοι γὰρ τὰ γέγρα οὗτοι φερόμενοι ἐσπέπουν ἀλίες ἐς τοὺς Πέρσας : Id. VIII. 87 (ναῦς) διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλίῃ, *cum impetu aggressa est amicam navem*.

Obs. 2. So also where we use "*with*," the Greeks use ἔχων, ἄγων, φέρων, λαβὼν : of animate or inanimate things or possessions, ἔχων and λαβὼν : of animate, ἄγων : of inanimate φέρων ; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα : so ὁ Κύρος ξίφος φέρων

^a Stallb. ad loc.

προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and poetic dialects use ἔχων, φέρων, λαβὼν and ἄγων, frequently with verbs of *giving*, or *placing*, to bring the action immediately preceding the giving or placing before the eyes : Il. η, 302 δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐχίσσῃ τελαμῶνι : so Soph. Ant. 1278 ὥς ἔχων τε καὶ κεκτημένος τὰ μὲν—κακά.

Obs. 5. Sometimes in G. T. the participial notion is represented by a finite verb, and the connection between the two verbs is denoted by καὶ or δέ : Matt. xviii. 21 ποσάκις ἁμαρτήσῃ—καὶ ἀφήσω αὐτόν=ἁμαρτήσαντι ἀφήσω (see §. 696. Obs. 2.) : Rom. vi. 17 χάρις τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ κ. τ. λ. : see Luke xxiv. 18.

Dative absolute.

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of “*when*” defined by some action or state (see Dat. §. 606) : Xen. Hell. III. 2, 25 περιῶντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιον : Theocrit. XIII. 29 κοίλαν δὲ καθιδρυθέντες ἐς Ἄργῳ Ἑλλάσποντον ἴκοντο, νότῃ τρίτον ἄμαρ δέντι : see also §. 674. Obs. 4. So also Modal : Thuc. II. 90 δεξιῷ κέρα ἡγουμένη. (See §. 604.)

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, ἄμα is added to the dat. absolute : Hdt. III. 86 ἄμ' ἡμέρῃ διαφωσκούσῃ : Ibid. 86 ἄμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπή ἐξ αἰθρίης καὶ βροντὴ ἐγένετο : Thuc. IV. 1 ἄμα τῷ σίτῃ ἀκμάζοντι, simulac frumentum adultum est ; also ἐπὶ, either in the notion of *after*, ἐπ' ἐξειργασμένοις ἐλθεῖν Hdt. VIII. 65, or to express a consequence or sequence on, Id. II. 22 ἐπὶ χιόνι πεσούσῃ ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρῃσι.

Obs. 3. The repetition of a pronoun (see §. 658.) sometimes makes a dative seem as if it were absolute, but it really depends on the same verb as the pronoun : Hdt. VIII. 20 τοῦτοι δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοισι—παρὴν σφὶ συμφορῇ χρῆσθαι : so G. T. as Matt. viii. 1 ; ix. 28.

Accusative absolute^a.

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as ἐξόν (from ἔξεστι, *it is lawful*), or impersonal phrases, as αἰσχρὸν ὄν (from αἰσχρὸν ἐστίν, *it is shameful*), or passive verbs used as impersonals.

2. Since the acc., as we have seen, signifies extension or parallelism in time, as ταῦτα ἐγένετο ταύτην τὴν νύκτα, §. 577., the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action,

^a Elms. Heracl. 693.

and may be translated by *whilst*, as *ἐξόν*, *whilst it is allowed*, and thence it is used in the sense of our "*while*," as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Hdt. I. 129 *εἰ, παρὲν αὐτῷ βασιλέα γενέσθαι*,—*ἄλλω περιέθηκε τὸ κράτος*: Id. VI. 72 *παρὲν δέ οἱ ὑποχείρια πάντα ποιήσασθαι*, *ἔδωροδόκησε ἀργύριον πολὺ*: Id. V. 49 extr. *παρέχον (quum liceat)* δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; Ibid. 50 *χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν—λέγειν*: Id. III. 65 *ἀδελφεοκτόνος τε, οὐδὲν δέον (quum fas non esset, fieri non deberet)*, γέγονα: Thuc. I. 76 *παρταυχὸν ἰσχυρὶ τι κτήσασθαι*: Ibid. 126 *ὑπάρχον ὑμῖν πολεμῶν*: Id. VIII. 79 *δόξαν αὐτοῖς, (quum iis visum esset)*: Id. IV. 125 *δοκοῦν (quum videretur)* ἀναχωρεῖν: Eur. Her. 186 *ψήφῳ δοκήσαν*: Arist. Plut. 277 *λαχόν*: Id. Vesp. 1288 *μέλον*: Demosth. 832, 59 *προσηκόν, (quum deceret)*: Id. 25, 24 *πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξόν οὐκ ἠθέλησατε*.—Also middle or passive partic.; so Thuc. I. 125 *δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρσκεύοις οὖσιν*: Id. V. 30 *εἰρημένον, (quum dictum esset)*: Ibid. 56 *γεγραμμένον*^a: Hdt. III. 91 *ἀρξάμενον ἀπὸ ταύτης, commencing here*. So St. Luke xxiv. 47. (αἱ ἀρξάμενοι).—And thirdly, an adjective with *ὄν*, as Xen. Cyr. II. 2, 20 *αἰσχροὺς ὄν, (quum turpe esset)*; *ἄδηλον ὄν* Thuc. I. 2: *δυνατὸν ὄν, ἀδύνατον ὄν*: Plat. Crit. 46 A *οἷόν τε ὄν καὶ δυνατὸν*: also without *ὄν*, as *δῆλον*, Plat. Rep. 449 C: Id. Protag. 323 B *ὥς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς*: Hdt. II. 66 *ταῦτα δὲ γινώμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει*: Thuc. IV. 125 *ὥστε, ἥδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (sed quum nihil decretum esset)*,—*ἐχώρουν ἐπ' οἶκον*: Plat. Gorg. 495 C *ἄλλο τι οὖν (i. e. nonne igitur)*, *ὥς ἕτερον (sc. ὄν) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες; nonne, quia diversa esset fortitudo a scientiā, duo hæc ponebas?* So also in the plural; as, Xen. Hellen. III. 2, 19 *δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν*. So Soph. Ant. 576 *δεδογμένα*.

Obs. 1. In many of the examples which are brought of other accusatives absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 *οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον (sc. λέγω) ὥς παρόντα νῦν*: or on a word supplied from the context, Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξης ἦλθεν, *ἐκβαλεῖν τέκνον (=τί δόξασι ἐξέβαλες*

^a So Æsch. Choeph. 805 *γέρον φόνος μηκέτ' ἐν δόμοις τέκοι, τότε καλῶς κτάμενον, while this act of slaughter is being wrought*. The notion is, that according to

the laws of divine retribution, the ancient Ate brought forth a fresh Ate, at the very moment the deed of blood was wrought,—this is what the Chorus is deprecating.

τίκνον :) KP. ὡς (δόξασα) τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον (see §. 703. c.): In Hdt. IV. 71 νεκρόν, νῆδυν are accusatives of the part., see §. 584. Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμισσόμενον, the accusative depends on δηλώσας preceding, or on some part of a verb, such as δοκεῖν, or νομίζειν, implied in the adverb ὡς (see §. 703. c.): so Soph. CE. R. 100 ἀνδρηλατούντας ἢ φόβῳ φόνον πάλιν λύοντας ὡς (=δοκούντας) τόδ' αἷμα χειμάζον πόλιν (see §. 551. Obs. §. 703.). Or it depends on a verbal notion expressed by a periphrasis (see §. 360.): as, Soph. CE. C. 1120 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἄελπα μακρὰ λόγον=μακρὰν λέγω, *I speak about at length*; or on some change in the construction, as Æsch. Ag. 647 σωτηρίων δὲ πραγμάτων εὐάγγελον ἤκοντα—πῶς κεδνὰ τοῖς κακοῖσι συμμίσγω; ἤκοντα depends on the construction with πρῆπει in the preceding lines, which Æschylus, for emphasis, suddenly changes to the first person: so Soph. CE. C. 765 νοσοῦντα depends on ἔω, or some such word, which Sophocles meant to use: or it is an accusativus de quo, in a sort of apposition to the whole sentence, or to the principal notion thereof, see §. 581. l. But Eur. Heracl. 765 κελεύσιμον Ἄργος, (?) *at the bidding of Argos*, and Hdt. VII. 218 πᾶν σῶρος ἔδν δρυῶν ἐπίπλεων seem to be really accusatives absolute; but still they are impersonals.

Obs. 2. So in G. T. an accusative construction, interrupted by a parenthesis, depends on some verb, which stands after and in connection with that parenthesis, see Eph. ii. 1—5; cf. §. 708. Obs.

Obs. 3. Where the subject is implied in the impersonal verb, the gen. is used; as, ὄντος, (θεοῦ sc.) σαλπίζοντος (§. 373.): otherwise the gen. is seldom used with impersonal verbs or phrases, such as δόξαντος τούτου.

Obs. 4. It is evident that the uses of gen., dat. and. acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

Obs. 5. α. Gen. abs.—Time considered as a cause: τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει: hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

β. Dat. abs.—Time considered as a point: περιόντι τῷ ἐνιαυτῷ, *at the return of the year*.

γ. Acc. abs.—Duration in time—*whilst*.

The Comparative Particle ὡς with the Participle and Absolute Cases.

§. 701. Ὡς is joined to the participle alone, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κὰν ὅποσον οὖν χρόνον ἄρχοντες διαγίνωνται, θαυμάζονται, ὡς σοφοὶ τε καὶ εὐτυχεῖς γεγεννημένοι: Plat. Rep. 329 A ἀγανακτοῦσιν, ὡς μεγάλων τιῶν ἀπεστέρημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι, like Isocr. 52 B ἤλθον—οἱ Ἡρακλέους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερορῶντες, ὡς οὐκ ἂν δυναμένης βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανῶς νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. 106 B οὐκοῦν ὡς διανοουμένου σοῦ ταῦτα ἔρωτῶ, ᾧ φημί σε διανοεῖσθαι (i. e. νομίζων σε διανοεῖσθαι): Xen. Hell.

VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἑσομένης (i. e. νομί-
ζων μάχην ἔσεσθαι) : Ibid. V. 4, 9 ἐκήρυττον ἐξίναί πάντας Θηβαίους, ὡς τῶν
τυράννων τεθνεώτων, *quia tyranni mortui essent*. The reason of κηρύττειν is
not the actual fact of the tyrant's death, but the persuasion of the *οἱ κηρύτ-
τοντες* that it was so—ἡγούμενοι τοὺς τυρ. τεθνάναι.

§. 702. A singular use of the gen. abs. with ὡς occurs with the verbs
εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακείσθαι τὴν γνώμην, φροντίζειν,
and sometimes λέγειν and the like, where we should expect to find the
accus. with the infin. The gen. also signifies that the notion of the participle
is the cause of the mental act expressed by the verb; the infinitive would
represent it as the object to which the mental act refers. This relation is
marked even in the position, as the genitive absol. almost always precedes
the verb. The connection of the verb (as a consequence) with the gen.
absol. is also generally marked by the addition of οὕτω : Xen. Cyr. I. 6, 11.
extr. ὡς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις
συμμηχανᾶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην : Id. Anab.
I. 3, 6 ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε : Plat.
Rep. 327. extr. ὡς τοῖνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε^a : Ibid. 470
E. Ibid. 437 A ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος : Id. Cratyl. 439 C
διανοηθέντες—ὡς ἰόντων τε ἀπάντων ἀεὶ καὶ βρόντων : Id. Menon. 95 E οἷόςθ',
ὡς ἐν τούτοις μὲν, ὡς διδακτοῦ οὐσης τῆς ἀρετῆς, λέγει : Eur. Med. 1311 ὡς
οὐκέτ' ὄντων σὼν τέκνων, φρόντιζε δῆ.

Obs. Ὡς is never used with the dat. absol., and this is confined to its
original force of a definition of time.

§. 703. c. Seemingly accusative absolute : the ὡς supplying the
notion of δοκεῖν &c. ; see also §. 700. *Obs.* 1. : Plat. Rep. 425. princ. τοῖς
ἡμετέροις παισὶν ἐννοματέρου εὐθὺς παιδιῆς μεθεκτίον, ὡς, παρανόμου γιγνομένης
αὐτῆς,—ἐννόμους τε καὶ σπουδαίους—ἄνδρας αἰξάνεσθαι ἀδύνατον ὄν : Ibid. 427
E σὺ γὰρ ὑπέσχου ζητήσῃν, ὡς οὐχ ὄσιόν σοι ἐν μὴ οὐ βοηθεῖν δικαιοσύνη. So
ὡς ἐξόν, ὡς παρόν &c. For some other examples see above (§. 551. *Obs.*) ;
also Plat. Rep. 345 E τί δέ ; ἦν δ' ἐγώ, ὃ Θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ
ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἀρχεῖν ἐκὼν, ἀλλὰ μισθὸν αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφέ-
λειαν ἑσομένην ἐκ τοῦ ἀρχεῖν, ἀλλὰ τοῖς ἀρχιμένοις ; cf. Ibid. 426 C. Ibid.
468 D Ὅμηρος τὸν εὐδοκίμησαντα ἐν τῷ πολέμῳ νώτοισιν ἅπαντα ἔφη διηνεκέεσσι
γεραίρεσθαι, ὡς ταύτην οἰκείαν οὖσαν τιμὴν τῷ ἡβῶντί τε καὶ ἀνδρείῳ : Xen.
M. S. I. 2, 20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες εἵργουσιν ἀπὸ τῶν πονηρῶν ἀνθρώπων
ὁμως, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν
πονηρῶν κατάλυσιν : Ibid. I. 3, 2 εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάχαθὰ διδόν-
ται, ὡς τοὺς θεοὺς κάλλιστα εἰδότας.

Obs. 1. Sometimes the gen. and acc. are interchanged : Plat. Euthyphr.
4 D ὡς ἀνδροφόνου ὄντος καὶ οὐδὲν ἐν πράγματι : Id. Rep. 6c4 B λέγει που ὁ
πόμπης, ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ἐμφυλοχαῖς καὶ μὴ ἀναγκεῖν,
ὡς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων (*talium casuum*), οὔτε
εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἄξιον
ὄν μεγάλης σπουδῆς, ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τοῦτ' ἐμ-
ποδῶν γιγνώμενον τὸ λυπεῖσθαι^b : Xen. M. S. II. 2, 13 ὡς οὔτε ἂν τὰ ἱερὰ εὐσε-
βῶς θυόμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πρόξεντος.

Obs. 2. We must not class here those instances in which the participle
actually stands with a subst. (in accus. or in the nominative with ὡς), in its
comparative force, “*as if*,” as the object of a verb of thinking or saying :

^a Stallb. ad loc.

^b Ibid.

Hdt. II. 1 Καμβύσης Ἰωνὰς μὲν καὶ Αἰολέας ὡς δοῦλους πατρῴους ἐόντες ἐνόμιζε : Aesch. Ag. 673 λέγουσιν ἡμᾶς ὡς ἀλωλότας : Soph. OE. T. 625 ὡς οὐκ ὀπείξων οὐδὲ πιστεύσαν λέγεις ; So with ὥστε (§. 704.) : Id. Antig. 242 θελοῖς δ' ὡς τι σημανῶν νείων.

The Comparative Particles ὥστε, ἄτε, οἶα, οἷον, with the Participle or Genitive absolute.

§. 704. Instead of ὡς we find, not so often in Attic as in Ionic dialect, ὥστε, ὥστε δὴ (only Hdt.), ἄτε, ἄτε δὴ, οἶα, οἷον, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word “probably.” Hdt. VI. 79 ἄτε γὰρ πυκνοῦ ἐόντος τοῦ ἄλσεος, οὐκ ἄρων οἱ ἐπὶ τοὺς ἐκτός : Ibid. 107 οἶα δὲ οἱ πρεσβυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεῖστες ἐσείστο : Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέσθαι), ὥστε σηπομένου τοῦ μηροῦ : Plat. Protag. 321 B ἄτε δὴ οὐκ οὐ πάνν τι σοφὸς ἂν ὁ Ἐπιμηθεὺς ἔλαβεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic ὥσπερ with the partic. has often merely a comparative force ; as, Lysias 178, 39 ὡν αὐτοὶ λαμβάνετε χάριν ἵστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

Remarks on the general use and some peculiar Constructions of the Participle.

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. The participle is frequently used with the finite verb where we use two finite verbs ; as, Il. γ, 406 ἦσο παρ' αὐτὸν ἰούσα, *go and sit near him : ἐλθὼν ἐποίησε, he came and did it ;* and this is the way in which such phrases are most correctly rendered into English. See §. 696. *Obs.* 2.

3. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that action itself, yet this is sometimes reversed ; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence : Soph. El. 345 ἐλοῦ γε θάτερ' ἢ φρονεῖν κακῶς, ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν, i. e. ἢ τῶν φίλων μὴ μνήμην ἔχουσα (εὔ) φρονεῖν. Cf. §. 696. *Obs.* 6.

Obs. 1. The passage in Luke i. 9, εἰσελθὼν θυμῷσαι, is not an instance of this interchange, (as if it ought to be εἰσελθεῖν θυμῷσων,) as εἰσελθὼν is simply the remote attributive of the subject of θυμῷσαι.

4. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγῇ φεύγειν &c. : Il. v, 315 πυρὶ πᾶσα δάητα δαιομένη : Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἰρεόμενον ἐλέσθαι : Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν : Plat. Theæt. 183 D ἱππίας εἰς πεδῖον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος : Id. Euthyd. 288 D τίνα ποτ' οὐκ ἂν κτησάμενοι ἐπιστήμην

ὁρῶς κτησαίμεθα; *what knowledge (acquiring), should we rightly acquire (it)?* Xen. Cyr. VIII. 4, 9 ἀλλ' ὅπακούων σχολῇ ὑπῆκουσα: So also when a participle with the article prefixed is used as a substantive: Plat. Apol. 19 B τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

Obs. 2. So G. T. as Heb. vi. 14 εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθύνω σε.

5. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the finite verb and nomin. case: even in Homer; as, Od. α. 162 ὅστέα πύθεται δμβρφ. κείμεν' ἐπ' ἡπείρου, ἡ εἰν ἀλὶ κύμα κυλίνδει: Thuc. IV. 100 ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον: Plat. Soph. 222 B θές δὴ ὅπη χαίρεις, εἴτε μηδὲν τιθεῖς ἡμερον, εἴτε ἄλλο μὲν ἡμερόν τι, τὸν δὲ ἄνθρωπον ἄγριον, εἴτε ἡμερον μὲν λέγεις αὐτὸν ἄνθρωπον, ἀνθρώπων δὲ μηδεμίαν ἡγεῖ θήραν^a.

6. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer: ὅς εἰπὼν ἄτρυνε μένος (*English, saying*), because the words are already spoken. The participles of the respective tenses are used as follows:

a. Present Participle.

α. The action of the participle going on coincidently with a now present action, as Plat. Rep. 493 A Θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς εἶπεις. G. T. as Acts xx. 23 τὸ Πνεῦμα . . . διαμαρτύρεται λέγων.

β. The action of the participle viewed as now present in contrast with a past action, Xen. Symp. 4, 52 εἰμὶ νῦν μὲν τυράννῳ δοικῶς, τότε δὲ σαφῶς δούλος ἦν. So G. T. as 1 Cor. ix. 19 ἐλεύθερος ὢν ἐδούλωσα.

γ. The action of the participle viewed as usual, or continued, Xen. Mem. I. 2, 61 δ Σωκράτης βελτίους ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν: so G. T. as 1 Thess. ii. 4 Θεὸς τῷ δοκιμάζοντι τὰς καρδίας.

δ. The action of the participle going on coincidently with a past action (this is really the imperfect participle); Od. α. 127 ἔγχος ἔστησε φέρον: so G. T. as Acts xxv. 3 παρεκάλουν αὐτὸν αἰτούμενοι: Acts xi. 21 Ἰακώβ ἀποδηήσκων εὐλόγησεν: so with an adverb of past time, as Eph. ii. 13 ὑμεῖς οἱ ποτε ὄντες: 1 Tim. i. 13 μὲ τὸ πρότερον ὄντα βλάσφημον.

ε. For the future, when an action, which reaches into future time, is viewed as now beginning in act or intention; Eur. And. 822 ἤλθες ἀγγέλλων. G. T. as Luke ii. 45 ὑπέστρεψαν ἀναζητοῦντες αὐτόν.

ζ. The present may be used for the future when an event is viewed as certain. G. T. as Matt. xxvi. 28 τὸ αἷμα τὸ ἐκχυνόμενον.

η. When the participial notion with the article stands for a substantive, expressing some attribute as in existence, present to the speaker; as, οἱ φιλοσοφῶντες: so G. T. as οἱ σωζόμενοι=ἄγιοι, *those who are in a state of salvation*, οἱ ἀπολλύμενοι, *the now reprobate*.

b. Aorist.

α. As aorist proper, expressing the occurrence or existence of the verbal notion without any defined time, as Plat. Phæd. 60 C εὖ γ' ἐποίησας ἀναμνήσας με: so στρατηγήσας ἐποίησας, *as-a general*: so G. T. as Col. ii. 12 τοῦ Θεοῦ τοῦ ἐγείραντος Χριστόν: Rom. i. 3 τοῦ δρισθέντος Υἱοῦ Θεοῦ: Ibid. v. 8 δι' ἐνὸς ἁμαρτήσαντος: Matt. xxii. 25 ὁ πρῶτος γαμήσας=πόσις.

β. As past tense; narrative (§. 401. 3.) of an action which occurred in

^a Heindorf ad loc.

past time joined with a past finite verb; so Homer, *ὡς εἰπὼν ἄτρωνε μένος* (Anglice *saying*, but in Greek more accurately in the past tense): so G. T. as Acts i. 24 *προσευξάμενοι εἶπον* rightly translated "*they prayed and said*," not "*they said in prayer*."

γ. For fut. exact.; an action which will be past in future time, as Xen. Cyr. 5, 4, 10 *ἀπελθόντες ἀρχοντα ἐλεσθε*: so G. T. as Eph. iv. 25 *ἀποθέμενοι τὸ ψεῦδος λαλεῖτε*.

c. Perfect or Plpft.

α. A past action; Thuc. V. 35 *Ἀθηναῖοι τοὺς ἐκ τῆς νήσου δεσμώτας μεταμέλοντο ἀποδεδωκότες*: so G. T. as John xix. 35 *ὁ ἑωρακὼς μεμαρτύρηκεν*.

β. A past action continuing into present time; Plat. Tim. 31 B *οὐρανὸς γεγονὼς ἐστὶ*: so G. T. as Matt. xxvii. 37 *ἐπέθηκαν τὴν αἰτίαν γεγραμμένην*.

γ. An action which will be past in future time; Xen. Cyr. 4, 2, 12 *κατελειμμένοι ἐσονται*.

δ. A quality or state viewed as having begun in past time, and now continuing; Isocr. 34 *φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας* (*having injured*) *πλείους δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων ἐδ' πεποιηκώς*, (*a continual benefactor*) *ἢ σύμπαντες κ. τ. λ.*: so G. T. as Acts xxii. 3 *ἀνὴρ γεγεννημένος ἐν Ταρσῷ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ*.

Obs. 3. Where the Aorist and Perfect occur in the same sentence, the former signifies the simple act, the latter the continued act, or the quality or state implied in that continuance, as in the example given above, *οὐδένα πώποτ' ἀδικήσας* expresses that he never committed any act of injustice, *ἐδ' πεποιηκώς* marks the present and continued course of action, and the quality of benefactor implied in it: so G. T., as 2 Cor. xii. 21 *τῶν προημαρτηκότων καὶ μὴ μετανοησάντων*: 1 Pet. ii. 10 *οἱ οὐκ ἐλεημένοι* (*during a long period*) *νῦν δὲ ἐλεηθέντες* (*act*).

d. Future; not so often used in G. T. as in classical Greek.

α. Simple future of something about to happen; Eur. And. 560 *θανομένην ἄγουσί με*: G. T. as 1 Cor. xv. 37 *τὸ σῶμα τὸ γενησόμενον σπείρεις*.

β. An intention or likelihood; Hdt. III. 6 *τοῦτο ἔρχομαι φράσω*: Xen. Mem. 3, 6 *πολλὰ—δεῖ τὸν εὐ στρατηγήσοντα ἔχειν*.

γ. Fut. exact.; something that will be past in future time. G. T. as Heb. iii. 5 *εἰς μαρτυρίαν τῶν λαληθησομένων*.

7. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participial ὢν is used with them: Hdt. I. 35 *ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ὢν*. But ὢν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst.; Plat. Rep. 393 D *ἦλθεν ὁ Χρῦσης—λύτρα φέρων καὶ ἰκέτης*.

Asyndeton in the Participial Construction.

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καὶ or τέ. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry: Il. φ. 324 *ἦ καὶ ἐπῶρτ' Ἀχιλλῆϊ κυκώμενος, ὑψόσε θυῶν, μορμύρων*

ἀφρῷ τε καὶ αἵματι καὶ νεκίεσσιν : Il. χ. 414 πάντας δ' ἑλλιτάνευε κυλινδόμενος κατὰ κόπρον, ἐξονομακλήδην δομάων ἄνδρα ἕκαστον : Il. θ. 231 sq. ἔσθοντες κρέα πολλὰ βοῶν ὕρβοκραυάων, πίνοντες κρητῆρας ἐπιστεφίας οἶνοι : Od. μ. 256 sq. αὐτοῦ δ' εἶνι θύρησι κατήσθι κεκλήγοντας, χεῖρας ἐμοὶ δρέγοντας.

2. We must distinguish such a sentence from that where, in a succession of participles, one stands subordinate to and explanatory of another, or where they stand in different relations to the verb ; (for instance, one expressing the cause, the other defining the nature of the action :) Od. δ. 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας (*postquam audiv.*), χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖν ἀνασχών : Od. ε. 374 αὐτὸς δὲ πρηνὴς ἀλὶ κάμπεσε, χεῖρε πετάσσας, νηχόμεναι μεμαώς, (the latter is an explanatory definition of the former :) Il. λ. 212 πᾶλλον ὄξια δούρα κατὰ στρατὸν ἄγχετο πάντη, δτρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions : Plat. Apol. 31 A ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε : Id. Phæd. 70 A εὐθύς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμῷ ᾗ ᾗ.

Seeming and real Anacolouthon in the Participial Construction.—
Interchange of Cases.

The Nominative Participle really or seemingly used absolutely.

There are very few instances of a real nominative absolute, that is, standing without a verb expressed or implied ; it frequently occurs from the writer's having, for emphasis, changed the construction in the latter part of the sentence, or used a periphrasis after an intervening parenthesis. Most of the seeming instances will be explained by the following paragraph. In Arist. Pax 932, however, there is a nominative which does not seem capable of any such explanation : ἴν' ἐν τῇ κλησίᾳ ὥς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς δὲ. In Hdt. III. 104, the words μεσοῦσα ἡ ἡμέρη, seem to be the nominative to the verb καίει.

§. 707. A participle in nomin. not unfrequently refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι=ἐγὼ ἡγοῦμαι.

a. Dative : Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους—ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum—rati* ^b) : Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγούντο), ἐψευσμένους μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον, ὅση ὕστερον διεφάνη, τὸ δὲ πλεον βουλῇσι κρίνοντες ἀσαφεὶ ἢ προνοίᾳ ἀσφαλεῖ : Id. VI. 24 καὶ ἔρως ἐρέπεσε πᾶσιν (=ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῖσαι τοῖς μὲν πρεσβυτέροις ὥς—καταστρεφόμενοις ἐφ' ἃ ἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—εὐέλπιδες ὄντες σωθήσεσθαι : Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ ξυμμαχοῖς κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο (=οἱ Συρακούσιοι κατεπλήχθησαν)—δρῶντες κ. τ. λ. : Xen. Cyr. VIII. 8, 10 ἦν δὲ αὐτοῖς νόμιμον (=νόμιμον ἡγούντο) μηδὲ προχοῖδας εἰσφέρεισθαι εἰς τὰ συμπόσια, δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἥττον ἂν καὶ σώματα καὶ γνῶμας σφάλλειν :

^a Stallb. Apol. 27 A.

^b Cf. Stallb. Apol. 21 C.

Eur. Cycl. 330 *δοραῖσι θηρῶν σώμα περιβαλὼν ἐμόν καὶ πῦρ ἀναίθων, χέστος οὐδέν μοι μέλει* (=οὐδὲν φροντίζω) : Plat. Legg. 686 D *ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον—ἔδοξέ μοι πάγκαλος—εἶναι* : so G. T. as Eph. iii. 18 *ὡς δὴν ὑμῖν κραταιωθῆναι* (=ὡς κραταιωθῆτε) *ἔρριζωμένοι κ. τ. λ.*

b. Accusative : Il. ζ, 510 *ὁ δ' ἀγλαΐῃφι πεποιθὼς ῥίμψα εἰ γούνα φέρει* (=ῥίμψα φέρεται) : Il. ε, 135 *καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρίς τόσσον ἔλεν μένος* (=ἐχώσατο) : Eur. Hec. 970 *αἰδώς μ' ἔχει* (=αἰδοῦμαι) *ἐν τῷδε πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν* ^a : Id. Hipp. 23 *τὰ πολλὰ δὲ πάλαι προκόψας' οὐ πόνου πολλοῦ με δεῖ* (=οὐ πολλοῦ πόνου δέομαι) : Id. Ion 925 *κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ πρύμνηθεν αἶρει μ'* (=αἶρομαι) *ἄλλο σῶν λόγων ὑπό.* So after an interjection : Æsch. P. V. 567 *χρεῖε τις αὐτὸς με τὰν τάλαιναν ὀστρος τὸν εἰδῶλον* "Ἄργον γηγενοῦς (ἀλεύδῃ δᾶ) τὸν μυρίωπον εἰσορώσα βούταν.

c. Genitive : Æsch. Eum. 100 *παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλάτων, οὐδεὶς ὑπὲρ μου δαιμόνων μῆνιεται* (=οὐδενὸς δαιμόνος μῆνιν ἔχω) : Eur. Iph. T. 695 sqq. *σωθεὶς δέ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος,—θρομά τ' ἐμοῦ γένετ' ἄν* (=θρομα ἐμοῦ σώσεις ἄν) : Hdt. IV. 132 *Δαρείου ἡ γνώμη ἦν* (=ἐγίνωσκε)—*εἰκάδων* : Thuc. IV. 73 *μὴ ἐπιόντων* (=ὅτε μὴ ἐπῆρσαν) *λογίζόμενοι κ. τ. λ.* (See below, §. 708. 2. β.)

Obs. For the nominative participle with the infinitive instead of accusative, see §. 673. 4.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute; but by the use of the nom., *the real agent or patient* of the verbal notion is brought forward in the sentence : Thuc. IV. 23 *καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο* (=ἀμφοτέροι ἐπολέμουν), *Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννησίοι δὲ ἐν τῇ ἡτείρῃ στρατοπεδεύομενοι* : Id. II. 53 *θιῶν δὲ φόβος ἡ ἀνθρώπων νόμος οὐδεὶς ἀπέιργε* (=οὐδὲν ἐφοβοῦντο) *τὸ μὲν κρίνοντας κ. τ. λ.* : Id. V. 70 *καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν* (=ἐκνήλθον) : *Ἀργεῖοι μὲν καὶ οἱ ἑξήμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδύως* : Soph. Antig. 259 sq. *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί* (=κακοὺς λόγους εἶπον ἀλλήλους), *φύλαξ ἐλέγχων φύλακα* ^b. So the nominative preceding and its verb expressed by a periphrasis : Æsch. Eum. 95 *ἐγὼ δ' ὑπ' ὑμῶν ὥδ' ἀπητμασμένη ἄλλοισιν ἐν νεκροῖσιν ὥς μὲν ἔκτανον, ὄνειδος οὐκ ἐλλείπει*=*ἀεὶ ὀνειδίζομαι* : Id. Ag. 1009 *καὶ τὸ μὲν πρὸ χρημάτων κτησίῳ ὄκνος βαλὼν, οὐκ ἔδω πρόπας δόμος=ἔσωσε δόμον* : Id. Choeph. 520 *τὰ πάντα γὰρ τις ἐγχείας ἀνθ' αἵματος ἐνός, μάτην ὁ μόχθος=μάτην μοχθεῖ* : Id. Theb. 681 *ἀνδρῶν δ' ὁμαίμων θάνατος ὥδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος=οὐκ ἔσ' τὸ μίasma γηράσκειν* : Id. Eum. 477 *καὶ μὴ τυχοῦσαι πράγματος νικηφόρου χώρα μεταῦθις* (sc. ἔσεται) *ἰὸς κ. τ. λ.=ἰὸν μεθήσουσι* : Hdt. VII. 157, 4 *ἀλῆς μὲν γὰρ γυνομένη ἡ Ἑλλὰς χεῖρ μεγάλη συνάγεται* : so Virgil. Æn. ̄. 25 *nos abiisse rati—ergo omnis longo solvit se Teucris luctu.*

Obs. Sometimes a nominative seems to be independent, from a parenthesis intervening between it and its verb : Hdt. I. 186 *ἐκτρέψασα—τὸ ῥέεθρον ἐς τὸ—χωρίον, ἐν ᾧ ἐπίμπλατο τοῦτο, ἐν τούτῳ ἀπεξηρασμένον τοῦ ἀρχαίου ῥέεθρον, τοῦτο μὲν—τὰ χεῖλα—ἀνοικοδόμησε.* Similarly G. T. as Acts xxiv. 5, 6^c.

2. An anomalous construction, closely connected with this, occurs when two subjects stand together in a sentence without any copulative particle,

^a Pflugk ad loc.

^b Cf. Elmsl. CE. R. 60.

^c Meyer ad loc.

and a participle in the nom. is joined thereto : one of the two subjects is contained under the other as a part, and both belong to the same verb. Either the participle is joined with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole : (Σχῆμα καθ' ὅλον καὶ μέρος : cf. §. 478.) There are several cases of this.

α. When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part ; as, Hdt. VIII. 83 καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι προηγορεῦε ἐκ πάντων Θεμιστοκλέης : Thuc. VII. 31 αὐτοὶ δὲ ἡτοιμάζοντο, Εὐρυμέδων μὲν ἐς τὴν Κερκύραν πλεῖστας : Il. γ. 211 ἔμφω δ' ἔξομένω γεραρότερος ἦεν Ὀδυσσεὺς : Il. κ. 244 σὺν τε δὴ ἐρχομένω καὶ τε πρὸ δ τοῦ ἐνόησεν : Od. ω. 483 ὄρκια πιστὰ ταμόντες ὁ μὲν βασιλευέντω αἰεὶ : Od. I. 462 sq. ἐλθόντες (sc. ἡμεῖς) δ' ἡβιῶν ἀπὸ σπείους τε καὶ αὐλῆς, πρῶτος ὑπ' Ἀρνεοῦ Λυόμεν, ὑπέλυσσα δ' ἐταίρους.

β. When the reason or circumstances of the action are to be attributed especially to the part, the participle agrees with this part ; as, Thuc. I. 49 αἱ Ἀττικαὶ νῆες—φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδιδότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων : so with accus, (Id. IV. 118 ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς—βουλεύεσθαι Ἀθηναίους :) Ibid. 73 οἱ γὰρ Μεγαρεῖς—ἡσύχαζον καὶ αὐτοὶ, (Ἀθηναίων) μὴ ἐπίοντων (= ὅτε μὴ Ἀθηναῖοι ἐπήεσαν, see §. 717. c.) λογιζόμενοι καὶ οἱ ἐκείνων (Ἀθηναίων) στρατηγοί.

γ. So particularly with οἱ μὲν, οἱ δέ ; whereby the whole is separated into its parts, which are in a sort of apposition to the whole : Xen. Cyr. III. 1, 25 ἔτιοι γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ριπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι : Eur. Or. 1470 sqq. τότε διαπρεπεῖς ἐγένοντο Φρύγες, ὅσον Ἄρεος ἀλκὰν ἡσόντες Ἑλλάδος ἐγενόμεθ' αἰχμᾶς, ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὢν, ὁ δὲ τραῦμα φέρων, ὁ δὲ λισσόμενος.

δ. And also frequently with ἕκαστος, ἑκάτερος : Il. ι. 656 οἱ δὲ ἕκαστος ὧν δέπας—σπείσαντες παρὰ νῆας ἴσαν : Hdt. III. 82 αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησ' ἑ νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται : Thuc. I. 141 Πελοποννήσιοι πάντες ἰσόψηφοι ὄντες—τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ : Ibid. VI. 62 οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ—δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ λαχὼν ἑκάτερος, ἔπλεον : Id. VII. 70 ἔρχον δὲ—Σικανὸς μὲν καὶ Ἀγάβαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων : cf. Plat. Rep. 488 B. Demosth. 118, 29.*

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with μὲν and its proper verb ; after which the principal subject, being repeated by the particle δέ, follows with the proper *verbum finitum* : Thuc. III. 34 ὁ δὲ (Πάχης) προκαλεσάμενος ἐς λόγους Ἰππίαν—, ὁ μὲν (Ἰππίας) ἐξῆλθε παρ' αὐτὸν, ὁ (Πάχης) δ' ἐκείνῳ μὲν ἐν φυλακῇ ἀδίσμυφ εἶχεν : Id. IV. 80 καὶ προκρίναντες (οἱ Λακεδαιμόνιοι) ἐς διασχίλους, οἱ μὲν (Ἕλωτες) ἑστεφάνωσαν τότε καὶ τὰ ἱερὰ περιμήλθον, ὥς ἡλευθερωμένοι : οἱ δὲ (Λακεδαιμόνιοι) οὐ πολλὰ ὕστερον ἠφάνισαν—αὐτούς : cf. Xen. Cyr. IV. 6, 3.

* Bremi ad loc.

Nominative Participle with a Verb supplied directly from the context.

§. 709. The partic. sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or by what follows : Æsch. P. V. 770 οὐ δὴτα πρὶν ἂν ἐκ δεσμών λυθείς sc. ἀποστρέφω from preceding verse : Hdt. I. 82 Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο) : Thuc. I. 25 Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions ; as, εἰ, ἐάν, ὅταν, &c. : Xen. M. S. II. 1, 23 ὥρῃ σε ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φιλῇ ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). And in dialogues, in reference to what some one else has said : Plat. Phædr. 228 D ἐν κεφαλαίῳς ἕκαστον ἐφεξῆς δίεμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρώτον, ὦ φιλότις, τί ἄρα ἐν τῇ ἀοιστερᾷ ἔχεις. G. T. as Acts xxiv. 5 ; so 2 Pet. ii. 17 (see also §. 435. Obs. 2). But in very many passages the verb εἶμι must be supplied.

Obs. In G. T. 2 Pet. ii. 22 the nominative without a verb occurs in a proverb, κῶν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα—ὧς λουσαμένη, in a demonstrative force as though the speaker was pointing at them (see §. 476. Obs.).

Genitive Participle for some other case.

§. 710. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of cause is rather called out.

a. Gen. abs. instead of nomin. : Hdt. I. 178 πόλις κέεται ἐν πεδίῳ μεγάλῳ μέγεθος ἐοῦσα μέτωπον ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίων, ἐούσης τετραγώνου : Ibid. 208 Κύρος προηγόρευε Τομύρι ἐξαναχωρεῖν αὐτοῦ διαβησομένου ἐπ' ἐκείνην : Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχας—κυματῆς ὁ ποταμὸς ἐγένετο : Thuc. II. 83 παρὰ γῆν σφῶν κομψομένων καὶ—πρὸς τὴν ἀντιπέρας ἡπειρον διαβαλλόντων—κατείδον (sc. αὐτοί) τοὺς Ἀθηναίους : Id. III. 13 βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε : Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι : Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει : Ibid. VI. 1, 37 μὴ τι πάθω ὑπὸ σοῦ ὡς ἡδικηκότος ἐμοῦ μεγάλα. So sometimes in Latin : Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni* : G. T. as Matt. i. 18 μνηστευθείσης μητρὸς—εὐρέθη κ. τ. λ.

b. Gen. abs. instead of accus. : Hdt. IX. 99 οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσι—ἐς τὰς Ἀθήνας : Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν : Id. III. 22 προσέειπεν δὲ τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ—οὐ κατακουσάντων : Id. IV. 18 σφέας δὲ—ἐκπολιτορκήσειν τὸ χωρίον κατὰ τὸ εἶκος, σίτου τε οὐχ ἐνόντος καὶ δι' ὀλίγης παρασκευῆς κατεληγμένον (sc. αὐτοῦ) : Id. V. 31 ἔπειτα παυσαμένων αὐτῶν οἱ Ἑλλεῖοι ἐπηγάγκαον (αὐτούς) : Ibid. 33 Λακεδαιμόνιοι δὲ—εἰστράτευσαν—τῆς Ἀρκαδίας ἐς Παρρασίους—κατὰ στάσις ἐπικαλεσαμένων σφᾶς : Ibid. 56 ἤλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὔσης : Acts xxi. 17 γενομένων ἡμῶν εἰς Ἱεροσόλυμα—ἐδέξαντο ἡμᾶς.

c. Gen. abs. instead of dative : Hdt. III. 65 τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ αἰσχροῖς πρὸς τῶν Μάγων πεποιθότος, τιμωρεῖν ἐμοί : Id. VI. 85 μελλόντων δὲ ἄγειν τῶν Αἰγυπτίων τὸν Λευτιχίδα, εἰπέ σφι Θεασίδης : Id. VII. 235 μὴ τῆς ἄλλης Ἑλλάδος ἀλίσκομένης ὑπὸ τοῦ πεζοῦ βοηθῶσι ταύτῃ (sc. Ἑλλάδι) : Id. IX. 58 καὶ ὁμῖν (ὁμῶν) μὲν ἐοῦσι Περσέων ἀπείροισι πολλῇ ἔκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαυεόντων τούτους, τοῖσί τι καὶ συνηδάτε : Thuc. I. 114 καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους—ἡγγέλθη αὐτῷ (Περικλεῖ) : Eur. Med. 910 εἰκὸς γὰρ ὄργας θῆλυ ποιῆσθαι γένος, γάμους παρεμπολῶντος ἀλλοίους, πόσει^a : Soph. Phil. 884 ὥς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σοι—ἐφαίνεται : so G. T. as Acts xxii. 17 ἐγένετο δέ μοι ὑποστρέψαντι—καὶ προσευχομένου μου.

Obs. We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron. (see §. 600. 3.) ; as, Il. ξ. 26 λάκε δὲ σφι περὶ χροῖ χαλκὸς ἀτειρὴς νυσοσόμενων ξίφεσιν : Od. ι. 257 ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον : Ibid. 458 sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπείος ἄλλυδις ἄλλη θειομένου ραίοιτο πρὸς οὐδεῖ. Here the gen. part. agrees with ἡμῶν &c. suppressed, which is the proper case after ἦτορ, while σφί depends on λάκε &c. : so that ἡμῖν κατεκλάσθη φίλον ἦτορ may be viewed as identical with ἡμῶν φίλον ἦτορ. Hence the dat. part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case : as, Demosth. 71, 20 ἡ λέγοντος ἂν τῶς πιστεῦσαι ὁλοσθε (τὸν Φίλιππον) ; where we might also say, ἡ λέγοντι ἂν τι πιστεῦσαι οἰσθε ;

Accusative Participle for other cases.

§. 711. 1. Sometimes an accus. participle is used, though it refers to a substantive in another case. The ground of this anomaly is, that in the speaker's mind it depends on a verbal notion equivalent to the phrase used in the sentence (see §. 700. *Obs.* 1. and 707.), but which requires an accus. instead of a dative : Æsch. Choeph. 410 sq. πέπαλται δ' αὐτέ μοι φίλον κέαρ (=τρόμος ἔχει με) τόνδε κλύουσαν οἶκτον : Id. Pers. 913 λέλυται γὰρ ἐμοὶ γυνὴν ῥάμῃ τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν : Soph. El. 479 ὑπεστὶ μοι θράσος ἀδυνάμων κλύουσαν ἀρτίως ὀνειράτων : cf. Plat. Alc. 148 D.^b

2. Sometimes the accus. partic. stands at the beginning of a sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground : Hdt. V. 103 ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον, Καρίας τὴν πολλὴν προσεκτέσαντο σφίσι σύμμαχον εἶναι καὶ γὰρ τὴν Καῖνον πρότερον οὐ βουλομένην, as if the construction went on, καὶ τὴν Καῖνον—προσεκτέσαντο, συμμαχεῖν, ὥς ἐνέφησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγίνετο : Plat. Phædr. 233 B τοιαῦτα γὰρ ἔρωσ ἐπιδείκνυνται δυστυχοῦντας μὲν, ἀ μὴ λύπῃ τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαινῶν ἀναγκάζει τυγγάνει : “ quum sic procedere debet constructura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινῶν ἀναγκάζει, quo rotundior exeat periodus, subito convertitur oratio^c.” Here there is clearly a rhetorical force in this construction ; the accus. εὐτυχοῦντας being placed in antithesis to δυστυχοῦντας.

^a Pflugk ad loc. †

^b Elms. Heracl. 693.

^c Heindorf ad loc.

3. In other instances a substantive and participle in the accus. are used to give prominence to the object of the speaker's words, coincident with the whole paragraph, without any reference to the grammatical construction of the sentence, which has frequently for emphasis or elegance been broken or changed, see §. 581. 1.; (we should preface the sentence with—"as for :") Plat. Legg. 819 D *περὶ ἅπαντα ταῦτα ἐνοῦσάν τινα φύσει γελοῖαν τε καὶ αἰσχρὰν ἄνοιαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι.*

Dative Participle for another case.

§. 712. 1. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends; but far more rarely than the nomin. or accus.: Thuc. I. 62 *ἦν δὲ γνώμη τοῦ Ἀριστέως* (= *ἔδοξεν αὐτῷ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.*

2. So also where the dative is used as a remote attributive for some especial reason, and must be disjoined therefore from the noun to which it seems to refer; as, Eur. Iph. A. 491 *ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσῆλθε συγγένειαν ἐννοουμένην*, *pity came over me, as I thought on*, &c.—See §. 599.

Obs. 1. For the Homeric passages: Il. κ, 188 *ἀπὸ τε σφισὶν ὕπνος διωλεν ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρου ἐλώλει νύκτα φυλασσομένοισι κακῇ*: Il. §. 141 *Ἀτρεΐδῃ, νῦν δὲ πού Ἀχιλλῆος ὀλοὸν κῆρ γῆθει ἐνὶ στήθεσσι φέρον καὶ φύζαν Ἀχαιῶν δερκομένην*, see above (§. 710. *Obs.*).

Obs. 2. For the use of the participle with *ἄν*, see §. 429. 4.

ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute; as, *ἐγγύθεν ἦλθεν—χθὲς ἀπέβη—καλῶς ἀπέθανεν*, and are analogous to the cases of substantives which also express these notions; as, *πεδίοιο θέειν, βαίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τοῦτ' ἂν τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ*. Hence it arises, that most adverbs are relics of inflexions which are become obsolete; as, *οὔ, where, ἄνω, κάτω, οἶ, οἴκοι, πῇ, ὅπη* &c.

2. In its widest sense, the term "adverbs," or "adverbial expressions," includes all the forms (whether single words or phrases) whereby these notions are expressed; such as, *γελῶν εἶπε—διὰ τάχους—σπούδῃ—τρίτῃ ἡμέρᾳ* &c.

Remarks on the use of Adjectives for Adverbs.

§. 714. 1. The poets especially are fond of signifying the adverbial notions of place, still more frequently those of time, sometimes those of mode or manner, and causality, by adjectives; a greater energy is hereby given to the expression, the attribute of the action (adverb) being represented as the attribute of the agent.

a. Adjectives used instead of adverbs of place, or cases used as such: Il. ρ, 361 τοὶ δ' ἀγχεστίνοι ἐπιπτον for ἀγχι ἀλλήλων: Od. φ, 146 ἔε μυχόϊτατος αἰεὶ for ἐν μυχόϊτάτῳ. So the adjectives κρηναῖος, ὄρειος, κρηναῖος, ὄλαιος, ἀγοραῖος &c., are joined in a predicative force to the subject or object, when the adverb might have been joined to the verb; as, Ar. Vesp. 1430 ῥίπτε σκέλος οὐράνιον. So also πρῶτος, ὕστατος, μέσος, πλάγιος, μετέωρος, ἄκρος, ἄψορρος, ἐπιπόλαιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος &c.: Soph. Œ. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν: [ibid. 32 ἐφέσται ἐζόμεθα for ἐπὶ τῇ ἐστίᾳ: Id. Antig. 785 φοιτᾷς ὑπερπόντως for ὑπὲρ τὸν πόντον. So G. T., as Matt. x. 2 πρῶτος Σίμων κ. τ. λ.

Obs. 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

Obs. 2. Here also belongs the use of the demonstratives ὅδε, οὗτος, ἐκεῖνος, for *here*, *there*, mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—a. Ἄλλος, on the other side, separate, apart: Il. φ, 22 ὡς δ' ὑπὸ δελφίνος μεγακλήτεος ἰχθύες ἄλλοι φεύγοντες πιμπλῶσι μυχούς λεμένους εὐόρμον: Od. α, 132 πᾶρ δ' αὐτὸς κλισίῳν θέτω ποικίλων ἱεσθεν ἄλλων μνηστήρων, apart from the suitors on the other side. So with the article in Attic, in *alterâ parte*, and without it, in *aliâ parte*, then *præterea*, *pariter*, also: Thuc. VII. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, καὶ ἄλλων ξυμμάχων would be *and their allies elsewhere* (and their allies on the other hand). b. Πᾶς, as οἱ στρατιῶται πάντες, or οἱ πάντες στρατιῶται ἔφυγον, for τὸ πᾶν, τὰ πάντα, *fled altogether*. c. Ἐκαστος or ὡς ἕκ., *each one, singly, every time*; and in this case it is placed either before the article, or after the subst.

δ. Adjectives for adverbs of time; as, σημερινός, σήμερις, ἑωθινός, ἡμερις, ὑπνοῖος, ὄψιος, νύχτιος, μεσονύκτιος, θερινός, χθις, ἑαρινός, χειμερινός &c.; especially those in αἰώς, as δευτεραῖος, τριταῖος &c. (defining the notion of *When?*)—ἡμερήσιος, σκοτιαῖος, δεχήμερος, ὠριαῖος, μηνιαῖος, διμήνης, ἐνιαυσίος, τμημέριος, ἡμῆτιος &c.—Also χρόνιος, μακρός, δηρὸς, *too long*, &c.; Il. α, 497 ἡμέρη δ' ἀνέβη μέγαν οὐρανόν for ἡρι, *early*: Ib. 423 Ζεὺς, χθιζὸς ἔβη κατὰ καῖτα for χθές: Il. θ, 530 ὕπνοιοι θωρηχθέντες for ὑπὸ τῇ ἡῷ: Xen. Anab. [V. 1, 5 σκοτιαῖους διελθεῖν τὸ πεδίον, *in the twilight*.—τεταρταῖος, πεμπταῖος ἐφίκετο, *on the 4th, 5th day*.—εὐδον παννύχιοι Il. β, 2.—χρόνιος; ἦλθεν, *after a long time*.

c. Adjectives for adverbs of mode, and other causal relations: ἰξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἄσπονδος, ὀρκίος, —ἐκὼν, ἄκων, ἄσμενος, ἄοκνος, ἐθελοντής—ἡσυχος—συχνός, μέγας, πολὺς, ἀθρόος, πικνός, σπάνιος, μῶνος, &c.; as, ὑπόσπονδοι ἀπήεσαν=ὑπὸ σπονδαῖς: Hdt. VI. 103 κατῆλθε ἐπὶ τὰ ἐωυτοῦ ὑπόσπονδος: Soph. Phil. 808 ἦδε (νόσος) μοι ὀξεῖα φοιτᾷ καὶ ταχεῖ ἀπέρχεται for ὀξείως, ταχείως: Id. Œ. C. 1637 κατήνεσεν τὰδ' ὀρκίος δρᾶσειν for ὀρκῳ: Thuc. II. 5 ποταμὸς ἐρύμῃ μέγας: ἄφθονος ῥέουσα Xen.: Eur. Hipp. 443 Κύπρις οὐ φορητὸς ἦν πολλῇ ῥυῇ.

Obs. 3. The difference between πρῶτος and πρῶτον, μῶνος and μόνον τὴν ἐπιστολὴν ἔγραψα is clear; πρῶτος, μῶνος, *I am the first, the only one, who ever did so*; primus scripsi; πρῶτον, μόνον, *it is the first, the only thing which I did*; or, *I wrote it first, before I did something else*; or, *I wrote it by myself*.

2. Adverbs for adjectives—The adverb with ἔχω is frequently used instead of the adjective with εἶμι; κακῶς ἔχω is the same as κακός εἰμι, except that in the former the notion of *state* is rather brought forward—in the latter, that of *quality*.

Local Adverbs.

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (a) the cases: gen. (§. 522.), dat. (§. 605.), accus. (§. 577.): (b) the prepositions with their cases; and (c) by local adverbs. The prepositions with their cases and the local adverbs differ only that, in the former, the position is determined by its reference to something else; as, *ἔσται πρὸ τῆς πόλεως*: in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position; as, *ἔσται ταύτῃ, ἐκεῖ*: except where two adverbs are opposed; as, *ἐνταῦθα, οὐ, there, where*.

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where*; as, *ἐνταῦθα, τόθεν, ἐνταυθοῖ*: the latter express, besides these notions, that of position; as, *ὀπισθεν, ἐγγύθεν* &c.

Adverbs of Time.

§. 716. The adverbial notion of time is expressed (a) by the cases: gen. (§. 523.), dat. (§. 606.), accus. (§. 577.); (b) prepos. with cases; (c) participle as gerund (§. 696.), and (d) the adverbs of time. The prepositions express it relatively, as in notions of place; the adverbs positively.

Obs. 1. As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

Obs. 2. Those adverbs which express frequency (repetition in time), as *ἀπαξ, δις, τρίς, πολλάκις*, or intensity (quantity in time), as *πολύ, σχεδόν*, belong to the class of temporal adverbs.

Adverbs of Mode and Manner.

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by the participle as a gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they often form but one notion; as, *κακῶς λέγειν (κακολογεῖν), εὖ λέγειν (εὐλογεῖν)* &c.

Modal Adverbs.

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole

Nūn.—ἤδη.

thought of the sentence which they define. These are called Modal Adverbs.

2. They signify an affirmation (ναί) or negation (οὐ, μή), the certainty, credibility (ἦ, μὴν, πάντως &c.), the uncertainty, doubt (ἄν, πού, ἴσως &c.), of the thought.

Obs. Only those adverbs will be treated of here which are of grammatical importance; for the others, see the Lexicons.

The Temporal Adverbs νῦν, νύν—ἤδη.

a. Nūn, νύν.

§. 719. 1. Nūn (formed from *νῖνον*, Lat. *num*, *etiamnum*, formed from *notum*, *num* scil. *tempus*; English *now* formed from *nūwa*), expresses the present and continued existence of something, but can be joined with the imperfect when the speaker uses the imperfect for the present (see §. 398. 4.): Eur. Hec. 1144 κακὸν Τρώων, ἐν ᾧπερ νῦν—ἐκδμωμεν: Demosth. 847, 9 νῦν—αὐτὸ καθ' αὐτὸ διδάξειν ἐμῶν; but the form, lengthened by the demonstr. *ι*, *νυνί* (*nunc*), is not so applied, as the demonstr. *ι* points to what is really in act or intention, present, and hence is joined only with present, perfect, and future; as, *νυνί γράφω, γέγραφα, γράψω* or *μέλλω γράφειν*. It is used also to mark a succession of one event after another: Aesch. Choeph. 117 τοῖς αἰτίοις νῦν, *now=after you have done so and so*.

2. The notion of time is applied secondly to the logical notion of causality, and then νῦν (or, at the beginning of a sentence, νῦν δέ), signifies a present conclusion from what has preceded, *now=therefore*, as the Latin, *nunc*, *nunc vero*, *nunc autem*, *quæ quum ita sint*: Eur. El. 975 μητροκτόνος νῦν (under these circumstances) φεύξομαι, τόθ' ἄγνος ὢν. So often with imperative: Aesch. P. V. 82 ἐνταῦθα νῦν ὕβριζε, or with μή: Il. ε. 115 μὴ νῦν μοι νεμεσήσῃς—τίσασθαι φόβον υἱός—, εἴπερ μοι καὶ μοῖρῃ, Διὸς πληγέντι κεραυνῷ, κείσθαι.

3. Nūn, when used in this sense of *therefore*, became enclitic (νύν); this is only used in poetry (from Homer downwards): but the compound form *μύννυν* is used in Ionic prose to denote a transition from one sentence to another, or in a string of sentences; and *τοίνυν* (see τοί) is used generally. This νύν is sometimes used as an adverb of time; as, Il. κ. 105 οὐ θῆν Ἑκτορι πάντα νοήματα—Ζεὺς ἐκτελέει, ὅσα πού νυν ἐέλπεται, but more usually as a weak illative conjunction.

δ. ἤδη.

4. ἤδη, at this moment, already, answers both in etymology and its whole use, to the Latin *Jam*, Sanskrit *adja*.

a. Time. 1. The existence of something in a definite point of time, without the notion of duration, which νῦν has. Thus in νῦν λέγω, the νῦν applies to the whole period of speaking; in ἤδη λέγω, the ἤδη merely denotes that it has commenced. It has reference and is in contrast to

ἤδη.

some other point of time. Thus with the present it signifies, in reference to time past—*just at this moment*; in reference to time future—*already* : ἤδη λέγω, *I have just begun to speak, or I am speaking already*. (Thus νῦν ἤδη or ἤδη νῦν combines the two notions “*just now*.”) With the perfect or a past tense it may be translated by “*just*,” in contrast to some more remote time past. With the future by “*immediately*,” in contrast to some more remote time future, as ἤδη ἀπῆλθεν, or ἀπελάσθην—ἤδη ἀπελεύσεται. So in commands, exhortations, impatient questions, (*quid jam?*) as Pind. Ol. VI. 22 ὦ Φίνις, ἀλλὰ ζεύξον ἤδη μοι σθένος ἡμιόνων, ἔ τάχος : it denotes impatience of delay : Arist. Av. 326 κἄστον ἤδη ποῦ ; *where are ye now?* When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after, or from this point* : Hdt. III. 5 ἀπὸ ταύτης ἤδη Αἴγυπτος : so Thuc. III. 95 Φωκεῦσιν ἤδη ὁμορος ἡ Βοιωτία ἐστίν. So of a definite division of time : Thuc. I. 30 χειμῶνος ἤδη, *it being already winter—winter having begun*.—2. If the action is so spoken of that time past is contrasted with time present, ἤδη with a past tense signifies *hitherto, already*, or with a negative, *as yet* ; if time future with time present, ἤδη with a future tense signifies *henceforth*, or with a negative, *no longer* ; so ἤδη οὐκ, *not as yet, or no longer, no further* ; as, πυθίσθαι ἤδη (*as yet*) τὰ ὀνόματα αὐτῶν οὐκ εἶχομεν—ἤδη οὐχ (*no longer*), ἐξομεν πυθίσθαι.—3. Of unexpected, or long expected things : the time spoken of being contrasted with that in which the expectation lasted, *at last, not till now* ; as, ἀναπαύσωμεν ἤδη ποτέ, *jam tandem aliquando*—ἤδη ποτ’ ἐν μακρῷ χρόνῳ.—4. Sometimes it is used indefinitely, *before this*, time past being contrasted with time present : ἤδη ποτέ : Il. γ, 184 ἤδη καὶ Φρυγίην εἰσῆλυθον, *many times before this*.—5. With a participle and past verb it signifies that the action of the verb began the moment the action of the participle ended.

b. The secondary senses of ἤδη arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately and already present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony* : Eq. 210 τὸν οὖν δράκοντά φησι—ἤδη κρατήσῃν : Eur. Troad. 234 δοῦλοι γὰρ δὴ Δωρίδος ἐσμέν χθονὸς ἤδη *at this very moment* : Xen. Hell. VII. 1, 12 ἤδη γὰρ ἡγήσεσθε κατὰ θάλατταν, *now then ye shall*. In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends ; as, Xen. Cyr. VII. 5, 58 ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν.—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero* ; as, ἤδη δ’ ἀκούσατε ; hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb,) as οὗτος ἤδη, τότ’ ἤδη, ἐν-ταῦθ’ ἤδη, οὕτως ἤδη, &c. So also καὶ ἤδη, *and even* : Plat. Symp. 204 B ὀῖλον δὲ, ἔφη, τοῦτο γὰρ ἤδη καὶ παιδί.

Obs. Ἦδη, with the article is also joined, as an attribute, to a subst. ; as, ἡ ἤδη χάρις, *the present favour*.

Δή.

Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαλ.

a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of ἤδη, by others a lengthened form of δέ, can never stand at the beginning of a sentence, (except in Epic, δὴ τότε, *tum vero*, δὴ γάρ, *jam enim* Il. ο. 488,) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth*, in *sooth*, *forsooth*.

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then*: Arist. Ran. 604 ἀκούω τῆς θύρας καὶ δὴ ψόφον, *even now*. a. So with present time: Plato Phæd. 60 C ἐπειδὴ ὑπὸ τοῦ δαιμονίου ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινόν, ἦκειν δὴ φαίνεται ἐπακολουθεῖν τὸ ἰδί—then follows: so νῦν δὴ, *just now*. b. Past time—but *now, just now*: περὶ τούτων ὦν δὴ σὺ ἔλεγες, *which you just now were saying*; so also *hitherto*, οὐδὲν δὴ κακὸν προπεπονηώς, *nilhil dum*. c. Future time—*immediately*; τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις: so with imperatives, and conjunctives used as imper., as ἴωμεν δὴ, *let us go now*: so μὴ δὴ, after verbs of fear; Il. ξ. 44 δεῖδω μὴ δὴ (lest now) μοι τελέσῃ ἔπος δβριμος Ἑκτορ: so οὐδὲν δὴ κακὸν πείσεται. d. *At length—now at least—then*; of something unexpected (expressing surprise), (*then*;) or of something long expected (sometimes expressing impatience), (*at length*;) these senses arise from the emphatic nature of the “now,” or “then,” expressed by δὴ, as in English; δ πάτερ σὺ δ' ἐν Αἰδᾷ δὴ κείσαι: Arist. Pax 942 ὁ γὰρ βωμὸς θυράσι καὶ δὴ. e. With expressions of number: Il. ω. 107 ἐννῆμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν, *for now nine days*; so πολλάκι δὴ, *jam sæpe*; νῦν δὴ, *τέλος δὴ, ὁψὲ δὴ, νωστί δὴ, ὕστερον δὴ, ἐς δὲ δὴ, ὅτε δὴ, ὁπότε δὴ, ἐξ οὗ δὴ*; like *donec jam*.

Secondary sense of δὴ.

§. 721. 1. From these notions of “now” and “then” is derived the use of δὴ,—laying emphasis on the word to which it is joined and signifying, as a conjunction, *at once, without hesitation, straightway, now then*; &c.: so in Homer we find μὲν (=μὴν) δὴ: Il. ι. 309 χμὴ μὲν δὴ τὸν μῦθον ἀπηλεγῶς ἀποιπείν, *now then*: hence, with the imper., *now then*: Il. ω. 650 ἕκτος μὲν δὴ λῖξο: so τότε δὴ, οὕτως δὴ, ἐνταῦθα δὴ—οἱ δ' ὅτε δὴ—*when they then*; hence ἐνθα δὴ Hdt., *here then=thereupon*: ἐπειδὴ, *since then=whereas, (quoniam=quum jam):* so ὡς δὴ, *as then*; εἰ δὴ, *if then*; and even for ἤδη: καὶ δὴ, *and now*, in the middle of a sentence; sometimes too it is attached to the last of a string of subst. to express *lastly*: Plat. Meno 87 E ἰγίαιαι, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. Hence it is used generally in a rapid string of sentences—*immediately—shortly*; often with a notion of a climax, as μὴ τι γε δὴ, or μῆτι δὴ—μῆτοι γε δὴ, *medum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion;

Δή.

or a simple result from what has gone before : Xen. An. IV. 4, 18 *ἄρα οὕτως καὶ τοῖς στρατηγοῖς κ. τ. λ.* : Plat. Rep. 494 A *ἐκ δὲ τούτων τίνα ὁρᾷ σωτηρίαν φιλοσόφῳ φύσει* : so also in Aristotle, when he sums up an argument, cf. Eth. Nic. III. 5 : he uses it also to mark a new point in an argument, like in English, *now*. Here belongs also the use of *μὲν δὲ*, with a reference to what has gone before, followed by *δέ*, which marks a new thought ; as, Hdt. I. 32 *Σόλων μὲν δὲ, Solon then*, (as I have told,) *Κροῖστος δέ, and Croesus &c.* ; so also *τοιαῦτα μὲν δὲ ταῦτα, hæc hæcenus* ; and the combinations *οὐδὲ δὲ, ἀλλὰ δὲ, εἴτε δὲ, &c.*, which are used to connect sentences ; so the questions *πῶς δὲ, τί δὲ, ποῦ δὲ, how now, &c.*, as expressions of impatience, astonishment, *τί δὲ πότε, πῶς οὖν δὲ, τί οὖν δὲ*.

2. Exactness applied to other notions : *a.* often joined with a pronoun or conjunction in explanatory sentences, to intensify their force, when reference is made to something well known ; as, Plat. Rep. 467 B *κίνδυνος οὐ σμικρὸς σφαλείσιν οἷα δὲ ἐν πολέμῳ φιλεῖ, just as*. *b.* With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connexion with the latter part has been interrupted ; as, Il. ζ. 395 *Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων δὲ ἔβαιεν ὑπὸ Πλάκῳ ὑλήεσσι, τοῦπερ δὲ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ* : comp. Il. η. 155 : Hdt. IV. 76 *καταδύς ἐς τὴν καλεομένην Ὑλαίην ἥ δ' ἔστι κ. τ. λ.—ἐς ταῦτον δὲ καταδύς*. *c.* Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else* : and in this sense we often find *μὴ δὲ*, with imper. : Il. κ. 447 *μὴ δὲ μοι φύξιν γε Δάωιν ἐμβάλλω θυμῷ, just do not think of flight* ; so *σκόπει δὲ, only just look* : *ἀγε δὲ, φέρε δὲ, ἴθι δὲ*.

3. With particles, *just* : *ὥς δὲ, ἵνα δὲ, just that* : with explanatory particles, *γὰρ δὲ, ὥς δὲ*, (mostly ironical) *οἷα δὲ, ἄτε δὲ, ἀλλὰ δὲ, for just, &c.* : *γὰρ δὲ* very common in Herodotus.

§. 722. 1. The certainty, reality of that to which it is joined, in which sense it may often be translated by *in sooth, forsooth* : Plat. Apol. 27 C *οὐχ οὕτως ἔχει* : *is it not so ? ἔχει δὲ, in sooth is it* : and it is sometimes used with a collateral notion of *at least* : Soph. Phil. 877 *ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθη τις εἶναι κἀνάπαντα δὲ* ; *if not λήθη, at least certainly ἀνάπαντα*.

2. This notion of certainty or reality is frequently used ironically, *forsooth as they pretend* : Thuc. VI. 80 *τοὺς Ἀθηναίους φίλους δὲ ὄντας μὴ εἶσαι ἀμαρτεῖν, as being friends forsooth* ; hence it is frequently used to denote that something pretends or appears to be that which it really is not ; as, Xen. Hell. V. 4, 6 *εἰσήγαγε τὰς ἑταιρίδας δὲ*, and so very often in Hdt. and Thuc. (as *ᾄθουν*), to express the pretence on which something is done : that the account or reason, which is given, is either not in itself true, or that it is absurd, or not the one on which the party really acted : Hdt. I. 1 *ἐς δὲ τὸ Ἄργος* marks that the story depends on doubtful authority.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so* : *εἰ δὲ ἔλθοιεν, supposing then they were really to come* : Eur. Med. 386 *καὶ δὲ τεθνήσκει, suppose them then to be actually dead*.

Δῆτα.

§. 723. 1. By the addition of these notions of certainty and reality the notion of the word is as it were repeated and its force is heightened, and δῆ is to be translated so to express this heightened force according to the meaning of the word; *μόνος δῆ, quite alone* ἐν βραχεὶ δῆ; *ἀσθενὴς δῆ, decidedly weak*: Il. σ, 95 *ὠκύμορος δῆ μοι τίκοι' ἴσσεαι*: πολλοὶ δῆ—πολλὰκις δῆ: especially with superlatives; *κράτιστοι δῆ, decidedly, by far, the greatest*: so also with pronouns, of which it increases the personal demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to; *ἐκείνος δῆ, that well known man*. Hence also with indefinite pronouns, it increases the indefiniteness: Hdt. I. 86 *θεῶν δτεω δῆ, Deorum nescio cui*: ἄλλοι δῆ, *others, be they who they may*: Il. α, 295 *ἄλλουσιν δῆ ταῦτ' ἐπιτέλλεο, to others I cure not whom*: so οἷος δῆ (*οἷα δῆ, such and such things*); *ὅσον δῆ, such and such a one*: *ὅσων δῆ—ὅστις δῆ, to such and such a quantity*; *ὅπου δῆ, somewhere or other*; *ζῆν ὅσων δῆ χρόνον, I know not how long*; with τίς or πότε, δῆ comes first; *δῆ τις, quidam nescio quis*: *δῆ ποτε, quondam nescio quando*.

Obs. We find sometimes the pronoun repeated where *ὅσον δῆ* is more usual; as, Arist. Vesp. 213 *ὅσον ὅσον σπύλην*: so G. T., as Heb. x. 37 *μικρὸν ὅσον, ὅσον, a very little*.

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point: Od. φ, 362 *πῇ δῆ κάμπυλα τόξα φέρεις, where then? answer me this*: Plat. Phæd. 61 E *κατὰ τί δῆ οὖν ποτε οὐ φασι, why in the world then?* Id. Theat. 148 A *τίς δῆ οὖν ὁ καί, λέιπεται λόγος*; so often with οὖν, and in answers to give emphasis: so when the answer gives more information than the question asks, Soph. Aj. 49 *καὶ δῆ ἐπὶ δισσαῖς ἦν στρατηγίσου πύλαις*.

3. With numerals, it either heightens or limits their force according to the context.

§. 724. 1. Hence it arises that καὶ δῆ is used to introduce the most important member of a sentence καὶ τὸ δῆ μέγιστον; or when a particular follows an universal—*ἄλλοι δέ—καὶ δῆ καί*: Hdt. I. 30 *ἀπῖκετο παρὰ ἡμασιν καὶ δῆ καί—παρὰ Κροίσον*: so Hdt. III. 39 *ἐν δέ δῆ καὶ Λεσβίους, and among them the Lesbians*; so negative οὐδὲ δῆ—μηδέ δῆ.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: *ἦ δῆ—ἦ μάλα δῆ—καὶ δῆ, οὐ δῆ, δῆπου, surely*; *οὐ δῆ που, surely not*; both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 *οὐ δῆπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων*.

δ. Δῆτα.

§. 725. 1. Δῆτα, formed from δῆ, as *ἐνθαῦτα* from *ἐνθα*, &c. has the same notion of exactness with δῆ, *now then*, but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. α. Very often after interrogatives; α. to increase their force, *jam, demum*: and to mark a conclusion or consequence: Arist. Acharn. 1011 *τί δῆτ' ἐπειδὴν τὰς κίχλας ὀπωμένας ἴδῃτε; quid tum demum*

Θήν, δῆθεν, δῆπουθεν.

dicetis, quum;—β. to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, Æsch. Theb. 93 *tis ἄρα ῥύσεται, τίς ἄρ' ἐπαρκίσει θεῶν ἢ θεῶν; Πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων*;—after οὐκουν, μῶν, εἴτα, ἔπειτα, and ἄρα, δῆτα is used to intensify or qualify the question according to the context. *b.* In questions, generally to give emphasis to the word with which it stands: Eur. Iph. A. 867 *οἶσθα δῆτά γ', ὅστις ᾧ σοι καὶ τέκνοις ἐδνους ἔφυν*; *do you really know?* *c.* Very frequently with answers, to express the exact correspondence of the answer to the question, *just so, exactly so*, like δῆ, but stronger: Plat. Rep. 333 A *ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο*:—*Κοινωνήματα δῆτα*:—*d. ἢ δῆτα, certainly*; οὐ δῆτα, *minime vero, μὴ δῆτα, only not this*, to give emphasis to the negative entreaty: *μὴ δῆτα δράσης ταῦτα, only do not this.* *e.* With wishes, commands, exhortations, it expresses "*just*," as an expression of impatience, like δῆ: Arist. Nub. 6 *ἀπόλοιτο δῆτ', ὧ πόλεμε, πολλῶν ἕνεκα*! *may you just perish, and nothing else*:—*σκόπει δῆτα, just but look.* *f.* With ἁλλά, or γάρ, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: Eur. El. 926 *ἦδησθα γὰρ δῆτ' ἀνόσιον γήμας γάμον.* *g.* It is used as a conjunction, to mark the continuance of the narrative &c., and generally with a notion of a climax; as, *ὅτε δῆτα, when at length*: Hdt. IV. 69 *ἀπολλύσι δῆτα* (nearly the same as οὖν) *αὐτοὺς τρέφω τούτῳδε.* Hence with conjunctions and relatives: *καὶ δῆτα, and just, and in sooth.*

c. Θήν, δῆθεν, δῆπουθεν.

§. 726. 1. Θήν is a collateral form of δῆ, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (θήν only Æsch. P. V. 928.) This particle is less independent than δῆ, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of δῆ, and is accentuated; in Theocritus it is also accentuated; it is most frequently joined with a pronoun: *ἐγὼ θήν, I for my part*: τὸ θήν in a demonstrative sense, as Theocr. XV. 15. *Shortly, denique, ut paucis dicam*: Ibid. 63 *ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί, κάλλιστοι παίδων· πείρα θήν πάντα τελείεται.* In Homer θήν is always ironical, as in Attic δῆπου: it is very frequently joined with οὐκ (οὐ μέν θην—γέ, *but certainly not—at least*: Od. ε, 211 *οὐ μέν θην κείνης γε χερσίων εὐχομαι εἶναι*), and ἢ, *ἐπεὶ, γάρ.*

2. In Attic it is found in its shortened form: *θεν* (θε Eur. El. 266.) only in the two compounds, δῆθεν, δῆπουθεν.

a. Δῆθεν is used, almost always, in the ironical sense of δῆ, *forsooth, scilicet*, (§. 722. 2.) especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force: Hdt. I. 59 (Πεισίστρατος) *τρωματίσας ἐωυτὸν τε καὶ ἡμῶνους, ἥλασεν ἐς τὴν ἀγορὴν τὸ ζεύγος, ὡς ἐκπεφυγὸς τοὺς ἐχθροὺς, οἱ μὲν ἐλαύνοντα ἐς ἀγρὸν ἠβέλησαν ἀπολέσαι δῆθεν, as he pretended.*

Δαί—Μήν.

b. Δήπουθεν, *certainly, clearly*: Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γίνωμαι, τὰ τοῦ ἱπποκονταύρου δήπουθεν διαπράξομαι.

Obs. A still shorter form of θήν appears in εἶθε, where θε has the force of δὴ in emphatic questions and addresses (*if only that*).

d. Δαί.

§. 727. Δαί is a lengthened form of δὴ, as ναί, of νή: it is frequent in the language of common life, rare in tragedy. It is found only in the combinations τί δαί, πῶς δαί; and seems to express *a.* astonishment in a question, *what else then? what then?* when the speaker answers to an objection, by asking, "*if not this, what can it be?*" Arist. Av. 64 ἀλλ' οὐκ ἐσμὲν ἀνθρώπων.—Τί δαί; Id. Vesj. 1212 ὥδ' ἐκλείυεις προσκλιθῆναι;—Μηδαμῶς.—Πῶς δαί;—b. A rapid, unexpected transition from one person to another: Plat. Phæd. 71 A καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θῆττον—Πάνυ γε.—Τί δαί; ἄν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καί, ἐὰν δικαιότερον, ἐξ ἀδικωτέρου;

Confirmative Adverbs.

a. Μήν (Doric and Epic, μάν).

§. 728. 1. Μήν signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles; so in addresses it is joined with the imper., as ἄγε μὴν, ἔπου μὴν: in questions it is joined with the interrogative word; as, τί μὴν, *qui vero*, πῶς μὴν, &c.: Plat. Phædr. 229 A B ὅρας οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; Τί μὴν, *quid quæso?*

2. The other uses are three.

1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows, to express the certainty, *therefore*, when there is not a real, but only apparent opposition between the two sentences; in which case it has a further power of laying emphasis on what is said; as, Plat. Rep. 465 B πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄζουσιν; Πολλήν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινόν, μὴ ποτε ἡ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήσῃ, *these then*.

3. In antithesis, where the opposition is real.

3. It is combined with the following particles:

a. Ἢ μὴν, strong assurance—*truly—surely*. Hence commonly in oaths, and *a.* simply: Xen. Cyr. IV. 2, 8 τὰ πιστὰ δίδωσιν αὐτοῖς, ἢ μὴν—ὡς φίλοις καὶ πιστοῖς χρῆσθαι αὐτοῖς: Plat. Crit. 51 E ὁμολογήσας ἢ μὴν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς. β. Opposed to what has gone before: Il. 4, 57 ἀτὰρ οὐ τέλος ἵκεο μύθων ἢ μὴν καὶ νέος ἐσσι, ἐμὸς δέ κε καὶ πᾶσι εἴης, *you are assuredly*. γ. Opposed to what follows: Il. 5, 354 ἢ μὴν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτηρ, ἀλλὰ Ζεὺς πρότερος γηγόνει καὶ πλείονα ᾔδῃ.

Μέν.

b. Οὐ μήν, μὴ μήν, *certainly not*. a. General assurance : Il. μ, 318 οὐ μὲν ἀκλῆεις Λυκίην κἀτα κοιρανέουσιν ἡμετέροι βασιλῆες : cf. Il. ρ, 41, 448. β. Opposed to what has gone before : Il. ο, 16 σὺς δόλος, Ἥρη, ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς : Οὐ μὲν οὖδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς πρώτη ἑπαύρηαι, *and truly I know not*. So ἀλλ' οὐ μὲν οὐδέ Il. ψ, 441 : Soph. Cē. C. 692 οὐδὲ Μουσᾶν χοροὶ νῦν ἀπεστύγησαν, οὐδέ μὲν (οὐδ' ἂν Dind.) (*neque vero*) χρυσάνιος Ἀφροδίτα.

c. Καὶ μήν : *and truly*. a. General assurance, where καὶ is merely the copula, (Attic more commonly καὶ μέντοι) : Il. ψ, 410 ᾗδε γὰρ ἐξέρειμ, καὶ μὲν τετελεσμένον ἴσται, or where καὶ refers to something implied in the context, (such as ὥσπερ καὶ λέγεις, ὥσπερ καὶ δοκεῖ,) *yes truly* : Plat. Phæd. 58 E καὶ μὲν ἔγωγε θανάσια ἔπαθον παραγενόμενος. β. Opposed to what has gone before, where καὶ means also *tel*, as καὶ μὲν, *et vero* : καὶ belongs either to the word following μὲν, or to the whole sentence. Καὶ μὲν is often used when some new paragraph is begun : Od. λ, 582 καὶ μὲν Τάνταλον εἰσεῖδον. In the dramatists it is often used on the entrance of a new character. Also καὶ μὲν καί, *et vero etiam, and indeed also* ; καὶ μὲν οὐδέ, *and indeed not*.

d. Ἀλλὰ μὲν : a. General assurance, (these words are sometimes divided by the word to which they convey an emphasis : Il. ρ, 488 ἀλλ' οὐ μὲν ὑμῖν γε καὶ ἄρμασι δαιδαλείουσιν Ἑκτωρ Πριαμίδης ἐποχῆσεται' οὐ γὰρ εἰάσω), when the person wishes to express his willingness to comply with a demand, "*but in truth* : " or where any one hastily takes up what another has said : Eur. Hec. 400 τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι, — Ἀλλ' οὐδ' ἐγὼ μὲν τήνδ' ἄπειμ' αὐτοῦ λισπών, *and I in truth also*. β. Opposed to what has gone before ; *but surely also, sed vero* : Xen. Cyr. V. 3, 31 καὶ ἄμα δίκαια ποιοῖμεν ἂν, χάριν ἀποδιδόντες : ἀλλὰ μὲν καὶ ξυμφορὰ γ' ἂν. Often in logical arguments ; as Lucian, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί : ἀλλὰ μὲν (αἰεὶ) εἰσὶ βωμοί : εἰσὶν ὅρα θεοί.

Obs. When joined with the imperative it increases the urgency of the request.

b. Μέν (*confirmativum*).

§. 729. 1. Instead of μὲν, the Ionic uses the shortened form μέν, which occurs in Homer also, besides μὲν and μάν. It is never placed at the beginning of a sentence, but is joined to the leading word in the sentence : Il. η, 89 καὶ ποτὶ τις εἴπησι.— ἀνδρὸς μὲν τότε σῆμα πάλαι κατατεθνηῶτος, *of a hero in truth* : Il. ο, 203 ἥ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἐσθλῶν, *are, surely, to be turned*.

2. Μέν is also used, (as μὲν) either to give a general assurance, or when a sentence is opposed to what has gone before, or what follows : Od. ν, 154 ὃ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα, *immo vero sic*. So frequently after a vocative, it marks that the sentence is opposed to something : Od. φ, 344 μῆτερ ἐμῇ, τόξον μὲν Ἀχαιῶν οὐτις ἐμείο κρείσσων ᾧ κ' ἐθέλω δόμεναί τε καὶ ἀρνήσασθαι, *immo vero arcum*.

3. It is combined with the following particles, to add emphasis and certainty to the notion :

a. Ὡ μέν, which Homer uses exactly as ἦ μὲν (§. 728. 3. α.) in oaths

Μέν.

and asseveration. α. General assurance: Od. ξ, 160 *ἢ μὲν τοι τάδε πάντα τελεῖται, ὥς ἀγορεύω*: Hdt. IV. 154 *ἐξορκοῖ, ἢ μὲν οἱ δεικνύσκειν, ὅ τι ἀν δειθῇ*. β. With reference to what has gone before: Od. λ, 447 *λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδεν—Πηνελόπεια· ἢ μὲν μιν νύμφην γε νείην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε, and truly she was young*. γ. In opposition to what follows: Il. ω, 416 *ἢ μὲν μιν—ἔλκει, οὐδὲ μιν αἰσχύνει*.

δ. Οὐ μὲν, μὴ μὲν (=οὐ μὴν, μὴ μὴν §. 728. 3. b.). α. General assurance: Il. ξ, 472 *οὐ μὲν μοι κακὸς εἶδεται, οὐδὲ κακῶν ἔξ, ἀλλὰ κασίγνητος Ἀντήνορος ἢ παῖς*: Hdt. II. 118 *καὶ ὁμνύοντας καὶ ἀνωμοσί, μὴ μὲν ἔχειν Ἑλένην*: so οὐ μὲν γάρ, ἐπεὶ οὐ μὲν, *since in truth not*; μὴ μὲν δῆ, οὐ μὲν τοι. β. With reference to what has gone before: Il. ο, 735 *ἥ τίνας φάμεν εἶναι ὠσσογητῆρας ὀπίσσω, ἥ τι τείχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι*; Οὐ μὲν τι σχεδὸν ἐστί πόλις, *but truly there is no city near*. So οὐδὲ μὲν for ἀλλ' οὐ μὴν. Also οὐ μὲν δῆ, οὐ μὲν τοι, οὐ or οὐδέ—οὐ μὲν or οὐδέ μὲν—οὐδέ μὲν οὐδέ=ἀλλ' οὐ μὲν οὐδέ. γ. In a sentence referring to what follows—(rare): Od. δ, 31 *οὐ μὲν νήπιος ἦσθα—τὸ πρῖν· ἀτὰρ μὲν νῦν γε παῖς ὥς νήπια βάζεις*.

ε. Καὶ μὲν (=καὶ μὴν §. 728. 3. c.). α. General assurance: Il. ω, 488 *καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔόντες τείρουσ'*, *and surely*. β. In a sentence referring to what has gone before, when a new paragraph is introduced; and also when there is an emphatic reference to the former sentence: Il. ι, 499 *the gods are mighty, καὶ μὲν τοὺς θυίεσσι—παρὰ τρωπῶσ' ἀνθρώποι, but even these*.

δ. Γὰρ μὲν is used in a sentence which is opposed to another: Hdt. VII. 234 *ἔστι ἐν τῇ Λακεδαιμόνι Σπάρτη, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα καὶ οὗτοι πάντες εἰσὶ ὅμοιοι τοῖς ἐνθάδε μαχεσαμένοισι· οἳ γε μὲν ἄλλοι, the rest however, Λακεδαιμόνιοι τοῦτοις μὲν οὐκ ὅμοιοι, ἀγαθὸι δέ*.

ε. Ἀτὰρ μὲν, ἀλλὰ μὲν, to mark the certainty of the sentence introduced as in opposition to something else. α. Simply: Od. μ, 156 *ἀλλ' ἐρώμην ἐγώ*. β. With reference to what has gone before: Od. ο, 405 *νῆσος—οὗτι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, εὐβοτος κ. τ. λ.*

φ. Νῦν μὲν δῆ with fut. at the beginning of a speech, in which any thing is spoken of as being now at last determined for certain: Od. τ, 253 *Νῦν μὲν δῆ μοι, ξεῖνε, πάρος περ ἐὼν ἑλεεινός, ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσση αἰδοῖός τε*.

γ. Εἰ μὲν δῆ at the beginning of a sentence, *if or since there is*; laying emphasis on the *εἰ*. Very often in Homer: Od. α, 82. δ, 831.

Obs. 1. Μέν is used with the imper., as μὴν.

Obs. 2. Μέν is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again: Od. λ, 51 *πρώτῃ δὲ ψυχῇ Ἑλπήνορος ἦλθεν—ν. 55 τὸν μὲν ἐγὼ δάκρυσα κ. τ. λ.* Μέν in this repetitive force may be used more than once in a succession of sentences: Od. ι, 319 sq. (*ρόπαλον*) *τὸ μὲν ἔταμεν, τὸ μὲν ἄμμεν εἵσκομεν, τοῦ μὲν ὅσον τ' ὄργην ἐγὼν ἀπέκοψα παραστάς*. It is also used in this force with adverbs; as, *ἐνθα μὲν, there, where*. But μέν is frequently used with pronouns in an adversative sentence: Il. β, 324 *τίπτ' ἀνέω ἐγένεσθε—; ἡμῖν μὲν τὸδ' ἔφηνε τέρας μέγα*.

Obs. 3. Sometimes μέν is followed by another μέν, the one having an

Μέντοι—ἦτοι.

adversative force, the other joined to a pronoun to mark the identity of the person: II. σ, 432 sq. ἐκ μὲν μ' ἀλλόων ἀλίων ἀνδρὶ δάμασσαν—ὁ μὲν δὲ γήραι λυγρῷ κείται ἐνὶ μεγάροις ἀρήμενος· ἀλλὰ δέ μοι νῦν.

c. Μέντοι, μενοῦν, μὲν δὴ.

§. 730. in the other dialects μὲν is found for μὴν only in the compounds, μέντοι, μενοῦν, μὲν δὴ.

a. Μέντοι strengthens or qualifies the notion (especially in answers), sometimes ironically. So καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so, *nevertheless, yet*; especially μὲν—μέντοι, *indeed—yet*: but also where there is no such contradiction between the sentences: Plat. Phæd. 87 Ε εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο—, ἀναγκαῖον μὲν τ' ἂν εἴη τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσιν, *still at all events*. So καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεὶ γε μέντοι.

b. Μενοῦν or μὲν οὖν, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see §. 880. g.) Οὖν gives decision to what is said. So οὐ or μὴ μενοῦν, *immo non*: Plat. Symp. 201 C σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν, ἀλλ' οὕτως ἐχέτω, ὥς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. *immo vero contra veritatem non potes disputare*^a; or rather, *you cannot fight against truth*. Sometimes μενοῦν is used where a person replies to himself, or corrects a reply or an assertion—*nay rather, nevertheless*: Æsch. Choeph. 999 δίκτυον μὲν οὖν, *nay it is rather*: Eur. Hipp. 1012 μάταιος ἄρ' ἦν, οὐδαμῶς μενοῦν φρενῶν, *I was foolish, or rather out of my mind*: Aristoph. Equit. 911 ἐμοῦ μὲν οὖν, *no, rather on mine*: Æsch. Eum. 38 δέισασα γὰρ γραῖς οὐδέν, ἀντίπαις μὲν οὖν: so Thucyd. II. 44 χαλεπὸν μὲν οὖν οἶδα, *I know in good truth it is difficult*. So G. T. Luke xi. 28 μενοῦν γε μακάριοι κ. τ. λ., *nay rather*. It is also used without any such adversative meaning where the writer wishes to draw attention to what he said, *verily then, in good sooth*: οὖν connects it with the general train of thought, and μὲν gives emphasis: Od. v, 122 τὰ μὲν οὖν παρὰ πυθμὲν' ἐλαῖης ἀθρόα θῆκαν, *they then verily*: Soph. Phil. 350 κείνος μὲν οὖν ἔκειτο, *he in good sooth lay dead*: sometimes in an apologetic clause, Eur. Phœn. 441 παλαὶ μὲν οὖν ὑμνηθὲν ἀλλ' ὅμως ἐρῶ. To G. T. as Luke iii. 18 πολλὰ μὲν οὖν καὶ ἕτερα εὐηγγελίζετο: cf. John xx. 30: Acts i. 6 οἱ μὲν οὖν συνελθόντες.

c. Μὲν δὴ, *then in truth*, always in the combinations ἦ μὲν δὴ, οὐ μὲν δὴ, ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, γέ μὲν—δὴ for ἦ μὴν δὴ &c.: Xen. Cyr. I. 6, 8 τί δέ, ἔφη, οἶσθα, ὅποσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κύρος, οὐ μὲν δὴ.

d. *Η—ἦτοι.

§. 731. 1. a. *Η like μὴν expresses confirmation, assurance (Hesych. ἦ=ἀληθῶς, ὄντως), but it does not refer to any thing out of the clause to which it is joined, as μὴν does (see §. 782. 2. 2.). For ἦ μὴν in strong asseverations, see §. 728. a. §. 729. a. It is also joined frequently with

^a Stallb. ad loc.

ἦ—ἦτοι.

πού, τοί, γί: ἦ που, *to be sure, I suppose*, &c. It expresses a certain degree of doubt, and is often ironically used to express this shade of doubt in conclusions, of which no doubt can be entertained: Isocr. 164 A ὅπου γάρ Ἀθηνόδορος καὶ Καλλίστρατος—οἰκίσαι πόλεις οἷοί τε γυγνῶσιν, ἦ που βουληθέντες ἡμεῖς πολλοὺς ἀντόπους τοιοῦτους δυνηθείμεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἦ, it being supposed that ἀλλ' ἦ is only used in questions.

2. *ἦτοι*, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μέν in the same sense. In all these phrases μέν appears to be used only to strengthen ἦτοι: Od. π, 309 ὦ πάτερ, ἦτοι (in truth) ἐμὸν θυμὸν καὶ ἐπειτά γ' οἶω γνῶσσαι: Il. ω, 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἀμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πόμπῃν ὅπασσεν: Il. φ, 446 ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα. So ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν: Od. ξ, 259 ἐνθ' ἦτοι (then in truth) μὲν ἐγὼ κελόμην ἐρίφρας εἰαίρους αὐτοῦ παρ' νῆεσσι μένειν καὶ νῆας ἔρυσθαι: Il. η, 451 τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἥως: Il. η, 191 ὦ φίλοι, ἦτοι κλῆρος ἐμός: Od. μ, 165 ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πείφανσκον, surely: Od. ζ, 86 ἐνθ' ἦτοι πλῆντοι ἦσαν, there in truth.

3. ἦτοι is often used emphatically where two things are contrasted; either in the first sentence to give emphasis, as a preparation for what follows; as, Il. θ, 323 ἦτοι (then truly) ὁ μὲν (Teucer) φαρέτρης ἐξείλετο πικρὸν οἶστρον, θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ—βάλεν λίθῳ ὀκρυόεντι; or in the second, so that it introduces the contrast, and practically has the force of *quamquam*, though its real meaning is *emphatic in good truth, surely then*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἰώλπει νευρὴν ἐντανύσειν δοῖστέσθαι τε σιδήρου· ἦτοι δίστου γε πρῶτος γέυσσεσθαι ἐμελλον.

4. From this power of expressing certainty it arises that ἦτοι as well as μέν (μήν) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν νιόν— ἦτοι Νέστοριδην μαλακῷ δεδημένον ὕπνῳ· Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς: Od. ω, 154 ἴκοντο προτὶ δστυ περικλυτόν· ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. ἦτοι is more emphatic than μέν (μήν): both however can be used also with the second of two assertions to mark its reality, though somewhat contrary to the former sentence (see §. 729. 2.): ἀλλ' ἦτοι, *but which yet*: Od. ο, 486 Εὐμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἀλγεα θυμῷ· ἀλλ' ἦτοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν Ζεὺς. ἦτοι, as well as μέν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἦτοι νῦν δαίνυσθε—καὶ μύθοις τέρπεσθε.

5. ἦτοι is joined with a conjunction which introduces a dependent clause to add the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλεσας νόον αὐτῇ, ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών: so δὲ δ' ἦτοι—ἄφρ' ἦτοι Od. γ, 418.

e. Νύ (Epic), *Enclitic*.

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to

Νή—πέρ.

increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nemppe, scilicet*: Od. α, 347 *μήτερ ἐμῇ, τί τ' ἄρα φθονείεις ἐρίηρον Ἀοιδὸν τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νῶ τ' Ἀοιδοὶ αἴτιος, ἀλλὰ ποθὶ Ζεὺς αἴτιος.*—So *ἐπεὶ νυ, since surely, as men know too well*: Cf. Il. α, 416: we also find *ἦ βὰ νυ, μή νυ τοι, οὐ νυ τι, surely not*: and with a past tense indic., after a hypothetical sentence also expressed by a past tense indic. *καὶ νυ κε*: Od. δ, 363 *καὶ νυ κεν ἦια πάντα κατέφθιτο καὶ μέν' ἀνδρῶν, εἰ μήτις με θεῶν ὀλοφύρατο, et nimirum—periissent nisi—compemiseratus fuisset*: but sometimes it is used to express serious emphasis: Il. σ, 392 *Ἥφαιστα, πρόμολ' ᾤδε! Θέτις νύ (Thetis here) τι σείω χαρίζει*: Od. β, 320 *ὥς νυ που ὕμνῳ ἐλείπατο κέρδιον εἶναι, "sic nimirum, opinor (πού), votis satius videbatur."* so also in questions; as, Od. α, 62 *τί νυ οἱ τόσον ᾤδύσαο, Ζεῦ; why then?* Cf. Il. α, 414.

f. Νή, ναι, μά.

§. 733. Νή, Lat. *nae*, expresses an asseveration, but only in affirmative sentences—especially in oaths, *νῇ τὸν Δία, truly by Jupiter*: *ναι* is a lengthened form of *νή*, (as *δαί* of *δή*), and has the same force, but is often joined with *μά*, as *ναι μά τὸν Δία*, *μά* is only used in negative sentences: Il. α, 86 *οὐ μά γάρ Ἀπόλλωνα, &c.*; sometimes the negation follows at some distance: Eur. Med. 1061 *μά τοὺς παρ' ἄδην νερέτερος ἀλάστορας, οὕτω ποτ' ἔσται τοῦτο.*

Intensive particles : πέρ, γέ.

a. Πέρ.

§. 734. 1. Πέρ, Lat. *per*, (*nuper*, &c.), is an enclitic form of the adverb *περί, through and through, throughout, thoroughly*: hence *very* (of which a lengthened form is *περίσσως*); whence *πέρ* (like *δή*) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force: (Lat. *per gratus perque jucundus*.) Od. ο, 539 *τά περ ἄλλα (all things else) μάλιστα πείθῃ.*

1. With participles, or more commonly with an adjective and the participle of *εἶναι*, it either increases the force of the verbal or adjectival notion, as Il. γ, 201 *Ἰθάκης κραναῆς περ ἐούσης, very rough*: Il. α, 132 *ἀγαθός περ ἑών, very good*; or of the time of the verb; Il. ψ, 79 *γεννόμενόν περ, at the very moment of my birth.*

2. With substantives, (or adjectives without *ἑών*), adverbs, *ἀμφότεροί περ, both together*, *οὐκ ὀλίγον περ—μυνηθά περ—πρώτων περ—ὑστατὸν περ, quite the first, last, πύκα περ, very wisely*. It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word: Il. κ, 70 *ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα, we our very selves, (not leaving it to others:)* Il. β, 236 *οἴκαδ' περ σὺν νηυσὶ νεώμεθα, to our proper home, (and not stay here:)* Od. γ, 236 *θάνατον μὲν—οὐδὲ θεοὶ περ, not even the gods, (let alone men;)* or the notion, the contrast to which

Γέ.

πέρ denotes, is expressed, in which case it may be translated "at least:" Il. ι, 301 εἰ δέ τοι Ἀτρεΐδης—ἄλλους περ Παναχαιοῦς; and sometimes in this last case πέρ is joined with both the words: Il. α, 353 μῆτερ ἐπεί μ' ἔτεκες μινυθαδιδόν περ ἔόντα τιμὴν περ μοι, *very short time, very great glory*.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the relative notion; Lat., *cunq̄ue*; English, *soever*. Ὅσπερ, *exactly the same who—just who*; ὅσοςπερ, *exactly as large as, or (Attic) how large soever*; οἷός περ, *exactly such a person*; οἷά περ, *just such as*; ὅπου περ, *just where, wherever*; ὅθεν περ, *just whence, or whence soever*; οἷ περ, ἔνθα περ, ἵνα περ, &c.; ὡσπερ, *just as*; ἧ περ, ὅτε περ, ἥνίκα περ, πρίν περ; so with reference to a demonstrative, Cæ. R. 1498 τὴν τεκοῦσαν ἤροσεν, ὅθεν περ αὐτὸς ἐσπάρη.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character of the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. El. 543 δὲν περ καὶ λέγῃς: *if (emphatic = even if)* — lessens the probability of its happening: Soph. CEd. Col. 1210 δὲν περ κάμει τις σῶζῃ θεῶν, *if it pleases the gods to save me: as long as they save me*: so ὅταν περ Soph. Phil. 767 = *cummodo, until*: Elect. 386 = *ut primum*: so εἴπερ, *if in reality, even if*: ὥς περ, *up to the very moment, until*: τῇπερ, Il. ω, 603 Νιδβὴ ἐμνήσατο σίτου τῇπερ δώδεκα παῖδες—ἔλοντο, *although to her*. 2. And even where there is no conjunction, if the participle, or adj. with ἰών, seems to be in contrast to something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, πέρ, by laying emphasis on the participle, draws out this latent force, and takes the sense of "although." Homeric (except Soph. Phil. 1068), as γενναῖος περ ἰών, *though so noble*: so ἰμενός περ, *though desirous*; so Homer, *passim*.

b. Γέ (Dor. γά) enclitic.

§. 735. The proper force of γέ is (like πέρ) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least—at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where the contrast is disjunctive.—When something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. ο, 48 εἰ μὲν δὴ σὺγ' ἔπειτα, βοῶπις πότνια Ἥρη, ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη, αἶψα μεταστρέψει νόον, *since he is only Neptune*: Xen. Cyr. VIII. 1, 30 ὅταν γὰρ ὁράσῃς ᾧ μάλιστα ἔξιστιν ὑβρίζειν τούτων σωφρονούντα, οὕτω μᾶλλον οἱ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι—*argument a majori*.

2. Where one alternative is contrasted with the other, γέ is used with the one on which the emphasis is to be laid: Hdt. IV. 120 εἰ δὲ μὴ ἐκόντες γε—, ἀλλ' ἄκοντες, κ. τ. λ., *if you will not do it voluntarily, you shall involuntarily*: one alternative sometimes is to be supplied, ἐγὼ γε ταῦτα ποιήσω, *I myself*, (since others will not.) Od. ω, 259 ὅφρ' εὖ εἰδῶ, εἰ ἐτερόν γ' (ὡς)

Γέ.

ther in truth or not) Ἰθάκην τήνδ' ἰκόμεθα. So in disjunctive sentences with ἦ—ἦ, ἦτοι—ἦ, εἶτε—εἶτε, where of two persons one must suffer or do something, γέ is joined to the one which is to make the greatest impression : Hdt. I. 11 ἦτοι κείνόν γε, τὸν ταῦτα βουλευόμενα, δεῖ ἀπώλλυσθαι, ἦ σέ, τὸν ἐμὲ γυμνὴν θησάμενον : so in urgent questions, where the alternative is to be supplied ; as, Aristoph. Vesp. init. ἄρ' οἰσθά' γ', οἷον κνώδαλον φυλάττομεν, *do you not, at all events (surely) know, (or not) ?* If the γέ is meant to give emphasis to the whole question, it is joined to the interrogative word : Plat. Criton. 44 E ἄρα γε μὴ ἐμοῦ προμηθεῖ ; *do you surely (at all events) take some thought for me, (or not) ?*

3. Where the contrast is connexive.—When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity : Od. γ, 214 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ ἐχθαίρουσ', *or do the people hate you, I say* : so Soph. CE. R. 1048 τίς σ' ἐτικτεν—ἦ σέ γε : Hdt. VII. 10, 8 Μαρδόνιον μετὰ τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνέθων διαφορεύμενον, ἦ κον ἐν γῇ τῇ τῶν Ἀθηναίων, ἦ σε γε ἐν τῇ Λακεδαιμονίων.—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, γέ is used with it : Od. β, 131 πατήρ δ' ἐμὸς ἄλλοθι γαίης, ζῶει δγ' ἡ τέβνηκεν : Il. κ, 504 αὐτὰρ ὁ μερμήριζε—ἡ δγε δίφρον—ἐξερίοι, ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο, *whether he, I say* : Il. χ, 33 φέωξεν δ' ὁ γέρον, κεφάλην δ' δγε κόψατο χερσίν, *he groaned, and (he I say) beat his head* ;—so also in narratives with pronoun, ἄρα δγε, οἷγε, τοίγε, &c., and δγε after another pronoun, repeating the foregoing subject ; so Il. μ, 171 κείνός γε, οὗτός γε, *he I say*, with emphasis on the person to whom the demonstrative refers.

4. Γέ is often used to give the reason or character of an action expressed in a preceding sentence : Eur. Iph. A. 1342 οὐ δεῖ τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναῖκός οὐνεκ', οὐδὲ κατθανεῖν· εἰς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὁρᾶν φάεα, *as quidem* : so γάρ (i. e. γ' ἄρα), γέ τοι, γοῦν (i. e. γε οὖν), μένγε.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true : Od. α, 229 νεμεσσήσαιτό κεν ἀνὴρ, αἰσχεα πόλλ' ὀρώων, ὅστις πιτυτός γε μετέλθοι, *a man would be angry, that is to say, if any sensible man should come* ; or an expression in a sentence : Od. ι, 529 κλύθι, Ποσειδάων γαίηοχε—, εἰ ἐτεόν γε σός εἰμι : *hear, O father, that is, if I am indeed your son*.

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth* : Eur. Med. 83 δεσπότης γάρ ἐστ' ἐμὸς· ἀτὰρ κακός γ' ὃν ἐς φίλους ἀλίσκεται. It is often accompanied by ἀλλὰ—καὶ μὴν—καίτοι—μέντοι—ἦτοι : Aesch. Prom. 982 ἀλλ' ἐκδιδάσκει πάθ' ὁ γηράσκων χρόνος. —Καὶ μὴν σύγ' οὐπω σωφρονεῖν ἐπίστασαι, *and yet, nevertheless* : so Od. τ, 86 εἰ δ' ὁ μὲν ὡς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, ἀλλ' ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκπτι Τηλέμαχος, *yet nevertheless he has a son*.

7. Γέ is sometimes ironical : Eur. Iph. Taur. 1213 εὐ γε κηδεύεις πόλιν ! *you forsooth take good care of the city*.

8. Γέ in the tragedians is also used very commonly in answers, to express an assent and an extension of the notion signified by the question—*certainly and moreover*. It also sometimes is used to mark that it is only a

Γέ—τοί.

partial assent to the question : Eur. Iph. Taur. 498 πότερον ἀδελφῷ μητρός ἐστον ἐκ μίας ; φιλόττι γ', ἐσμὲν δ' οὐ κασιγνήτω, γυναι. See §. 880. c.

9. Γέ is also joined with relatives and other conjunctions ; it either gives the reason of what has preceded : so ὅγε, ὅστις γε, οἷός γε, ὅσος γε, &c., *who indeed, qui quidem* : ὥσπερ γε, *as indeed* : ὅπου γε, ἐπεὶ γε, *quando-quidem, ὅς γε, ὅτε γε—εἷγε, siquidem* : γάρ, i. e. γ' ἄρα : Xen. M. S. II. 1, 17 τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθούτων, εἷγε πενήσουσι καὶ διψήσουσι κ. τ. λ. ; *si quidem* ;—or limits the assertion ; so ὅγε, ὅστις γε, (=οὗτός γε, ὅς γε) *that is to say who, qui quidem* :—εἰ γε, *si quidem* (=τότε γε, εἴ γε—οὕτως γε, εἴ γε)—πρὶν γε, *prius quidem, quam, οὐ—πρὶν γε, non prius quidem, quam, that is to say, not before* ; as Il. ε, 303 μέγα ἔργον, ὄγ' οὐ δύο ἄνδρες φέρουσι : Eur. Alc. 492 πῶλους ἀτάξω κοιράνῳ Τιτυνθίῳ—, εἰ μὴ γε πῦρ πνέουσι, *nisi quidem, that is to say, unless* : so ἐπεὶ γε, *that is, taking into consideration* : so also καίτοι γε, ἀλλά γε, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem* : Eur. Iph. T. 720 ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διάφθορέν σε πω μάντευμα, καίτοι γ' ἐγγύς ἐσσης φόνου, *although at all events, quamquam quidem*.

10. In καί—γέ, (only Attic.) *et quidem*, γέ qualifies, or explains, or adds to the preceding sentence : Plat. Phædon. 58 D ἀλλὰ παρήσαντινες, καὶ πολλοὶ γε, *and indeed many* : cf. 65 D δίκαιον—; καὶ καλὸν γε τι καὶ ἀγαθόν : Eur. Med. 607 ἄρ' ἀπὸ τυράννοιο ἀνοσίῳ ἀρωμένη—Καὶ σοῖς ἀραὶ γ' οὐσα τυγχάνω δόμοις, *yes, and, &c.* Where a number of objects are strung together, γέ is used with the last, or one of the last, to prevent the sentence lagging : Plat. Criton. 47 B ταύτην ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτιόν, *and to eat surely, (at all events :)* so οὐδέ—γε, μηδέ—γε (in Homer, *at least not* : Il. ξ, 221.) Τέ γε, οὔτε γε, are used only where γέ has a purely adversative force ; as, Xen. Cyr. II. 4, 13 μήτ' αὐτός γε ὑποχείριος γενέσθαι.—Δέ γε, like καί γε, is often used in logical forms ; εἰ ἡμέρα ἐστίν, φῶς ἐστίν· ἡμέρα δέ γε ἐστίν, *but at all events it is day* : in γέ μήν, καὶ μήν—γε, ἢ μήν—γε, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, γέ is used as with other sentences ; Od. α, 390 Διός γε διδόντος, *that is, God willing*.

Obs. 2. Γέ naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive : or when two or more words form a whole notion, as βίος γε ἀνθρώπινος, or βίος ἀνθρώπινός γε. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun ὁ, ἡ, τό to come between them, and also other words, as may be seen from examples given above ; and sometimes it is separated from the word without any definite reason ; as, Eur. Med. 818 σὺ δ' ἂν γένουί γ' ἀθλιωτάτη γυνή.

Τοί, Enclitic.

§. 736. Τοί lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

I. Applying to a sentence in the confirmative sense of the Latin *sane—verily—of a truth, indeed* : Eur. Rhes. 570 ὅρα κατ' ὄρφνην μὴ φύλα-

Τοί.

ξιν ἐντύχης.—Φυλάξομαι τοι, *I will verily*: Soph. Phil. 245 ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ, *a Trojā sane navigo*. Sometimes it conveys a notion of wonder, or impatience^a: Plat. Gorg. 499 B πάλα τοί σον ἀκροῶμαι, & Σώκρατες, *for a long time, in truth, have I been listening to you*. It is especially used with general propositions, maxims, assertions to confirm them—*sane*^b: Od. θ, 329 οὐκ ἀρετῇ κακὰ ἔργα· κινάνει τοι βραδὺς ὤκιν: Id. 351 δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγνάσθαι: Theogn. 74 παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον: Soph. Phil. 475 τοῖσι γενναίοισί τοι τό τ' αἰσχρὸν ἔχθρὸν καὶ τὸ χρηστὸν εὐκλές: Ibid. 673 ἦ τοι καίριος σπονδῇ, πόνον λήξαντος, ὑπὸν κἀνάπαυλιν ἦγαγεν: Xen. Cyr. VIII. 7, 14 καὶ πολῖται τοι ἄνθρωποι ἀλλοδαπῶν οἰκειώτεροι καὶ σύσσιτοι ἀποσκήνων: Id. Anab. VI. 3. 24 ἡδὺ τοι ἀνδρείῳ τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην—παρέχειν ἑαυτοῦ: Il. ψ, 315 μῆτιν ἐμβάλλω θυμῷ παντοίῃν— μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἥ ἐ βίηφω· μῆτι δ' αὖτε κυβερνήτης—νῆμ θοὴν ἰδύνει—, μῆτι δ' ἥνιχος περιγίγεται ἥνιχοιο.

2. Applying to a word, with a less definite emphasis, to denote that what is said especially applies to the word to which τοί is attached. Where we use the more emphatic tone, τοί may be used by the Greeks for *his part*^c: *he (for his part emphatic) will do this*. So ἐγὼ τοι, ἐγώ γε τοι, ἡμεῖς τοι: Xen. M. S. I. 6, 11 & Σώκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω: Id. Cyr. V. 2, 23 ἐγὼ τοι, ἔφη, & Περικλῆς, ἀπίδα ἔχω: so σὺ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed: Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνίμεινον: Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ: Soph. Aj. 1228 σέ τοι σε τὸν τῆς αἰχμαλωτίδος λέγω. So Id. Phil. 1095. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply; as, πρὸς σε τοι ἤλθομεν^d: hence frequently in addressees to the Deity. So ταῦτά τοι, *this verily*; ὅσοςά τοι βούλει, *in truth what you will*.

3. Τοί is also used when two sentences are seemingly opposed, and may be translated by “yet,” laying emphasis on the one so as to mark its truth, though admitting that it is somewhat contradictory to the other: Æsch. Suppl. 86 Διὸς ἡμέρος οὐκ εὐθήρατος ἐτύχθη· πάντα τοι φλεγέθει κἂν σκότῃ: so μέντοι, *tamen* (§. 730. a.)

4. It is subjoined to a number of particles^e, to most of which it gives an intensive force—*verily*^f: ἀλλὰ τοι, when something is suddenly introduced, “*but verily*,” Soph. Trach. 1239: γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὐτοι, μήτοι, τοιγάρτοι &c. τοῖνον &c.

5. It is frequently found in crasis with ἀν and ἀρα, in its simple as well as its compound forms.

Obs. It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of τοί.

^a Stallb. Plat. Gorg. 449 B.

^c Ellendt Lex Soph. ad voc.

^b Ellendt ad voc Stallb. Plat. Symp.

^f Pass. Lex. τοί.

^d A. Heindorf Plat. Prot. 346 C.

^g Elmsley Ed. Col. 1351, and Acharn.

^e Stallb. Prot. 316 B.

323.

^d Heindorf Plat. Prot. 316 B.

Οὖν.

§. 737. 1. Οὖν (Ion. ὄν) (probably a contraction from *ὅν, quæ quæritur* *ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions: *ὅστις οὖν, ὅσπερ οὖν, ὅσοι οὖν, μενοῦν, γοῦν, οὐκ οὖν, μῶν (μή οὖν), δ' οὖν, ἀλλ' οὖν, εἴτ' οὖν, γάρ οὖν*. Its strictly illative force (which will be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as *ἐπεὶ οὖν, ὥς οὖν*.

2. The proper adverbial force of οὖν seems to be *really, truly^a, then*; and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: *εἰ δ' ἐστίν, ὅσπερ οὖν ἐστὶ, θεός, as there is then truly*: *Æsch. Choeph. 96 ὅσπερ οὖν ἀπώλετο πατήρ, as then (as is well known) my father died*. So *Soph. Aj. 991. Æsch. Ag. 604 γυναῖκα πιστήν—ὅτανπερ οὖν ἔλειπε, as in truth he left her*. *Soph. Phil. 1306*. So it is used to confirm a statement of which there is some doubt: *Hdt. III. 80 καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι—ἐλέχθησαν δ' ὄν^b*. So when a statement is repeated and confirmed in spite of contradiction: *Eur. Alc. 72 πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις, ἢ δ' οὖν γυνὴ κάτεισεν εἰς Ἄδου δόμους, the lady I say*. So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: *σὺ δ' οὖν τέθνηκας, you are dead then!*

3. It is used also as a conjunction to mark the continuation of a sentence—*then—thus then*: *Soph. Elect. 305 ἐν οὖν τοιοῦτοις οὕτε σωφρονῶν κ. τ. λ.*: *Id. Aj. 28 Æsch. Ag. 224 ἔτιλα δ' οὖν θυτὴρ γενέσθαι, thus he endured then*: *Plat. Prot. 316 A ἡμεῖς μὲν οὖν εἰσέλθομεν* (see §. 730. b.): *Arist. Theem. 755*. In the continued narrations of *Hdt.* it is found in its Ionic form ὄν, in the sense of “*straightway^c*,” and between a preposition and the verb with which it is compounded: *ἀπ' ὄν ἔδοντο, they sell it then = straightway*. So *Hdt. IV. 60 καὶ ἔπειτα βρόχῳ περὶ ὄν ἔβαλε τὸν αὐχένα*. It sometimes expresses an impatient permission to a person to do what he will: *Soph. CE. R. 662 ὅδ' οὖν ἴτω, let him go then*.

Obs. It is very commonly used as a conjunction in the Evangelists, especially *St. John*; in the sixth chapter it is used twenty-one times to continue the sentence.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto^d: *Soph. Phil. 100 τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῆ λέγειν, why then do you (as you thus do) require of me nothing else, but &c.*: cf. *Id. 102. Æsch. Theb. 704 τί οὖν εἴτ' ἂν σάιοιμεν ὀλέθρον μόρον*.

5. It is also used after an interruption in a sentence^e, to take up the thread, *I say, as I said, (inquam^f.)* *Thuc. VI. 64*.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information: *ἔ Æsch. Choeph. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω*: *h Soph. Phil. 568*: so *Æsch. Theb. 810*

^a Paas. ad voc.

^b Matth. Gr. Gr. 615.

^c Ellendt Lex. Soph. ad voc. 3.

^d Ellendt Lex. Soph. ad voc. 2.

^e Matth. Gr. Gr. 611.

^f Lidd. and Scott.

^g Well. Lex. Æsch. ad voc.

^h Ellendt Lex. Soph. ad voc. 3.

Γοῦν.

βαρέα δ' οὖν ὅμως φράσσον: or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque*: ὅστισούν, ὅπωςούν, &c.

8. Γοῦν (= γέ οὖν), Ion, γῶν, has various shades of meaning, as the γέ or the οὖν prevails in its compound sense. When it most nearly approaches to the simple γε, it differs from it in that the οὖν gives it more emphasis by making it seem as if the notion limited by γοῦν were a consequence of something preceding, and thus marking more clearly the connexion or contrast between the two clauses or notions; as, Hdt. I. 31 δοκίων πάγχυ δευτερεῖα γοῦν οἴσεσθαι (εἰ μὴ ἀριστερία, which had been already assigned), the second place then.

a. With a single word it throws an emphasis on it, by marking that some assertion holds good with respect to it, though it does not hold good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it emphatically.

c. It confirms an assertion by giving the grounds for it: Thuc. I. 74 ἐπειδὴ εἰδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεον ἐβοηθήσατε: ὅτε γοῦν ἡμεν ἔτι σώοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἐρῶν ἐθελούσιόν ἐστιν; ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391 φκῆσας γοῦν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροφῶ: cf. 262.

d. It is used with relatives or conjunctions to give emphatically the reason of some former expression or assertion, by stating the limitations which made it necessary: Soph. Electr. 770 τέθνηκε δὲ σοι ταῦτ', & γοῦν βούλει, λέγω—thus it gives an emphasis to the preceding word: Il. ε, 258 τοῦτω δ' οὐ πάλιν αὖτις ἀποίσσεται ὥκεές ἱπποι ἀμφὺ ἀφ' ἡμείων εἰ γοῦν ἔτερός γε φύγησιν.

e. It is used in answers as the simple γέ (§. 735. 8.) to mark that the question is only partially answered: the οὖν here is used to keep up the dialogue (§. 737. 3.): Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθίσταμεν. Τὰς γοῦν Ἀθηνῆς οἶδα, τὸν δὲ χώρον οὐ.

f. It is used ironically, then, with special reference to some former expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαῖρε—χαρτὰ γοῦν πάσχω τέκνον.

Obs. It will be evident that as the foregoing particles express not thoughts but rather shades of thought, it is impossible to give an equivalent English translation which will suit every passage. Indeed many of these notions, which in Greek are denoted by the particles, are in English expressed by an emphasis on the word; and the difficulty is increased by the fact, that almost all of them derive a special force from laying an emphasis on the particular word or sentence to which they are joined. The student who wishes to master these words, (which, seemingly unimportant as they are, give great force and exactness to the language,) must first master their general meaning, and trace this through the leading usage of

Οὐ and μή.

each; he will however often find that the context will require him to use a fresh word to express their exact force in particular passages, and hence will arise a variety and richness of colouring in the language, which can be given exhaustively neither by Lexicons nor Grammars.

Negative Particles, οὐ and μή.

§. 738. I. There are two sorts of negation: *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is-not learned.* *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned=unlearned;* with which predicate the subject is said to agree: so Thuc. I. 100 οὐχ οἱ ἀδυνατώτατοι.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like ναίχι) and its compounds, such as οὐδέ, οὐτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλὰ, *inhonestu*, οὐ καλῶς, *turpiter*, οὐχ εἰς, οὐκ ὅλγιοι = πολλοί; οὐχ ἥκιστα = μάλιστα; οὐκ ἀφανής = ἔνδοξος: Xen. Hell. VI. 4. 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking*: as, οὐ φημι, *nego*; οὐχ ὑπισχνούμαι, *I refuse*; οὐκ ἔω, *prohibeo*; οὐ κελεύω, *reſto*: so οὐ στέργω, *I hate*; οὐ πάνυ, *not at all*; οὐ μάλ᾽, *by no means*; οὐχ ἥσσον, *rather*; οὐχ ἥκιστα, *most*. If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐφῆ: so ἔφη ἐκείνον ταῦτα μὴ καλῶς πράξαι. This idiom must be classed among the instances of the much used figure of Greek speech, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not*, but (by implication) *I hate*.

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative. The privative force is clearly seen in such passages as Eur. Rhes. 928 ἐς οὐ-βρότειαν ἐσχάραν (ἐς χέρα Dind.), where οὐ-βρότειαν is clearly one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, (but always for the sake of particular emphasis,) so that a negative compound is exchanged for a privative phrase, "*none*" becomes "*not one*:" Eur. Alc. 198 οὐ ποτ' οὐ: Hdt. VIII. 119 ἐν μυρίῃσι γυνώμῃσι μίαν οὐκ ἔχω = οὐδεμίαν, as in English *I have not one, = none*; and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολλῶ.

Οὐ and μή.

Difference between οὐ and μή.

§. 739. There are various ways of expressing the difference between οὐ and μή :

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence : μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention, view, &c. of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἔστι τοῦτο, (*this is not*), refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, I THINK *it is not*—οὐ again is a physical, μὴ a mental negation—οὐ denies a thing objectively μὴ subjectively.—Again οὐ conveys an independent and immediate negation ; “ he is *not* good : ” μὴ, a negation depending on a supposition ; “ I think that he is *not* good.” The force of οὐ is complete, in the sentence in which it stands—μὴ always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ in independent sentences.

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the indicative, or of a possibility in the optative ; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγναιτο ταῦτα. So also Homer uses it with the conjunctive for the future indicative ; as, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι (§. 415.) : Π. ζ, 201 οὐκ ἔστ’—ἀνήρ-, οὐδὲ γένηται.

2. It is used also in questions, *is it not ? non, nonne*, when an affirmative answer is expected or required : οὐ δράσεις τοῦτο ; *nonne facies ? οὐ περιμενείς ; will you not wait*—wait : and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way* ; as, τίς ἂν οὐκ ἐτόλμησεν ; *who would not dare ?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions ; as, οὐ δράσεις τοῦτο ; *omittes hoc ? οὐ τοῦτο δράσεις ; non hoc facies ? = aliud facies ? ἄρ’ οὐ φεύξεται ; itane ? manebit ? οὐ τέθνηκεν ; estne inter vivos ? ἄρ’ οὐχ ὑπὸ σοῦ τέθνηκεν ; itane ? ab alio occisus est ?*

Μή in independent sentences.

§. 741. a. Μή is used in sentences which express a command, either in the imperative or conjunctive, as this negation depends on the fancy or desire of another person ; μὴ γράφε—μὴ γράψης.

Obs. 1. If the command is expressed in a civil way by opt. with ἄν, (either as a question or not,) οὐ is used, not μὴ, as the negation is still actual, conditionally on the circumstances referred to by ἄν taking place : Π. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύεις, *do not be always having the king’s name on your lips, properly, if you were sane you would not*

Οὐ and μή.

(positive negation) &c. : so in a question ; Od. ζ, 57 πάπα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήρην ; so also οὐ is used with fut. ind., to forbid any thing ; as, οὐ δράσεις τοῦτο ; *you will not do it ? = do it not* ; or in a question to command, οὐ δράσεις τοῦτο ; *will you not do it ? = do it*.

b. In sentences which express a wish, whether in opt. or ind. μή is used, as the negation depends entirely on the fancy or desire of another person : Od. η, 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο ! Il. ι, 698 μὴ ὄφρα λίσσεσθαι ! Soph. Antig. 686 οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν : Dem. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ.

c. With a conjunctive, expressing deliberation or exhortation ; as, μὴ γράφωμεν ! *ne scribamus* ! Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν ; *utrumne dicamus, an non dicamus* ? So in a sentence to which an affirmative answer is expected : Plat. Rep. 355 B ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χεῖρους γίγνεσθαι ; πάντῃ μὲν οὖν : Ibid. 337 B πῶς λέγεις ; μὴ ἀποκρίνωμαι ; *must I not answer you ? = I will answer you*.

Obs. 2. Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion ; as, οὐ φῶμεν, *negamus*, see §. 738. Obs. 1.

d. In questions to which a negative answer is expected or wished for, μή is used with the indicative—*whether* ; as, μὴ δράσεις τοῦτο ; *whether will you do this ? anne hoc facies ?* μὴ τέθνηκεν ὁ πατήρ ;—μὴ δειλοὶ ἐσόμεθα ; *we will not be cowards ?* Od. ζ, 200 ἢ μὴ που τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν ; Plat. Prot. 310 E μὴ τι νεώτερον ἀγγέλλεις ; In such questions the negation depends on a certain assumed confidence in the person's mind that the thing is not, (whence the indicative is used,) joined to a certain apprehension that it is, (whence μή is used.) The conjunctive also may be used in such questions, when the person does not pretend to express any confidence that it is not so, but only curiosity or anxiety as to whether it is or not : Od. ι, 405 τίπτε τόσον, Πολύφημ', ἀρήμενος δδ' ἐβύβησας—; ἢ μήτις σευ μῆλα βροτῶν αἰκνυτός ἐλαύνει ; ἢ μήτις σ' αὐτὸν κτείνει δόλφῳ ἢ ἐ βίβῳ ; *surely no one is driving away your flocks ? you are not afraid lest some one should kill you ?*

e. In oaths μή is sometimes used with indicative instead of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind ;—*as surely as there is a God, I am determined not* : or it may be referred to the knowledge of the God who is invoked as a witness ; as, Il. κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἱπποῖσιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεσθαι. Cf. Il. ο, 41. Aristoph. Eccl. 991 μὰ τὴν Ἀφροδίτην—μὴ γὰρ σ' ἀφήσω : Id. Av. 194 μὰ γῆν—μὴ γὰρ νόημα κομψότερον ἤκουσά πο.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively ; and in Homer. See §. 740.

μή with optative when it expresses a negative wish.

Οὐ and μή.

Οὐκ and μή in dependent Sentences.

§. 742. 1. In dependent clauses introduced by *ὅτι* and *ὥς*, "*that*," *οὐ* is used, as these clauses assume an independent force, representing that which is said or known as a (negative) fact; not depending on the knowledge &c., but simply the object of it; as, *ἔλεγεν, ὅτι (ὥς) οὐχ ἡμαρτεν—οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει*. So *ὅπως*: Arist. Eq. 473 *οὐκ ἀναπείσεις ὅπως οὐ φράσω*.

2. For the same reason *οὐ* is almost always used in causal or temporal dependent clauses; as it belongs to some one notion in the clause as a fact, rather than to the whole clause as a reason; as, *ὅτε οὐκ ἦλθεν*: Il. χ. 95 *μή με κτεῖν', ἐπεὶ οὐκ ὁμογάστριος Ἑκτορός εἰμι*. But when it is viewed as part of the reason &c., then *μή* is used; as, in John iii. 18 *ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν*, the negative forms part of the supposed reason, and does not simply express a negative fact. *Μή* is rarely found after *ὅτε* when the time is represented as the reason: Demosth. 464, 13 *ὅτε δὲ τοῦτο μὴ ποιῶσιν, since they do it not*.

§. 743. In relative clauses both are used, though *μή* is the more usual.

1. *Οὐ* is used when a mere negative epithet or definition by a negative fact, as if in answer to *qui* or *quid*, is given.

(a.) Hence when a notion standing in the principal clause is simply defined, or explained, or pointed out by a negative clause without any reference to the whole clause; as, *ἀνὴρ, ὃν οὐκ εἶδες—ἀνὴρ, ὃν οὐκ ἂν θανμάζοις*: Isocr. 71 B *λαβόντες ἐξακισχίλιους τῶν Ἑλλήνων—οἱ ἐν ταῖς αὐτῶν οὐχ οἰοί τ' ἦσαν ζῆν, who were not able* (simple definition); *μή οἰοί τε ἦσαν*, would be, *as being unable* (reason). Hence in such combinations as *οὐδείς* *δοσις* *οὐ*, *οὐδενός* *δοτος* *οὐ*. So also *οὐκ ἔσθ' ὅπως οὐ*: these expressions form as it were but one word; as, *nullus non*. (b.) In sentences in which *μή* would be naturally used (see below, 2.), where an antithesis makes the negation to rest on some single notion instead of the whole relative clause; so in such formulæ as *οὐδέν—ἀλλά—οὐδέν—πλήν*: Soph. Phil. 1010 *ὃς οὐδέν ἤδη πλήν τὸ προσταχθέν ποιεῖν*: Thuc. I. 39 *ἦν γε οὐ τὸν προβόλοντα—ἀλλά κ. τ. λ.* This antithesis may be supplied by the mind.

2. *Μή* on the other hand is used when the relative clause would be an answer to *ποιόν*, or *ποιόν τι*, *quale* or *quale quid*, *quare*—that is, when it is not a mere epithet or definition, but refers to the reason, or the result, or the aim of the principal clause, and, (whether it expresses a fact or a supposition,) depends immediately thereon, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition, or aim, or result of the principal action: Soph. Phil. 407 *ἔξοιδα γάρ νιν παντός ἂν λόγου κακοῦ γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν*: Id. El. 379 *μέλλουσι γάρ σε—ἐνταῦθα πῦμφαι, ἔνθα μή ποτ' ἡλίου φέγγος προσόψει*: or when the nature or characteristics of the subject of the relative clause are brought forward as connected with the general notion of the principal. The relative may be resolved into *οἷος*, *εἰ τις* &c., or in Latin into *qualis* or *is qui* (= *ita comparatus ut*): Hdt. I. 32 *ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδεῖν, τὰ (= οἷα) μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν*: Plat. Phæd. 65 A *δοκί,*

Οὐ and μή.

ὃ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (=εἴ τι μὴδὲν &c.): Thuc. I. 40 ἀλλ' ὅστις (=εἴ τις) μὴ πόλεμον ἀντ' εἰρήνης ποιήσει. Thence ὅτι μὴ, *except, besides* (properly οὐδὲν ὅτι μὴ; ὅτι μὴ is not a simple negation, but qualifies the expressed οὐδὲν, then stands generally for εἰ μὴ): Plat. Phæd. 67 A ἐὰν τῷ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη: Hdt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χίοι μόνου.

Obs. The difference may be thus illustrated: ἀγαθός ἐστιν ἀνὴρ ὃς οὐ ποιεῖ, the relative sentence belongs to ἀνὴρ, *the man who does it not is good*; ἀγαθός ἐστιν ἀνὴρ ὃς μὴ ποιεῖ (the relative refers to the whole clause), *the man is good in that he does it not*.

§. 744. 1. In all final and conditional clauses, introduced by ἵνα, ὥς, ὅπως, ὅφρα, or εἰ, ἐάν, ἥν, ὅταν, ἐπὶ ὅταν, ἐπειδάν, ὥς ἂν &c. μὴ is always used, as these clauses depend entirely on the principal; as, εἰ μὴ λέγεις, ἐάν μὴ λέγῃς, ὅταν (ὁπόταν) ταῦτα μὴ γένηται.

Obs. It is no violation of this rule when οὐ is used where the negation rests privatively on some particular notion in the conditional clause, either actually or where an antithesis in a preceding or following clause produces the same effect: Xen. Cyr. VI. 2, 30 μὴ δέισιτε, ὥς οὐχ-ἡδέως καθευδήσετε: Il. ω, 296 εἰ δέ τοι οὐ-δώσει (*recusabit*): Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ-ἔἴς (*prohibes*) θάπτειν. But *ibid.* 1183 ἀλλ' ἀρήγει, ἔστ' ἐγὼ μὲν τάφου μεληθεὶς τῷδε, κὰν μὴδεὶς εἴῃ (*even if no one allows it*); Lys. 137, 2 ἐὰν μὲν οὖν φάσκη—ἐὰν δὲ οὐ-φάσκη. So G. T., as James iii. 2 εἰ τις οὐ-πταίει: 1 Cor. xv. 13 εἰ ἀνάστασις νεκρῶν οὐκ-ἔστι, is a nonentity: John x. 37 εἰ οὐ-ποιῶ—εἰ δὲ ποιῶ. Οὐ is used with εἰ or ἐπεὶ after θαυμάζω &c., since εἰ here is used for ὅτι to express an actual fact—*since it is so*; as, θαυμάζω, εἰ ταῦτα οὐ ποιεῖς: so wherever εἰ=*since*, as Eur. Med. 88 εἰ τοῖσδε γ' εὐνῆς οὐκ-οὐ στέργει πατήρ.

2. In clauses expressing consequence (see §. 863.), οὐ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause, but is rather represented as an independent fact: μὴ when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause: Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία: Plat. Phæd. 66 D ἐκπλήττει (τὸ σῶμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τᾶληθές.

3. In indirect questions μὴ (*whether*) is used, as these depend on the principal clause; οὐ is only used as in §. 743. l. b. c. So also μὴ, *lest*.

Obs. We may observe, that in a string of dependent sentences μὴ is carried on from the first clause to the others by καὶ or τέ, sometimes by δέ (Il. ι, 515.)—it is stopped by ἥ, so that the clause with καὶ is negative, that with ἥ is affirmative: thus Soph. Œ. R. 889 εἰ μὴ τὸ κέρδος κερδαεὶ δικαίως καὶ (μὴ) τῶν ἀσέπτων ἔρξεται, ἥ τῶν ἀδίκτων ἔξεται ματὰζων.

Οὐκ and μή with the Infinitive, and with single words.

§. 745. With infinitives or infinitival clauses, whether with or without the article, μὴ is generally used, as these depend on some verb, or verbal thought, expressed or understood: Xen. M. S. II. 1, 3 τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθέλοντῃν ὑπομένειν, ποτέρῃ ἂν προσθίημεν; Eur.

— 74 —

... D. Προμηθέ-
... Απριλ. 18
... φυσ.
... shew-
... leaving; and
... cultivator,

...the speaker is ... the action ex-
...the speaker, depending on
...the speaker, depending on

[Faint, illegible handwritten notes]

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

[illegible]

ὅτι α. το. ἔχει ἀνεπαρκῆς θέσιν τὸ μηδέν εἰς αὐτὸ τοιοῦτον εἶναι, οἷον
 ἄλλαν εἶναι, ἢ ἀνεπαρκῆς, καὶ ἀναπόδεκτον ἀποφασίζῃ. Hott. I. 32 ὁ δὲ ἡμετέρος
 ἰσχυρὸς εἶναι τὸ ἀνεπαρκῆς εἰς τὸ μηδέν, κ. τ. λ.

Οὐκ and μή.

2. Οὐ and μή are transferred from the infinitive to which they belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν : Π. η. 343 οὐ φησι δώσειν : Thuc. IV. 28 οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνου στρατηγεῖν : Plat. Euthyph. 8 D οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν : Thuc. I. 77 παρὰ τὸ μὴ οἰεσθαι χρῆναι—μή belongs to χρῆναι : Æschin. 82, 3 εἰ μὴ προσποιῇται ἡμῶν ἀκούειν, προσποιῇται μὴ ἀκούειν : Thuc. III. 47 εἰ ἡδίκησαν, μὴ προσποιεῖσθαι, sc. ἀδικεῖν.

Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used when a negation is applied directly or absolutely to a simple fact, or definite person; as, ὁ οὐ πιστεύων, *he who believes not*; μὴ on the other hand, when the negative phrase represents a supposed case or person, or is intended to bring forward something beyond the fact, some mental conception, as of the cause, condition, aim, reason, result, mere opinion or aspect in which the person is to be viewed (see below, 3.): ὁ μὴ πιστεύων, *if he does not believe, or since he does not believe*; or, the character of the person *who is of a sort not to believe, he who may possibly not believe*; or, the nature of the person *who is of a nature not to believe*: Soph. C. C. 1154 διδασκέ με ὡς μὴ εἰδὼτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει, *as if I knew nothing*: Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμάσιν οὐδ' ἐλπίς, *if they are not good*: Eur. Heracl. 282 μάτην γὰρ ἦβην ὠδέ γ' ἂν κεκτῶμεθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρόμενοι, *frustra tantam Argivorum rubem coëgissemus, nisi te puniremus*: Xen. Anab. IV. 4, 15 οὗτος γὰρ εἰδοὶ καὶ πρότερον πολλὰ ἦδη ἀληθεύσαι τοιαῦτα, τὰ ὅντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being*). So G. T., as Matt. xxii. 25 μὴ ἔχων σπέρμα, *as not having seed*: John vi. 64 οἱ μὴ πιστεύοντες, *those who were such as would not believe*: so when the negation is attached to a conditional form, as εἰάν τις ἐλθῇ μὴ ἔχων. So of course where a participle stands for the conditional protasis: Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς ληΐης μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δὲ, οὐ, *if he does not, &c.*; or, where the verbal notion is brought prominently forward, as the cause &c., and not thereby a fact.

2. Οὐ however is sometimes found where we should expect μή. a. When the participle can be resolved into a relative, or causal, or temporal dependent clause, wherein the verbal notion is to be viewed as a simple fact, rather than in its further relation of cause, &c.: ἡδίκει ἂν ὁ οὐ πιστεύων, *he who does not believe—in that he does not believe*; ὁ μὴ πιστεύων, *supposing one were not to believe, or since he does not believe, &c.*; bringing the cause or reason forward: so Plat. Phæd. 63 B εἰ μὲν μὴ ᾤμην ἦξειν παρὰ Θεοῦ—ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ, *I who am not troubled at death*; here μὴ and οὐ are used in the same sentence, because Plato loses sight of the supposed case in the first clause, and states the actual fact in the second clause. So G. T., as 1 John v. 10 ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν, the fact is brought forward as a fact, and the supposition on which it depends lost sight of. Cf. 2 Cor. x. 14.

b. When the participle or adjective with οὐ privative is in antithesis; the effect of the antithesis being to give it a privative or independent character: Eur. Andr. 711 ἡ στείρος οὐσα μόσχος οὐκ ἀνέξεται τίκτωντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα: Arist. Eccles. 187 ὁ μὲν λαβὼν—ὁ δ' οὐ

Οὐκ and μή.

βών : Thuc. I. 124 *ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμῶντες* : Xen. Cyr. II. 4. 27 *οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῇται.*

3. After verbs of mental action or the expression thereof, either *οὐ* or *μή* may be used ; the former marks that the thought is independent of any supposition, the latter represents it as in some way or other depending on the mind of the subject of the governing verb ; as, *οἷδά σε ταῦτα οὐ ποιήσοντα*—*ἤγγειλε τὴν πόλιν οὐ πολιορκηθείσαν* : Xen. Cyr. I. 2, 7 *καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς* : Plat. Rep. 486 A *καὶ τότε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μὴ* (sc. *φιλόσοφον οὐσαν*) : Ibid. B *ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ* : Thuc. I. 76 *εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἦσσαν λυπηρούς*, refers entirely to the impression on their minds : so Ibid. 124 *ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες κ. τ. λ.*

4. So also when *οὐ* or *μή* stands privatively with adjectives or substantives ; *μή* is used when they represent a conditional sentence ; as, *ἀνὴρ οὐκ εὐδαίμων*, *the unhappy man* ; *ἀνὴρ μὴ εὐδαίμων*, *the man if he were unhappy*. So with adverbs : Thuc. VIII. 80 *μὴ ἀσφαλῶς*, *were it with danger*. So G. T., as 1 John v. 16 *ἀμαρτίαν μὴ πρὸς θάνατον*, *if it is not unto death* : *ἴστω ἀμαρτία οὐ πρὸς θάνατον*, actually, *not unto death*.

Obs. It will be seen from the foregoing that the use of *οὐ* and *μή* depend upon great nicety of idiom, an acquaintance with which can have been gained only by great familiarity with the language. It is worthy of remark that the G. T. writers are accurate in their use of these words, though *μή* is the more prevailing idiom, regard being had to the aspect in which the person is viewed in the mind of the speaker or hearer, rather than to the actual fact^a. Many somewhat peculiar usages of *μή* in G. T. may be explained by reference to what has been said above : 1 Pet. i. 8 *οὐκ εἰδότες* (actual fact), *μὴ ὁρῶντες*, *though you saw not* : Rom. i. 28 *τὰ μὴ καθήκοντα*, refers to the abstract character of the thing spoken of : Ephes. v. 3 *τὰ οὐκ ἀνήκοντα*, actually and practically so : Rom. iv. 19 *μὴ ἀσθένεσας*, *since he was not* : Luke i. 20 *μὴ δυνάμενος λαλῆσαι* : the participle represents not the actual fact, which has been already given in *σιωπῶ*, but explains the cause of the silence, viz. the physical inability to speak ; but Acts ix. 9 *ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν*. *Μή* seems to be improperly used, though Winer adopts Hermann's notion (Soph. Ant. 691) that *μή* is thus joined with a verb to signify that the thing denied might have been expected to exist ; but in the passage in the Antigone *ἦτις μὴ* is used because the act of Antigone is brought forward to illustrate her character.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one*, *any how*, *any where*, *at any time*, &c. they are all expressed negatively ; these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the same character, either *οὐ* or *μή* throughout ; as, Plat. Rep. 495 B *σικκρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾷ* : Id.

^a Ellicott ad 1 Thess. ii. 15.

Syntax of the simple Sentence.

Γούν.

α δ' οὖν ὁμοῦ φράσσον: or merely to connect the question with what has
ie before.

7. It is also used as a suffix to pronouns and pronominal adverbs, lay-
g emphasis on the indefinite notion, in the sense of the Latin *cunque*:
πιστοῦν, ὅπως οὖν, &c.

8. Γούν (= γέ οὖν), Ion. γῶν, has various shades of meaning; as the γέ or
the οὖν prevails in its compound sense. When it most nearly approaches
to the simple γέ, it differs from it in that the οὖν gives it more emphasis
by making it seem as if the notion limited by γούν were a consequence
of something preceding, and thus marking more clearly the connexion
or contrast between the two clauses or notions; as, Hdt. I. 31 δοκίμῳ
πάγχυ δευτερεῖα γούν αἰσθεσθαι (εἰ μὴ ἀπιστεῖα, which had been already assigned),
the second place then.

a. With a single word it throws an emphasis on it, by marking
that some assertion holds good with respect to it, though it does not hold
good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it
emphatically.

c. It confirms an assertion by giving the grounds for it:
Thuc. I. 74 ἐπειδὴ ἐδείξατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον ἐβοηθήσατε: ὅτε
γούν ἡμεν ἔτι σώοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἐρῶν ἐθελούσιον
ἔστιν; ἕκαστος γούν τῶν καθ' αὐτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391
φῆσας γούν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροῖο: cf. 262.

d. It is used with relatives or conjunctions to give emphati-
cally the reason of some former expression or assertion, by
stating the limitations which made it necessary: Soph. Electr. 770 τέθνηκα
δὲ σοι ταῦτ', ὃ γούν βούλει, λέγω—thus it gives an emphasis to the preced-
ing word: Il. ε, 258 τοῦτω δ' οὐ πάλιν αὖτις ἀποισέσθων ὡκίης ἱπποὶ ἀμφὶ
ἡμείων εἰ γούν ἕτερός γε φύγησιν.

e. It is used in answers as the simple γέ (§. 735. 8.) to mark that
the question is only partially answered: the οὖν here is used to
keep up the dialogue (§. 737. 3.): Soph. C. C. 23 ἔχεις διδάξαι δὴ μ' ὅπου
καθίσταμεν. Τὰς γούν Ἀθηνῆς οἶδα, τὸν δὲ χώρον οὐ.

f. It is used ironically, then, with special reference to some form
expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαίρει—χαρὰ γούν πάσ
τέκνον.

Obs. It will be evident that as the foregoing particles express
thoughts but rather shades of thought, it is impossible to give an equi-
valent English translation which will suit every passage. Indeed many
these notions, which in Greek are denoted by the particles, are in En-
glish expressed by an emphasis on the word; and the difficulty is increas-
ing the fact, that almost all of them derive a special force from laying
emphasis on the particular word or sentence to which they are joined
as they are, give great force and exactness to the language, and trace this through the leading
in their general meaning, and trace this through the leading

Οὐ and μή.

each; he will however often find that the context will require him to use a fresh word to express their exact force in particular passages, and hence will arise a variety and richness of colouring in the language, which can be given exhaustively neither by Lexicons nor Grammars.

Negative Particles, οὐ and μή.

§. 738. 1. There are two sorts of negation: *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is-not learned.* *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned=unlearned;* with which predicate the subject is said to agree: so Thuc. I. 100 οὐχ οἱ ἀδυνατώτατοι.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, ούχ before an aspirated vowel, Attic also οὐχί, like ναίχί) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλὰ, *inhonesta*, οὐ καλῶς, *turpiter*, οὐχ εἰς, οὐκ ὄλγιοι = πολλοί; οὐχ ἥκιστα = μάλιστα; οὐκ ἀφανής = ἑνδοξος: Xen. Hell. VI. 4. 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking*: as, οὐ φημι, *nego*; οὐχ ὑπισχνούμαι, *I refuse*; οὐκ ἔω, *prohibeo*; οὐ κελεύω, *reſto*: so οὐ στέργω, *I hate*; οὐ πάνυ, *not at all*; οὐ μάλ᾽, *by no means*; οὐχ ἥσσον, *rather*; οὐχ ἥκιστα, *most*. If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐνέη: so ἔφη ἐκείνον ταῦτα μὴ καλῶς πράξει. This idiom must be classed among the instances of the much used figure of Greek speech, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not*, but (by implication) *I hate*.

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative. The privative force is clearly seen in such passages as Eur. Rhes. 928 ἐς οὐ-βρότειαν ἐσχάραν (ἐς χέρα Dind.), where οὐ-βροτείαν is clearly one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, (but always for the sake of particular emphasis,) so that a negative compound is exchanged for a privative phrase, "*none*" becomes "*not one*:" Eur. Alc. 198 οὐ ποτ' οὐ: Hdt. VIII. 119 ἐν μυρήσει γνώμῃσι μίαν οὐκ ἔχω = οὐδεμίαν, as in English *I have not one*, = *none*; and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολῶ.

Οὐ and μή.

Difference between οὐ and μή.

§. 739. There are various ways of expressing the difference between οὐ and μή :

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence : μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention, view, &c. of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἔστι τοῦτο, (*this is not*,) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, I THINK *it is not*—οὐ again is a physical, μὴ a mental negation—οὐ denies a thing objectively μὴ subjectively.—Again οὐ conveys an independent and immediate negation ; “ he is *not* good : ” μὴ, a negation depending on a supposition ; “ *I think* that he is *not* good.” The force of οὐ is complete, in the sentence in which it stands—μὴ always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ in independent sentences.

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the indicative, or of a possibility in the optative ; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγντο ταῦτα. So also Homer uses it with the conjunctive for the future indicative ; as, οὐ γάρ πω τοιόυς ἴδον ἀνέρας, οὐδὲ ἴδωμαι (§. 415.) : Il. ζ, 201 οὐκ ἔστ’—ἀνήρ-, οὐδὲ γένηται.

2. It is used also in questions, *is it not ? non, nonne*, when an affirmative answer is expected or required : οὐ δράσεις τοῦτο ; *nonne facies ? οὐ περιμενείς ; will you not wait* = wait : and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way* ; as, τίς ἂν οὐκ ἐτόλμησεν ; *who would not dare ?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions ; as, οὐ δράσεις τοῦτο ; *omittes hoc ? οὐ τοῦτο δράσεις ; non hoc facies ? = aliud facies ?* ἄρ’ οὐ φεύξεται ; *itane ? manebit ? οὐ τέθνηκεν ; estne inter vivos ?* ἄρ’ οὐχ ὑπὸ σοῦ τέθνηκεν ; *itane ? ab alio occisus est ?*

Μή in independent sentences.

§. 741. a. Μή is used in sentences which express a command, either in the imperative or conjunctive, as this negation depends on the fancy or desire of another person ; μὴ γράφει—μὴ γράψῃς.

Obs. 1. If the command is expressed in a civil way by opt. with ἄν, (either as a question or not,) οὐ is used, not μὴ, as the negation is still actual, conditionally on the circumstances referred to by ἄν taking place : Il. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύεις, *do not be always having the king’s name on your lips, properly, if you were sane you would not*

Οὐ and μή.

(positive negation) &c. : so in a question ; Od. ζ, 57 *πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην* ; so also οὐ is used with fut. ind., to forbid any thing ; as, οὐ δράσεις τοῦτο ; *you will not do it ? = do it not* ; or in a question to command, οὐ δράσεις τοῦτο ; *will you not do it ? = do it*.

b. In sentences which express a wish, whether in opt. or ind. μή is used, as the negation depends entirely on the fancy or desire of another person : Od. η, 316 *μή τοῦτο φίλον Διὶ πατρὶ γένοιτο* ! Il. ι, 698 *μή ὄφελος λίσσεσθαι* ! Soph. Antig. 656 *οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν* : Dem. 387, 13 *ὅμιν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν* (absolute negative), *μήτε γένοιτο τοῦ λοιποῦ*.

c. With a conjunctive, expressing deliberation or exhortation ; as, *μή γράφωμεν ! ne scribimus !* Xen. M. S. I. 2, 45 *πότερον βίαν φῶμεν εἶναι ἢ μή φῶμεν ; utrumne dicamus, an non dicamus ?* So in a sentence to which an affirmative answer is expected : Plat. Rep. 355 B *ἀνθρώπους δέ, ὧ ἐταῖρε, μή οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χεῖρους γίγνεσθαι ; πάν μὲν οὖν* : Ibid. 337 B *πῶς λέγεις ; μή ἀποκρίνωμαι ; must I not answer you ? = I will answer you*.

Obs. 2. Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion ; as, οὐ φῶμεν, *negemus*, see §. 738. Obs. 1.

d. In questions to which a negative answer is expected or wished for, μή is used with the indicative—*whether* ; as, *μή δράσεις τοῦτο ; whether will you do this ? anne hoc facies ?* *μή τέθηκεν ὁ πατήρ ;—μή δειλοὶ ἐσόμεθα ; we will not be cowards ?* Od. ζ, 200 *ἢ μή που τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν* ; Plat. Prot. 310 E *μή τι νεώτερον ἀγγέλλεις* ; In such questions the negation depends on a certain assumed confidence in the person's mind that the thing is not, (whence the indicative is used,) joined to a certain apprehension that it is, (whence μή is used.) The conjunctive also may be used in such questions, when the person does not pretend to express any confidence that it is not so, but only curiosity or anxiety as to whether it is or not : Od. ι, 405 *τίπτε τόσον, Πολύφημ', ἀρημένος ᾧδ' ἐβύσας—ἢ μήτις σευ μῆλα βροτῶν ἀέκυντος ἐλαύνει ; ἢ μήτις σ' αὐτὸν κτείνῃ δόλφ' ἢ ἐβίβῃ* ; *surely no one is driving away your flocks ? you are not afraid lest some one should kill you ?*

e. In oaths μή is sometimes used with indicative instead of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind ;—*as surely as there is a God, I am determined not* : or it may be referred to the knowledge of the God who is invoked as a witness ; as, Il κ, 330 *ἴστω νῦν Ζεὺς αὐτός—μή μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι*. Cf. Il. ο, 41. Aristoph. Eccl. 991 *μὰ τὴν Ἀφροδίτην—μή 'γὼ σ' ἀφήσω* : Id. Av. 194 *μὰ γῆν—μή 'γὼ νόημα κομψότερον ἤκουσά πω*.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively ; and in Homer. See §. 740.

μή with optative when it expresses a negative wish.

Οὐ and μή.

Troad. 631 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω : Plat. Phæd. 93 D προμυηλόγηται, μηδὲν μᾶλλον μὴδ' ἥττον ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι : Id. Apol. 18 D ἀνάγκη—ἐλέγχειν μηδεὶς ἀποκρινόμενος (but *ibid.* C εἰσι πολλοὶ κατηγοροῦντες ἀπολογουμένου οὐδενός). So especially after verbs of believing, physical or mental perception, willing, determining, ordering, shewing, making known, proving, swearing, assenting, denying; and expressions of necessity and the like; as, ἀνάγκη, χρή, εἰκός, ἀδύνατον, δίκαιόν ἐστιν.

Obs. 1. After verbs of saying and narrating, οὐ is very often used, when the infinitival clause assumes the character of the *oratio recta* : the fact expressed therein being conceived of as independent of the speaker's mind, it may be resolved into *ὅτι* with indic. ; as, Plat. Phæd. 63 D φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ (= *ὅτι οὐδὲν δεῖ*), *he says, that "one must not ;"* μηδὲν—προσφέρειν would denote that the notion expressed resulted from the view taken of it by the speaker, depending on φησὶ, *he says one must not* : Soph. Ant. 278 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην, *that this is not Antigone*.—See also §. 742.

Obs. 2. So where the infinitive is the result of an attraction (see §. 824. 1. 3.), as Thuc. III. 39 τινὰ οἴσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσεται for *ὅς οὐκ ἀποστήσεται*.

Obs. 3. Οὐ stands seemingly with the infin. when it really belongs privatively to some particular notion ; as, Eur. Rhés. 805 μηδὲν δύσοις' οὐπολεμίους δρᾶσαι τάδε, *those who are not—enemies* : or where a negative notion stands in antithesis to a positive one of equivalent meaning ; (the positive notion may be supplied by the mind :) Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ' ἀπτεσθαι καὶ δὴ χρή τῆς διανοίας : Eur. Andr. 586 δρῶν εὖ, κακῶς δ' οὐ. But if both the notions are negative, μή must be used ; as, Xen. Hell. III. 2, 19 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.

Obs. 4. So also where the negative with the infinitive is only a repetition of a preceding negative οὐ.—See §. 747. 2.

Obs. 5. With abstract substantives (or adjectives used as substantives), either οὐ or μή is used, according to the dependent clause into which the subst. or adj. may be resolved : Thuc. I. 137 γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν = *ὅτι* or *ὥς (that)* αἱ γεφυραὶ οὐ διελύθησαν : Id. V. 50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως = *ὅτι (because)* ἡ ἀγωνίσις οὐκ ἐξῆν. On the other hand : Id. I. 22 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερεπότερον φανείται, *scripta mea fortasse, quia nullæ in iis exstent fabulæ, lectoribus minus jucunda videbuntur (ex mente lectorum)* ; but τὸ οὐ μυθ., *quia nullæ in iis exstant fabulæ (really, actually, without reference to any supposition)* : Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= *εἰ μὴ τις ἐστὶν ἐμπειρος* ; but *ἢ οὐκ ἐμπ.* = *ὅτι τις οὐκ ἐμπειρός ἐστιν*). Οὐ must also be used when it is privatively joined with the subst., so as to form an equivalent positive notion : Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βίοντος κοῦκ ἀπόδειξιν τῶν ἐπὶ γαίας : Id. Bacch. 1286 ἐν οὐ—καιρῷ πάρει. So G. T., as Rom. x. 19 ἐν οὐκ—ἔθνει.

Obs. 6. To these abstracts belong τὸ μηδὲν εἶναι (= *τὸ τοιοῦτον εἶναι, οἷον μηδὲν εἶναι*), *a nonentity*, not actual but supposed : Hdt. I. 32 ἡ δὲ ἡμετέρα εὐδαιμονία οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, κ. τ. λ.

Οὐκ and μή.

2. Οὐ and μή are transferred from the infinitive to which they belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν : Il. η, 343 οὐ φησι δώσειν : Thuc. IV. 28 οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνους στρατηγεῖν : Plat. Euthyph. 8D οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν : Thuc. I. 77 παρὰ τὸ μὴ ολεσθαι χρῆναι—μή belongs to χρῆναι : Æschin. 82, 3 εἰ μὴ προσποιῇται ὑμῶν ἀκούειν, προσποιῇται μὴ ἀκούειν : Thuc. III. 47 εἰ ἡδίκησαν, μὴ προσποιεῖσθαι, sc. ἀδικεῖν.

Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used when a negation is applied directly or absolutely to a simple fact, or definite person; as, ὁ οὐ πιστεύων, *he who believes not*; μή on the other hand, when the negative phrase represents a supposed case or person, or is intended to bring forward something beyond the fact, some mental conception, as of the cause, condition, aim, reason, result, mere opinion or aspect in which the person is to be viewed (see below, 3.): ὁ μὴ πιστεύων, *if he does not believe, or since he does not believe*; or, the character of the person *who is of a sort not to believe, he who may possibly not believe*; or, the nature of the person *who is of a nature not to believe*: Soph. CE. C. 1154 διδασκέ με ὡς μὴ εἰδὼς αὐτὸν μηδὲν ὧν σὺ πυνθάνει, *as if I knew nothing*: Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς, *if they are not good*: Eur. Heracl. 282 μάτην γὰρ ἦβην ὠδέ γ' ἂν κεκτῶμεθα πολλὴν ἐν Ἀργεῖ, *μή σε τιμωρόμενοι, frustra tantam Argivorum rubem coëgissemus, nisi te puniremus*: Xen. Anab. IV. 4, 15 οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ᾔδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being*). So G. T., as Matt. xxii. 25 μὴ ἔχων σπέρμα, *as not having seed*: John vi. 64 οἱ μὴ πιστεύοντες, *those who were such as would not believe*: so when the negation is attached to a conditional form, as εἰάν τις ἐλθῇ μὴ ἔχων. So of course where a participle stands for the conditional protasis: Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς ληΐης μεταλαμβάνει, τὴν ἂν λάβωσι μὴ ἐνείκας δὲ, οὐ, *if he does not, &c.*; or, where the verbal notion is brought prominently forward, as the cause &c., and not thereby a fact.

2. Οὐ however is sometimes found where we should expect μή. a. When the participle can be resolved into a relative, or causal, or temporal dependent clause, wherein the verbal notion is to be viewed as a simple fact, rather than in its further relation of cause, &c.: ἡδίκηκεν ἂν ὁ οὐ πιστεύων, *he who does not believe—in that he does not believe*; ὁ μὴ πιστεύων, *supposing one were not to believe, or since he does not believe, &c.*; bringing the cause or reason forward: so Plat. Phæd. 63 B εἰ μὲν μὴ ᾔμην ἤξειν παρὰ Θεοῦς—ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ, *I who am not troubled at death*; here μὴ and οὐ are used in the same sentence, because Plato loses sight of the supposed case in the first clause, and states the actual fact in the second clause. So G. T., as 1 John v. 10 ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν, the fact is brought forward as a fact, and the supposition on which it depends lost sight of. Cf. 2 Cor. x. 14.

b. When the participle or adjective with οὐ privative is in antithesis; the effect of the antithesis being to give it a privative or independent character: Eur. Andr. 711 ἡ στέρπος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα: Arist. Eccles. 187 ὁ μὲν λαβὼν—ὁ δ' οὐ λα-

Οὐκ and μή.

βῶν : Thuc. I. 124 *ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμῶντες* : Xen. Cyr. II. 4, 27 *οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ θρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῇται.*

3. After verbs of mental action or the expression thereof, either *οὐ* or *μή* may be used ; the former marks that the thought is independent of any supposition, the latter represents it as in some way or other depending on the mind of the subject of the governing verb ; as, *οἷδά σε ταῦτα οὐ ποιήσοντα*—*ἤγγειλε τὴν πόλιν οὐ πολιορκηθείσαν* : Xen. Cyr. I. 2, 7 *καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μή ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς* : Plat. Rep. 486 A *καὶ τότε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μή* (sc. *φιλόσοφον οὖσαν*) : Ibid. B *ψυχὴν σκοπῶν φιλόσοφον καὶ μή* : Thuc. I. 76 *εἰ ἴσμεν μή ἂν ὑμᾶς γενησομένους ἦσσαν λυπηρούς*, refers entirely to the impression on their minds : so Ibid. 124 *ψηφίσασθε τὸν πόλεμον μή φοβηθέντες κ. τ. λ.*

4. So also when *οὐ* or *μή* stands privatively with adjectives or substantives ; *μή* is used when they represent a conditional sentence ; as, *ἀνὴρ οὐκ εὐδαίμων*, *the unhappy man* ; *ἀνὴρ μή εὐδαίμων*, *the man if he were unhappy*. So with adverbs : Thuc. VIII. 80 *μή ἀσφαλῶς*, *were it with danger*. So G. T., as 1 John v. 16 *ἁμαρτίαν μή πρὸς θάνατον*, *if it is not unto death* : *ἔστιν ἁμαρτία οὐ πρὸς θάνατον*, actually, *not unto death*.

Obs. It will be seen from the foregoing that the use of *οὐ* and *μή* depend upon great nicety of idiom, an acquaintance with which can have been gained only by great familiarity with the language. It is worthy of remark that the G. T. writers are accurate in their use of these words, though *μή* is the more prevailing idiom, regard being had to the aspect in which the person is viewed in the mind of the speaker or hearer, rather than to the actual fact*. Many somewhat peculiar usages of *μή* in G. T. may be explained by reference to what has been said above : 1 Pet. i. 8 *οὐκ εἰδότες* (actual fact), *μή ὁρῶντες*, *though you saw not* : Rom. i. 28 *τὰ μή καθήκοντα*, refers to the abstract character of the thing spoken of : Ephes. v. 3 *τὰ οὐκ ἀνήκοντα*, actually and practically so : Rom. iv. 19 *μή ἀσθένεσας*, *since he was not* : Luke i. 20 *μή δυνάμενος λαλῆσαι* : the participle represents not the actual fact, which has been already given in *σιωπῶ*, but explains the cause of the silence, viz. the physical inability to speak ; but Acts ix. 9 *ἦν ἡμέρας τρεῖς μή βλέπων, καὶ οὐκ ἔφαγεν*. *Μή* seems to be improperly used, though Winer adopts Hermann's notion (Soph. Ant. 691) that *μή* is thus joined with a verb to signify that the thing denied might have been expected to exist ; but in the passage in the *Antigone* *ἦτις μή* is used because the act of Antigone is brought forward to illustrate her character.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all expressed negatively ; these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the same character, either *οὐ* or *μή* throughout ; as, Plat. Rep. 495 B *σικκὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾷ* : Id.

* Ellicott ad 1 Thess. ii. 15.

Οὐ and μή—οὐ μή.

Phileb. 19 B οὐδεὶς εἰς οὐδέν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξις. So G. T., as John xv. 5 οὐ δύνασθε ποιεῖν οὐδέν : Luke xxiii. 53 οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

2. So also the negative is added to each of the several clauses or members of a sentence which is already negative ; as, οὐ δύναται οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν τοὺς φίλους (though in poetry it is sometimes omitted ; as, Od. i, 293 οὐδ' ἀπέλειπεν ἔγκατά τε σάρκας τε καὶ δούτεια, instead of οὐδ' ἔγκατα οὐδ' οὔτε σάρκας κ.τ.λ.) : so Od. λ, 612 μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιτο : (for the participle repeated with its verb, see §. 705. 3.) So where the negative is paraphrased : Od. δ, 681 μὴ μνηστειύσαντες μὴδ' ἄλλοθ' ὁμιλῆσαντες (ὑστατα ἐνθάδε δειπνήσειαν=) μὴ αὖθις ἐνθάδε ἔλθοιεν. So also οὐδέ, μὴδέ, *ne quidem*, *not even*, are used after a negative expression ; as, οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους. Hence we find in the beginning of a sentence the following forms : Οὐ—οὐ, Οὐ μὴν οὐδέ, Οὐδέ μὲν οὐδέ, Οὐ γὰρ οὐδέ, Οὐδέ γὰρ οὐδέ (the second negative is merely a repetition of the first) : Il. ζ, 130 οὐδέ γὰρ οὐδέ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, δὴν ἦν. So G. T., as Matt. xii. 32 οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

Obs. 1. The phrase οὐδέ πολλοὺ δεῖ, after a negative sentence, in the sense of *multum abest*—*minime gentium*, is remarkable, wherein the οὐδέ, instead of neutralizing, increases the force of the really negative phrase πολλοὺ δεῖ : Demosth. 117, 24 ὅμως οὐθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε—*συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν δ τι βούλοινθε, οὐδέ πολλοὺ δεῖ, ἀλλὰ κ.τ.λ.* : Id. 100, 42 οὐκ οὐκ βούλεται τοῖς ἐαυτοῦ καιροῖς τῇν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεύειν, οὐδέ πολλοὺ δεῖ, οὐ κακῶς—ταῦτα λογιζόμενος.

3. Sometimes the negative of the principal is repeated in the dependent clause : Plat. Apol. 31 E οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ οὐδενὶ πλήθει γνησίως ἐναντιούμενος, *nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur.*

Obs. 2. Of course we must not confound with this repetition of the negative, those constructions where the two negatives practically neutralise one another, the second being used privatively ; as, Arist. Ran. 42 οὔτοι δύναμαι μὴ—γελάειν, *I must laugh.* So G. T., as Acts iv. 20 οὐ δυνάμεθα μὴ λαλεῖν : 1 Cor. xii. 15 οὐ παρὰ τοῦτο οὐκ ἔστι, ἐκ τοῦ σώματος.

Seeming Pleonasm of οὐ μή—μή οὐ—μή, οὐ.—Dawes's Canon.

a. Οὐ μή.

§. 748. 1. Οὐ μή is frequently joined with the future indicative, or the aorist (rarely the present) conjunctive—in the former case it has the force of the imperative, in the latter of the future—οὐ μὴ ποιήσεις, *do not do this* ; οὐ μὴ ποιήσης, *you shall not do this.* These constructions are common in G. T., though of course the readings in many of the passages vary between the aor. conj. and fut. indic.

2. There are two ways of explaining this construction—

a. By supposing, after οὐ, an ellipse of some expression of

Οὐ μή.

anxiety or fear, on which the clause introduced by *μή* depends, so that *οὐ μή ποιήσῃ* = *οὐ δεινὸν μή ποιήσῃ*, *haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by *δεινόν*, *δέος*, *φόβος*, &c. : Arist. Eccl. 646 οὐχὶ δέος, μή σε φιλήσῃ : Xen. M. S. II. 1, 25 οὐ φόβος, μή σε ἀγάγω ἐπὶ τὰ ταῦτα πορίζεσθαι : Plat. Rep. 465 B οὐδὲν δεινὸν μήποτε ἡ ἀλλή πόλις—*διχοστατήσῃ*^a : Id. Apol. 28 B οὐδὲν δεινὸν μή φοβηθῇ.

b. ^bThe true way of explaining it is by viewing it as a question, which, in the future, is equivalent to the imperative; as, *οὐ μενείς*; *will you not stay* ? = *μένει* : (cf. Soph. Œ. R. 430) *οὐ μή μενείς*; *will you not not-stay* ? = *do not stay* : or with the conjunctive is equivalent to a future; *μή μενῆς*; *must you not stay* ? = *you must stay, you shall stay* : *οὐ μή μένῃς*; *must you not not-stay* ? = *you shall not stay*. The following are examples of both constructions : Eur. Hipp. 606 οὐ μή προσοίσεις χεῖρα, μηδ' ἄφει πέπλων : Id. Hec. 1039 ἀλλ' οὐ τι μή φύγητε λαιψηρῶ ποδῖε : Plat. Rep. 341 C ἀλλ' οὐ μή οἶδός τ' ἦς : Id. Criton. 44 B τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μή ποτε εὐρήσω : Ibid. 486 D ἀλλ' οὐ μή φῶμεν : Id. Rep. 492 E οὔτε γὰρ γίνεσθαι, οὔτε γέγονεν οὐδδ' οὐν μή γένηται ἄλλοιον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον : Ibid. 597 C οὔτε ἐφτεύεσθαι ὑπὸ τοῦ θεοῦ οὔτε μή φυῶσιν : Ibid. 473 D οὐδὲ αὕτη ἡ πολιτεία μήποτε πρότερον φυῇ τε καὶ φῶς ἡλίου ἴδῃ : Id. Phædr. 260 E οὔτε ἔστιν οὔτε μήποτε ὑστέρωις γένηται : Id. Legg. 492 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον : Id. Phileb. 21 E οὐδέτερος ὁ βίος—*ἔμοιγε τούτων ἀρετός, οὐδ' ἄλλω μήποτε—φανῇ* : Ibid. 15 E ἀλλ' οὔτε μή παύηται ποτε οὔτε ἤρξατο νῦν.

c. In this construction we sometimes find several futures following one another, some with a negative, others with an affirmative sense, for which the following rules may be laid down : *οὐ* runs through the whole sentence, and applies to each clause ; *μή* is continued by a conjunctive particle, but dropped by a disjunctive ; and if, after an affirmative future, one of the later futures requires to be negative, *μή* must be again used with it ; as, Eur. Bacch. 343 οὐ μή προσοίσεις χεῖρα (*do not*) βακχεύσεις δ' ἰών (“do,” the *μή* being dropped) μηδ' ἐξομόρξει, (*do not*), μωρίαν τὴν σὴν ἐμοί. Thus a negative clause is followed by an affirmative, *μή* being dropped by an adversative conjunction : as, Arist. Nub. 505 οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί. Sometimes *οὐ* stands in one clause with the future, and *μή* follows with another future, so that the first sentence is affirmative, the other negative : Eur. Hipp. 498 οὐχὶ συγκλείσεις στόμα (*shut your mouth*), καὶ μή μεθήσεις αὐθις αἰσχίους λόγους.

Obs. 1. Sometimes the construction is changed from *οὐ μή*, with the conjunct, to a simple future : Soph. El. 42 οὐ γὰρ σε μή γήρα τε καὶ χρόνῳ μακρῷ γνῶσ' οὐδ' ὑποπτεύουσιν : Id. Œd. C. 450 ἀλλ' οὐ τι μή λάχῃσι τοῦδε συμμάχου, οὔτε σφιν—*δυναίς ἦξει*.

Obs. 2. In the *oratio obliqua*, where the future would be used in the *oratio recta*, *οὐ μή* is (though but rarely) joined with the opt., in the same way as with the first and third persons of the future ind. ; as, Soph. Phil. 610 sq. ἐθέσπισε, τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μή ποτε πέρσοιεν.

Obs. 3. Dawes has restricted this use of *οὐ μή*, with the conjunctive, to the second aorist only, but without reason, as there are many instances to

^a Stallb. ad loc.^b Elm. et Herm. Med. i 120.^c Pfugk ad loc.

Οὐ μή—μή *after negative notions.*

the contrary^a: Plat. Rep. 29 D οὐ μή παύσωμαι, the best MSS.: Id. Phæd. 66 B οὐ μήποτε κτησώμεθα: Id. Rep. 609 A οὐ γὰρ τόγε ἀγαθὸν μήποτε τι ἀπολέσῃ (fut. would be ἀπολεῖ): Xen. Anab. IV. 8, 13 οὐδεὶς μηκέτι μείνη (fut. μενεί): Soph. Phil. 381 οὐ μήποτ' ἐς τὴν Σκῦρον ἐκπλεύσης (fut. ἐκπλευσεῖ).

Obs. 4. Οὐ μή with the first person singular of the future, naturally has the force of a simple strong negative, as there is no first person singular imper. for it to represent; So Soph. El. 1052 ἀλλ' εἰσὶ, οὐ σοι μὴ μετέφωμαι ποτε: Arist. Ran. 508 μὰ τὸν Ἀπόλλω, οὐ μὴ σε περιόψωμαι ἐλθόντα. Sometimes also with the third person: Soph. CE. C. 176 οὗτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων ὧ γέρον ἄκοντά τις ἄξει^b: Arist. Pax 1037 οὐ μὴ παύσει: Hdt. III. 62 οὐ μὴ ἀναβλαστήσει. So G. T., as Matt. xvi. 22 οὐ μὴ ἔσται σοι τοῦτο: John viii. 12 οὐ μὴ περιπατήσῃ—ἀλλ' ἔξει. Sometimes too with the second person: Soph. CE. C. 848 οὐκουν ποτ' ἐκ τούτων γε μὴ σκῆπτρουν ἔτι ὀδοιπορήσεις: Æschin. 79 οὐ μὴ ποτε βελτίους ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε. With other tenses and moods it has sometimes only the force of a strong negative; as, Soph. CE. Col. 1024 οὐς οὐ μὴ ποτε φρονέτες τῆσδ' ἐπεύξωνται θεοῖς. So G. T., as Matt. xxiv. 21 οἷα οὐ γέγονεν—οὐδὲ μὴ γένηται. It seems to have this force in Soph. Phil. 418, which should be read as a question: οὐ μὴ θάνωσι; *are they never to die?* So with an infinitive for μὴ οὐ: Hdt. VIII. 57 ὥστε οὐ μὴ διασκεδασθῆναι.

b. Μὴ *after negative notions*—μᾶλλον ἢ οὐ.

§. 749. 1. With verbs (or adjectives) expressing or implying the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, preserving, freeing, &c. the infinitive is used with μὴ, instead of without it as in English: so that the negative notion of the verb is increased thereby; Hdt. I. 158 Ἀριστόδικος—ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους: Id. III. 128 Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροῖτα: Thuc. III. 6 καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 25 ἀπέσχεοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεύσαι: Eur. Hec. 866 νόμων γραφαὶ εἶργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις^c: Id. Androm. 643 τοῦτο δ' οἱ σοφοὶ βροτῶν ἐξευλαβοῦνται μὴ φίλοις τεύχειν ἔριν: Id. Iph. T. 1380 φόβος δ' ἦν, ὥστε μὴ τόνξαι πόδα: Demosth. 813, 1 ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν^d—Ἀρνούμαι μὴ εἰδέναι: Hdt. III. 66 δεινῶς—ὁ Πρηξάσσης ἔξαρνος ἦν μὴ μὲν ἀποκτείναι Σμέρδιν: Thuc. IV. 40 ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεώσιν ὁμοίους: Demosth. 818, 16 μὴ λαβεῖν ἔξαρονόμενος: Ibid. 15 ἠμφισβήτησε μὴ ἔχειν: Eur. Med. 1242 τί μέλλομεν μὴ πράσσειν κακά: Æsch. Choeph. 958 κρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ ἵπουργεῖν: Æsch. P. V. 248 θνητοὺς ἔπαυσα μὴ προδρέκεσθαι μάρων: Thuc. III. 42 τοὺς μεμφομένους μὴ πολλὰκις βουλευέσθαι: and even where the negative verb is expressed by a periphrasis, as Ibid. 32 καὶ ἐλπῖδα οὐδὲ τὴν ἐλαχίστην εἶχον (=οὐκ ἤλπιζον) μὴ ποτε Πελοποννησίων ναὺς εἰς Ἰωνίαν παραβαλεῖν. So also where ὥστε precedes the infinitive: Xen. An. III. 5, 11 ὥστε μὴ ὀλισθάνειν ἢ ὦλη σχήσει: and with the article τό, as Demosth. 688, 26 παρὰ τρεῖς ψήφους ἀφείσαν τὸ μὴ θανάτῳ ζημιῶσαι: Thuc. I. 76 οὐδεὶς πω

^a Elm. CE. C. 177.

^b Elm. ad loc.

^c Pflugk ad loc.

^d Bremi ad loc.

Μὴ οὐ—μή after negative notions.

τοῦ μὴ πλείων ἔχειν ἀπετράπετο : and with participle used for infinitive : Hdt. IX. 51 ἦν ὑπερβάλλονται ναυμαχίαν μὴ ποιούμενοι, *if they defer to fight*.

Obs. Μὴ is rarely omitted—we find however some instances : *Æsch.* Ag. 1022 οὐδὲ τὸν ὀρθοδαῖ τῶν φθιμένων ἀνάγειν Ζεὺς ἔπαυσεν : *Soph. OE. T.* 129 εἶργε τοῦτ' ἐξειδέναί : *Eur. Med.* 813 δρᾶν σ' ἀπεννέπω τάδε : *Id. Orest.* 263 σχήσω σε πηδᾶν δυστυχῇ πηδήματα : *Thuc. I.* 62 ὅπως εἰργασί τοὺς ἐκείθεν ἐπιβοηθεῖν. See §. 750. *Obs.* 2. 3. So *G. T.*, as 2 *Pet. i.* 12 οὐκ ἀμελήσω—ὑπομνήσκειν.

2. After verbs of doubt and denial, the negation of the fact doubted is repeated by οὐ, even when the ind. or opt. with *ὅτι* is used instead of the infin. : *Plat. Menon* 89 D *ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἐάν σοι δοκῇ εἰκότως ἀπιστεῖν* : *Id. Prot.* 350 D τοὺς δὲ ἀνδρείους ὥς οὐ θαρραλίοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα, οὐδαμῶς ἀπέδειξας, ὥς οὐκ ὀρθῶς ὁμολόγησα : *Demosth.* 871, 14 ὥς δ' οὐκ ἐκείνος ἐγώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρηθῆναι : *Id. Phil* 124, 54 ὦν οὐδ' ἂν ἀρηθθεῖεν ἔνιοι, ὥς οὐκ εἰσὶ τοιοῦτοι : so also in French, after *empêcher, prendre garde, craindre, avoir peur, appréhender, ne nier pas, ne douter pas, ne disconvenir pas, que* with *ne* is used ; *il craint que sa maladie ne soit mortelle*. So Italian ; as, *guardarsi di non credere alle favole*—*io temo che Lidia questo non faccia*.

3. So after *ἤ, quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions : *Hdt. IV.* 118 ἥκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας : *Id. V.* 94 ἀποδεικνύντες τε λόγῳ, οὐδὲν μᾶλλον Αἰολεῦσι μετεὶν τῆς Ἰλιάδος χώρας, ἢ οὐ καὶ σφί καὶ τοῖσι ἄλλοισι κ.τ.λ. : *Id. VII.* 16 φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ τὴν ἐμὴν οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένη, ἢ οὐ καὶ ἐν τῇ ἐμῇ : *Thuc. II.* 62 οὐδ' εἰκὸς, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλοῦτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι. In all these instances the οὐ might be accounted for by the οὐδέ preceding ; but in the following passage there is no negative preceding : *Thuc. III.* 36 μετάνοιά τις εὐθύς ἦν αὐτοῖς καὶ ἀναλογισμός, ὥμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους : compare the French, as, *il n'écrit pas mieux cette année-ci qu'il ne faisait l'année passée—il faut plus d'esprit pour apprendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui parlent autrement qu'ils ne pensent*.

c. Μὴ οὐ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μὴ performs the functions of a conjunction (see §. 814.), *lest* or *whether*, while οὐ belongs to the clause depending on that conjunction. Compare *δέδοικα μὴ ἀποθάνῃ, I doubt that he will die ; δέδω. μὴ οὐκ ἐλθῇ, I doubt that he will not come* : *Plat. Phæd.* 76 B φοβοῦμαι, μὴ αἶριον τηρῶν οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶδς τε ποιεῖν : *Id. Menon* 89 D πρὸς τί βλέπων δυσχεραίνεις καὶ ἀπιστεῖς. μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή ; *that virtue is not a science*. Very often the expression of fear, &c. is supplied by the mind or context ; as, *Plat. Crit.* 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ μὴ οὐδὲν ἄλλο σκεπτέον ᾗ, ἢ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spec-*

Μὴ οὐ.

tandum sit. In II. α, 28—μή νυ τοι οὐ χραίσμη σκήπτρον καὶ στέμμα θεοῖο—μή is simply the final conjunction (see §. 805).

Obs. 1. Instead of μή οὐ we find μὴ μή; as, Xen. M. S. I. 2, 7 ἐθαύμαζε—εἰ τις—φοβοίτο, μὴ ὁ γενόμενος κηλὸς κύαθός τῳ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι, *were to doubt lest he would not feel the greatest gratitude.*—(For the Fut. Opt. see §. 406. 6.) So that the former μὴ is a conjunction, the latter a repetition of the negative notion in φόβοιτο.

2. Μὴ οὐ is also used in the sense of *quominus*, or when it stands in a question so as to imply a negative, *quin*, with the infinitive.

a. After verbs of failing, preventing, denying, distrusting, &c. when a negative is joined with them : οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο : or as a question, τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; *nihil impedit, quominus id verum sit—quid impedit, quominus moriar?* Hdt. VI. 88 Ἀθηναῖοι—οὐκ—ἐτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήησι : Plat. Rep. 354 D οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, *nihil non temperabam, quin illo relicto ad hoc accederem* : Id. Menon 89 D τὸ μὲν γὰρ διδασκὼν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur* : Xen. Symp. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέγειν : Soph. Trach. 90 οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πνεύσθαι τῶνδ' ἀλήθειαν, *nihil praevertam. quin—cognoscam* : Lucian D. M. 94 νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐκ ἐμὸς νῖος εἶναι, *non negabis, quin filius meus sis* : Id. Lapith. 440 οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐκ ἐμὸς νῖος εἶναι, *non negabis, quin venenum vendideris*.

b. After δεινόν, αἰσχρὸν εἶναι, αἰσχύνῃν εἶναι, αἰσχύνεσθαι, which imply a negative notion : Hdt. I. 187 Δαρεῖω δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα : Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἔδρῳ ἡσχύνετο μὴ οὐ πλείστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι : Plat. Prot. 352 D αἰσχρὸν ἐστὶ καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐκὶ πάντων κράτιστον φάναι εἶναι^a.

c. After all negative notions where in Latin, *quin* with conjunctive would be used : Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναίους μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν.—Οὐ δύναμαι, ἀδύνατός εἰμι, οὐκ οἶός τ' εἰμι μὴ οὐ λέγειν, *non possum non dicere, non possum quin dicam* : Hdt. III. 82 δήμου—ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι : Plat. Phæd. 72 D τίς μηχανή (=ἀδύνατον), μὴ οὐκὶ πάντα καταναλωθῆναι εἰς τὸ τεθνᾶναι : Id. Gorg. 462 B ἡσχύνθη σοι μὴ ὁμολογήσαι (=ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐκὶ καὶ τὰ δίκαια εἰδέναι : Soph. Ant. 96 πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν : Arist. Aves 37 οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι.

3. Μὴ οὐ is also used with participles after negative expressions : Hdt. VI. 106 εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασκε μὴ οὐ πλήρης ἐόντος τοῦ κύκλου : Soph. Œ. R. 12 δυσάλητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν, *nisi vestra me supplicatio tangat* ; Ibid. 221, Id. Œ. C. 360.

Obs. 2. There are very few instances of the infin. being used without these negatives in the constructions given above, a. b. c. : Plat. Lysis 209 B οὐ διακωλύουσί σε οὔτε ὁ πατήρ οὔτε ἡ μήτηρ ἐπιτείνει τε καὶ ἀνεῖναι ἦν ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῳ πλήκτρῳ. And not many of μὴ being used alone with such verbs : Soph. Aj. 96 κόμπος πάρεστι κοῦκ

^a Heindorf ad loc.

Μὴ οὐ.

ἀπαρνοῦμαι τὸ μὴ : Plat. Parm. §. 41 οὐ πάντα ἀν' ἡδὴ ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων : Xen. M. S. IV. 8, 9 ἐμοὶ δὲ τί αἰσχροῦ (=οὐκ αἰσchr.), τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μῆτε γνῶναι, μῆτε ποιῆσαι.

4. Μὴ however may be used instead of μὴ οὐ after οὐ δύναμαι, ἀδύνατος, οὐχ οἶδ' εἰμι, οὐ φημι, οὐ λέγω &c. It may be that these verbs may be considered as taking the οὐ in a privative and not a negative force, and thus conveying positive notions of inability or refusal ; or perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions, when used positively, are practically negative : οὐ δύναμαι μὴ ποιεῖν, *non possum non facere* : Æsch. Prom. 106 ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἶδ' ἐστὶ μοι τάσδ' ἐστὶ, *nec tacere, nec non tacere possum*.—Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, *non dico id sic se non habere*. Μὴ and μὴ οὐ are found together : Xen. Apol. extr. οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν.

Obs. 3. Hermann^a holds that μὴ οὐ denies somewhat doubtfully, while μὴ is an emphatic negative ; but whence the doubt can arise in μὴ οὐ is not clear. The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in ἀπαρνοῦμαι μὴ δρᾶν ταῦτα, the μὴ is the repetition of the negative notion of denial applying to the dependent clause ; in οὐκ ἀπαρνοῦμαι μὴ οὐ δρᾶν ταῦτα, the negative οὐ is applied to the member of the negative clause δρᾶν, so that μὴ οὐ is a more, instead of a less, emphatic negation.

5. Οὐ is joined with certain adverbs which give it a qualifying sense : μόνον οὐ, ὅσον οὐ, *almost, all but* ; as, Isocr. οἱ σοφισταὶ—μόνον οὐκ ἀθανάτους ὑπὸ σκηνῶν ποιήσιν τοὺς συνόντας : Thuc. VI. 34 οἱ ἄνδρες ἐπέρχονται καὶ ὅσον οὐπω πάρεσιν : Id. I. 36 τὸν μέλλοντα καὶ ὅσον οὐκ παρόντα πόλεμον.

^a Ad Viger. 797.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER IV.

Compound Sentences.

§. 751. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions*.

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate* or *copulative conjunctions* καί, τέ, δέ &c.); or dependent the one on the other, so that the one is incomplete without the other; as, δένδρα θάλλει, ὅτε τὸ ξαρ ἦλθε (*subordinate*), and this connection is expressed by the *subordinate conjunctions* ὅτε, ὅτι, ὥς, &c.

4. Each sentence to which these conjunctions are attached should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός=ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—Ὁ Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ.=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that, as far as the form of expression goes, they are exactly the same: τὸ ξαρ ἦλθε καὶ τὰ ῥόδα θάλλει for ὅτε τὸ ξαρ ἦλθε, τὰ ῥ. θ.

Subordinate (Dependent) thoughts standing in a coordinate form as if independent.

§. 752. 1. In Homer we find many instances of this ; as, Π. ζ, 147 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθόσσω φύει· ἔαρος δ' ἐπιγίγνεται ὥρη (for ὅτε ἔαρος ἐπιγίγνεται ὥρη) : Π. ο, 551 ναίε δέ παρ Πριάμῳ· ὁ δέ μιν τίεν ἴσα τέκεσσιν (for ὅς μιν ἔτιεν) : Π. ρ, 300 εἴ. ὁ δ' ἄγχ' αὐτοῖο πέσσε πρηνῆς ἐπὶ νεκρῷ, τῇλ' ἀπὸ Λαρίσσης ἐριβόλακος· οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, μινυθόδιος δέ οἱ αἰὼν ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δοῦρι δαμέντι (for ὅτι μινυθ. οἱ αἰὼν ἔπλετο) : Π. χ, 335 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, ὅς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι (for ἐπεὶ δὲ ἄλλοι ἔντ. μένουσι) : Od. ψ, 37 εἴγε δὴ μοι, μαῖα φίλῃ, νημερτὲς ἔνισπε, ὅπως δὴ μνηστῆρσιν ἀναδίσσι χεῖρας ἐφῆκεν, μοῖνος ἑὼν, οἱ δ' αἰὲν ἀλλήλες ἔνδον ἔμιμνον (for ὅτε οἱ ἄλλοι αἰὲν—ἔνδον ἔμιμνον) : Π. κ, 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὀλωλεν (for οἷς ὕπνος ἀπόλωλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable : Hdt. I. 36 νεόγαμός τε γὰρ ἔστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations come into common use even in Attic Greek ; as, τέ—καί, or καί alone, for ὅτε, of things that happened at the same time ; ἅμα—καί, so soon as : Id. III. 76 (οἱ ἑπὰ τῶν Περσῶν) ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πηξάσπεα εἰδότες οὐδέν· ἔν τε δὴ τῇ ὁδῷ μέση στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πηξάσπεα γεγονότα ἐπυνθάνοντο (= ὅτε—ἐπυνθάνοντο) : Id. VII. 217 ἥως τε δὴ διέφαινε καὶ ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος : Id. IV. 199 συγκεκόμισται τε οὗτος ὁ μέσος καρπὸς, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὀργῇ, ὥστε ἐκπέποται τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς, καὶ ὁ τελευταῖος συμπαραγίνεται. Soph. OE. R. 718 καί= ὅτε : Thuc. I. 50 ἥδη δέ ἦν ὀψέ καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο : Id. III. 39 χρῆν δέ Μυτιληναίους κ. τ. λ. καὶ οὐκ ἂν ἐς τότε ἐξύβρισαν Plat. Symp. 220 C ἥδη ἦν μεσημβρία καὶ ἄνθρωποι ἥσθάνοντο : Hdt. I. 111 ἅμα δέ ταῦτα ἔλεγε καὶ ἀπεδείκνυε : Isocr. Paneg. 73 C ἅμα διαλλάττονται καὶ τῆς ἐχθρας ἐπιλανθάνονται. So in comparative sentences for ὥστερ after ὁ αὐτός, ὁμοῖος &c. : Thuc. I. 120 ἐνθυμῆται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ (= ὥστερ) ἔργῳ ἐπεξίρχεται : Ibid. 141 οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους πολέμειν καὶ ἐν ἔργῳ πράσσοντας : Soph. OE. R. 1187 ἴσα καὶ τὸ μηδὲν ζώσας. See §. 594. Obs. 4.

Obs. So in G. T., as Mark xv. 25 ἦν ὥρα τρίτη καὶ (for ὅτε) ἐσταύρωσαν αὐτόν : Matt. xxvi. 53 δύναμαι—παρακαλέσαι τὸν πατέρα μου καὶ (for ὅς) παραστήσει μοι κ. τ. λ.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with οὐκων (οὐκουν) to the sentence expressing the consequences which result from it, which is not connected by any conjunction, being referred back as a result to the οὐν in οὐκουν : Hdt. I. 11 οὐκων δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθείας προκειμένην ἢ τὸν δεσπότηα ἀπολλύναι, ἢ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι, αἰρέεται αὐτὸς περιεῖναι for οὐ πείθων δέ, ἀλλ' ὁρῶν—αἰρέεται : or οὐκ ἔπειθε—αἰρέεται οὖν &c. : Id. IV. 118 οὐκων ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν κ. τ. λ., for ὑμῶν μὴ ποιούντων (or εἰ μὴ ποιεῖτε) ταῦτα, ἡμεῖς οὖν ἢ ἐκλείψομεν κ. τ. λ. : so γάρ is placed before the sentence on which it depends.

4. Sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal clause : so Pind. Pyth. X. 45 *θρασεῖα δὲ πνέων καρδίᾳ μολεν Δαναάς ποτὲ παῖς, ἀγείτο δ' Ἀθάνα* (for *ὅτε ἤγειτο Ἀθηνᾶ*, or *ἡγουμένης Ἀθηνᾶς*). See also §. 860. 8. for the conditional protasis expressed as if it were independent.

Different forms of coordinate Sentences.

Sentences logically coordinate, expressed in a coordinate form.

§. 753. 1. A sentence logically coordinate with another is either an extension or a limitation of the thought ; in the former case the connection is *copulative*, in the other *adversative*.

Copulative.

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other ; whereby the second coordinate clause merely gives a wider application to the thought of the preceding one. This is either by simply stringing them together (*connexive*), or when the statement applies more strongly to the latter than to the former clause (*incessive*).

Connexive.

3. This is expressed by the conjunctions *τέ, τέ—τέ, καί, τέ—καί, καί—καί*.

Τέ.

§. 754. 1. The proper mode of uniting two clauses into one thought is, by attaching the connecting particle to both ; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is *τέ*, and from its general use it may supply the force of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

Obs. If we suppose that *τίς* had originally a relative force, we can see how *τέ* as its derivative got its connexive force ; as the relative is in itself connexive inasmuch as it throws the mind back to the sentence or notion to which it refers.

Τέ—τέ.

3. *Τέ—τέ* signifies that the two sentences or notions are parallel to each other, *as—so* ; thus frequently in antithesis : *ἔργον τε ἔπος τε, as the deed, so the word* : *πατήρ ἀνδρῶν τε θεῶν τε*. So used frequently in a succession of notions : Il. α. 177 *αἰεὶ γὰρ ἔρις τε φίλη πόλεμοί τε μάχαι τε*. So when two qualities combine to make up one ; as, Il. γ. 167 *ἦς τε μεγάς τε*. So of two actions coincident in time : Hdt. VIII. 108 *ἐδόκειόν τε ναυμαχῆσθαι σφίας, παραρτίοντό τε ὡς ἀλεξισόμενοι*. Hence *οὔτε—οὔτε, εἴτε—εἴτε, ἐάντε—ἐάντε*. In prose we find *τέ—τέ* far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences, are to be connected : Thuc. II. 64 *φέρειν χρή τά τε δαιμόνια ἀναγκάως τά τε ἀπὸ τῶν*

πολεμίων ἀνδρείως : Xen. Cyr. VIII. I. 5 παρῶμέν τε οὖν—ἐπὶ τόδε τὸ ἀρχεῖον, ἀσκῶμέν τε, δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δέη. In antithetical words or sentences, τέ approaches in sense to ἢ followed by ἢ, *vel—vel*; whence sometimes they are interchanged, either τέ—ἢ, or ἢ—τέ : Plat. Ion 535 D ὅς ἂν—κλᾶῃ τ' ἐν θυσίαις καὶ ἑορταῖς—ἢ φοβῆται : Il. β, 289 ἢ παῖδες νεαρὸι χῆραί τε γυναῖκες.

4. Τέ—τέ are frequently used for μέν—δέ, so that when in the first clause something is allowed or stated, the first τέ prepares the mind for something following thereon, while the second τέ refers the mind back to the former statement : so in a number of clauses which make up a simile (see Il. γ, 32.). Μέν—δέ separate the whole into its two parts or clauses (*on the one hand—on the other*), while τέ—τέ, by virtue of their primary force, unite them as parts of one whole ; so Hdt. I. 22 καὶ δύο τε ἀντὶ ἐνὸς νηοὺς τῇ Ἀθηναίῃ φκοδόμησε ὁ Ἀλυάττης, αὐτὸς τε ἐκ τῆς νούσου ἀνέστη.

5. Hence (a) τέ—δέ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative ; or where the second clause is to be opposed to the former, as the more important : Eur. Or. 201 σύ τε γὰρ ἐν νεκροῖς, τὸ δ' ἐμὸν οἴχεται βίον τὸ πλεόν μέρος ἐν στοναχαῖσι : so τέ followed by ἔπειτα δέ καὶ or ἄρα δέ καὶ or ὥσαύτως δέ καὶ, &c. . . or when some notions in the two clauses are opposed ; or when the second clause conveys not merely a notion equivalent to the former, but something more : Hymn. Hom. Ven. 110 οὗτις τοι θεὸς εἰμι· τί μ' ἀθανάτηνσιν εἰσκέεις ; ἀλλὰ καταβηγῆ τέ, γυνή δέ με γείνατο μήτηρ ;—(b) and also μέ—τέ, which will be treated of under μέν—δέ.

Τέ alone.

6. In all the cases where τέ—τέ may be used, τέ may be used in the second clause alone. The two clauses are naturally less closely connected ; the second clause is not represented as necessarily following on the first, which is represented as existing independent of it : so *senatus populusque Romanus ita censuit*, the senate is the principal notion : πατὴρ ἀνδρῶν θεῶν τε, *father of men, and moreover of gods* : Il. α, 5 αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν οἰωνοῖσί τε πᾶσι : Hdt. VI. 107 ἐς τὸν Μαραθῶνα τὰς νέας ὤρμιζε οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέτασσε.

7. In prose, especially Thucydides, sentences separated by a stop are connected by τέ, where δέ would generally be used ; this τέ generally signifies *itaque*, and so, or it may be translated for example : Thuc. I. 9 Ἀγαμέμνων τέ μοι δοκεῖ—τὸν στόλον ἀγείραι, *Agamemnon for example*. Ibid. 22 κτῆμά τε ἐς αἰὶ μάλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται, and so κτῆμα ἐς αἰεί, &c.

8. When an expression, common to two clauses, is used only once, either in the first or second clause, τέ is used to carry it on from one to the other ; and is placed either in both, or only in one of the two clauses : Soph. Œ. R. 253 ὑπὲρ τ' ἐμαντοῦ (sc. ὑπὲρ) τοῦ θεοῦ τε : Hdt. VII. 106 οἱ τε ἐκ Θράκης καὶ (sc. οἱ ἐξ) Ἑλλησπόντου : Eur. Phœn. 96 ἃ τ' εἶδον (sc. ἃ) εἰσῆκουσά τε : Xen. M. S. III. 5, 3 προτρέπονται τε ἀρετῆς ἐπιμελείσθαι καὶ (sc. προτρέπονται) ἀλκιμοὺς γίγνεσθαι : Arist. Vesp. 1277 ἀπασί φίλον ἄνδρα τε σοφώτατον (for φίλον ἄνδρα σοφώτατον τε ἄνδρα.)

Remarks on the Epic use of τέ.

§. 755. 1. In Epic poets frequently, (and in Lyric, though but rarely, and in Attic only in some few fragments,) τέ is joined to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; *so as—so*. This idiom seems to arise from the old practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunction.

2. Thus when in Epic poetry we find τέ occurring with other conjunctions, where it seemingly is otiose, it is used to join the two sentences more closely together, and is placed either in both clauses, pointing forward to the one and backward to the other, or only in the first and not in the second, or only in the second and not in the first; or one of the clauses in which it should stand is supplied by the mind, as, *Od. a, 188* ξείνοι δὴ ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι ἐξ ἀρχῆς εἶπερ τε γέροντ' εἴρηαι (sc. *as you will hear*) if you just ask &c. It occurs less frequently in clauses which are connected by a demonstrative pronoun in one, and a relative in the other, and only if the demonstr. and relative are not in juxtaposition: as, *Il. a, 218* ὅς κε θεοῖς ἐπιειθήναι, μάλα τ' ἔκλυον αὐτοῦ; but more frequently in other clauses; so frequently εἶπερ τε—τέ, *Il. δ, 160* εἶπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν, ἔκ τε καὶ ὄψ' ἐτελεί. Or Εἶπερ—τέ, also εἶπερ τε with the apodosis suppressed, ἦ τε, *so certainly*, *Od. β, 62* ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη: so Μέν τε—δέ τε, or ἀλλά τε, *as on one side, so on the other*: but in either of the clauses τέ may be omitted; Τέ—δέ τέ, or ἀλλά τε (*Il. a, 82*): Μέν τε—δέ or ἀλλά: or even the former clause may be supplied from the context; thus, δέ τε, or ἀλλά τε without μέν: thus, Δέ—τέ, Τέ—δέ, Τέ—αὐτάρ frequently answer to each other; καὶ τε, (*atque=ad que, yet to that*), where the former clause is implied in the context, *so as, so also*: *Il. ι, 509* τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξυμένιοι:—γάρ τε, *for too, then, so as, so*: *Il. ω, 602* νῦν δὲ μνησώμεθα δόρπου· καὶ γάρ τ' ἥκομος Νιόβη ἐμνήσατο σίτου, τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο;—so also sometimes ἦ τε, or even Ἥ τε—ἦ τε. See *Disjunctive Sentences*.

3. From this idiom another has arisen, whereby τέ is added to conjunctions and relatives in dependent clauses, to attach to the relative (or conjunction) a demonstrative notion, arising from its relation to some other sentence expressed or implied, to which the τέ refers and thus gives the emphasis; so, ὅς, *who*; ὅσπερ, *he who, just who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Hdt.): ὅστις τε, οἷός τε, ὅσος τε (=τοῖος, οἷος; τόσος, ὅσος; *just of such a nature, such a size, such a quantity, as*); ὥστε, *so as, so that*; ὥσει τε, ὅτε, ἡὔτε, ὅπως τε, *thus as, ὅτε τε, then when, ἵνα τε, there where*. Thus *Od. ξ, 81* ἔσθιε νῦν ὧ ξείνε τά τε δμῶεσσι πάρεσσι, *those which, just what*, (without τέ, *what*): *Id. ο, 318* Ἑρμείαο—ὅς βα τε κ. τ. λ., *he who*: *Od. ξ, 254* ἐπλόμεν—ρηιδίως τε ὥσει κατὰ ῥόον, *just as if, ὥσει, as if*.

4. In Attic prose the following formulas occur: οἷός τε εἰμί, *I am able* (=queo), properly τοιοῦτός εἰμι οἷος, the τέ supplying the suppressed τοιοῦτος: also ὥστε, ὥσειτε, and ἔσπε (i. e. ἐς, ὅ, τε), *quoad*, and also, εἴπειτα *postquam*.

Position of τέ.

§. 756. Τέ being an enclitic, cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions.

a. When the word to which τέ properly belongs is very closely connected with another word, so that they form as it were one notion, (as the article and substantive, dependent genitives, preposition and its case,) τέ is placed between them : Il. γ. 54 οὐκ ἄν τοι χαρίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης, ἣ τε κόμη, τό τε εἶδος : Eur. Phœn. 332 εἰς αὐτόχειρά τε σφαγάν.

b. When τέ belongs to the whole sentence, or clause, it is placed after the first word thereof without affecting its sense ; thus in Hdt. VI. 123 οἵτινες ἔφηνον τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα ; τέ belongs not to μηχανῆς, but to the predicate ἐξέλιπον, connecting it with the former clause.

Obs. 1. This naturally happens when the preposition after which τί stands applies also to another noun following ; as, Plat. Legg. 796 D εἰς τε πολιτείαν καὶ ἰδίους οἴκους : so G. T. as Acts xxv. 23 σὺν τε χιλιάρχοις καὶ ἄνδρασιν.

Obs. 2. It sometimes happens, from a change in the latter part of the sentence, that τέ stands with some particular word, when it should stand after the first word : Thuc. I. 133 αἰτιωμένου τοῦ ἀνθρώπου τὰ τε περὶ αὐτὸν γραφέντα καὶ τὰλλ' ἀποφαίνοντος : the τέ should stand after αἰτιωμένου, but the clause καὶ τὰλλ' ἀποφαίνοντος seems to be an addition which Thucydides did not mean to use when he began the sentence.

Obs. 3. In the combinations given above, §. 755. 3. the τε is sometimes separated from its end by ῥά, πέρ, μὲν &c.

Καί.

§. 757. 1. The force of καί is repetition, union, and emphasis ; it occurs not only as a conjunction, but also in its original force as an adverb ; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et* formed from *eti* *yet*.

*Καί as a copulative Conjunction.**Καί—καί.*

2. Καί—καί, (properly *Too—too ; And—and ; As well—as also ; Not only—but also ;*) gives the clauses to which it is joined a more forcible and independent meaning than τέ—τέ ; wherefore it is used when notions of a different nature, or more or less opposed to or contrasted with each other, are to be connected, and each notion is dwelt upon, so that emphasis is laid on each ; as, ἀνθρώποι καὶ ἀγαθοὶ καὶ κακοί—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄγχιος (but not καὶ κακοὶ καὶ πονηροί)—καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ αἰεί—καὶ πρῶτα καὶ ὕστατα : Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βούκοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ἂν ἂν ἐπιστατώσι ζῶων : Eur. Hec. 751 τολμᾶν ἀνάγκη, κἂν τύχῃ κἂν μὴ τύχῃ. G. T. as Rom i. 13 ἵνα καρπὸν τινα σχῶ καὶ ἐν

ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν: John vi. 36 καὶ ἐπαράκατέ με, καὶ οὐ πιστεύετε. The two verbs are placed in contrast, so as to lay emphasis on each, Matt. x. 28 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Hence also with participles it means *sive—sive*: (see Τέ—τέ §. 754. 3. and Τέ—καί;) and sometimes ἢ in the second clause answers to καί in the first: Plat. Lach. 191 Ε καὶ μένοντες ἢ ἀναστρέφοντες.

3. Καί is sometimes repeated after a parenthetical clause: Thuc. IV. 117 καὶ ἄμα, εἴ σφισιν καλῶς ἔχοι, καὶ ξυμβῆναι τὰ πλείω; so G. T., as Matt. ix. 10 καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ κ. τ. λ.

Obs. 1. This use of Καί—καί must be distinguished from the passages where the second καί is used adverbially; as, Soph. Phil. 274 ῥάκη βαυὰ καὶ τι καὶ βορᾶς ἐπωφέλημα: so G. T., as Matt. ii. 26 καὶ ἔδωκε καὶ τοῖς κ. τ. λ.

Obs. 2. Though καί may be used in passages where ἢ might have stood, and *vice versa*, yet we may not say that καί is used in the sense of ἢ, or *vice versa*. Two notions may be joined by καί or ἢ; if by the former, they are represented as component though opposed parts of a whole in which they unite; if by the latter, as distinct divided parts; κακοὶ καὶ ἀγαθοὶ is a logical division of man: κακοὶ ἢ ἀγαθοὶ is not necessarily so, but merely two opposed classes.

Τέ—καί.

§. 758. 1. Τέ—καί, *que—et*; so as—so also; marks that the two clauses are in close or necessary connection: Il. α. 17 Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί.—καλὸς τε κἀγαθός; even numbers as, τρεῖς τε καὶ δέκα. It differs from Καί—καί, as it does not make the mind dwell on each notion separately. In most points the use of Τέ—καί corresponds with that of Τέ—τέ, except that it expresses a more intimate connection and that καί implies the greater emphasis of its clause. Thus Τέ—καί are used like Καί—καί in opposed sentences which are coordinate and are conceived of as one whole: ἀγαθὰ τε καὶ κακὰ—χρηστοὶ τε καὶ πονηροὶ—τά τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε Soph., *as now, so also then*; νῦν τε καὶ πάλαι Id. Ant. 181: Xen. Hier. I. 2 πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος. Hence where two opposed notions are used exhaustively, to express a whole class or sort, in the sense of *sive—sive*, ἢ—ἢ; *vel—vel* (§. 757. 2.); δ τε δέ φίλια καὶ πολέμια νομίζειν: Plat. Legg. 831 D πᾶσαν τέχνην καὶ μηχανὴν καλλῶ τε καὶ ἀσχημονεστέραν, *sive honestam, sive turpem*; thence when two notions are simply placed in juxtaposition for Μέν—δέ: Eur. Rhes. 339 σὺ τ' εὐ παραινείς καὶ σὺ καιρίως σκοπεῖς.

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (*as one takes place—so the other*), are connected by Τέ—καί.

3. The incessive force of καί is seen clearly in the combinations, πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο: Hdt. VI. 114 ἄλλοι Ἀθηναίων πολλοὶ τε καὶ οὐνομαστοί: and yet more so when it connects the universal and particular (*quum—tum*); as, ἄλλοι τε καὶ ὁ Σωκράτης: so ἄλλως τε καὶ, *quum aliter, tum, especially*: Ibid. 136 Μιλτιάδεα—ἔσχον ἐν στόματι οἷ τε ἄλλοι καὶ μάλιστα Πάνθηπος: Plat. Symp. 176 D ἔγωγέ σοι εἴωθα πείθεσθαι ἄλλως τε καὶ δтт' ἂν περὶ ἱατρικῆς λέγης. So τὰ τε ἄλλα καί—, *especially*: Thuc. I. 3 ἔθνη τὰ τε ἄλλα καὶ τὸ Πελαγονικόν. So Æsch. Prom. 637 ἄλλως τε πάντως καὶ κασιγνήταις πατρός. Ἄλλως τε without καί expresses a mere addition, *prætereaque, adde quod*: Plat. Phæd. 87 D ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βιήῃ. Instead of καὶ alone a strong emphasis is given to the second clause by καὶ δὴ καί, *tum vero etiam* : Hdt. VI. 137 ἄλλα τε σχείν χωρία καὶ δὴ καὶ Λήμνον : and, particularly, Plat. Rep. 357 A ὁ γὰρ Γλαυκῶν αἰεὶ τε ἀνδρείυτατος ὢν τυγχάνει, πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο^a.

Obs. 1. Καί may be used several times after τέ, each particular preceded by καὶ being as it were dwelt upon, as Il. γ. 431 σύν τε βίῃ καὶ χερσὶ, καὶ ἔγχει : or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί, as Xen. Cyr. I. 4, 7 ἄρκετοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις : αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν : or in Epic τέ is used with several clauses, καὶ only with the last, as Od. γ. 413 Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης. And between καί—καί, there may be placed two distinct notions united by τε καί : Hdt. VII. 1 (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ οἶνον καὶ πλοῖα.

Obs. 2. Καί—τέ are not thus combined, because the first clause may not be more emphatic than the second : nor do we find the combination καί—τε as connecting two coordinate notions.

Obs. 3. We find καὶ followed by τέ—τέ. The καὶ connects the sentence with the preceding one ; the τέ—τέ connect two notions in the sentence itself : Soph. Aj. 53 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμεκτά τε κ. τ. λ. : so we find καὶ τέ—καί ; Hdt. V. 1 καὶ πολλὸν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

Obs. 4. On the force of καὶ and τέ to carry on a negative μή through several clauses, see §. 744. Obs. For καὶ used for ὅτε &c. see §. 752.

Obs. 5. We do not find in classical Greek τε καὶ used simply to connect a sentence with a preceding one, but in G. T. we find, Acts xix. 27 μέλλειν τε καὶ αἰ. μέλλειν δὲ καί : Ib. xxi. 28 ἔτι τε καί.

Kaí alone.

§. 759. 1. Καί (like τέ) may be used alone, without another καὶ preceding, when the emphasis is to be more decided. It marks the intimate connection of the two clauses or terms, the two are as one (τέ *adjungit*, καὶ *conjungit*) : Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν : Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque*, or *ac*, *et quidem*, the latter clause being either emphatic, or limiting, or defining, or explaining, or confirming the former as the context requires : Plat. Apol. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγον τι νὸς ἀξία ἐστὶ καὶ οὐδενός^b, (*parvo digna ac nullo*.) So πολλὰ καὶ ἐσθλά Hom. : Dem. c. Aph. II. princ. πολλὰ καὶ μεγάλ' ἐψυσμένον : Cic. Legg. III. 14, 32 *pauci atque admodum pauci*. So καὶ ταῦτα, *idque, that too*, with a participle or adjective. So G. T., as 1 Cor. iii. 5 καὶ ἐκάστῳ, *even as to each*. 1 John i. 2 καὶ introduces an emphatic assertion of part of verse 1.

2. Καί has this force at the beginning of a question wherein the speaker takes up something which has been said, and applies it in an argumentative tone, frequently as a sort of *argumentum ad absurdum* : Plat. Theæt. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ὄν δοξάσει ; Xen. Cyr. IV. 3, 11 ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότῃ παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες ; = *ac multo minus prudentes sunt*. So especially καὶ πῶς : Plat. Alc. 134 C δύναται δ'

^a Stallb. ad loc.

^b Ibid.

ἂν τις μεταδιδόναι δὲ μὴ ἔχει;—Καὶ πῶς; = *ac minime quidem*: so G. T. as Mark x. 26 καὶ τίς δύναται σωθῆναι;

3. In this way καὶ gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 ὁράτῃ μ' ὅσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πρόσωπων. Καί μ' ἀφειλεθ' ἡ τύχη—ἡμέρα μία: so in G. T. for ἀλλά or δέ, as Mark xii. 12 ἐξήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον: 1 Thess. ii. 18 ἠβελήσαμεν ἐλθεῖν πρὸς ὑμᾶς καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, καὶ μοι δὲς τὴν χεῖρα!—καὶ μοι λαβὲ τὸ ψήφισμα: Il. a, 584 ὥς ἄρ' ἔφη, καὶ ἀναίξας δέπας—μητρὶ φίλῃ ἐν χειρὶ τίθει.

Obs. 1. Καί is used often to connect two clauses instead of τέ—καί.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the other adjective, either by καὶ or τέ alone (rare and only poetic), Eur. Hec. 620 ὦ πλείστ' ἔχων κάλλιστά τε: or by τέ καί, or (Homeric) by τέ—τέ, in which case πολλοί stands after the adjective: Il. β, 213 ἄκουσμά τε πολλὰ τε ᾗδῃ. So in Latin, *nulla et praeclara res*.

Obs. 3. When Homer after a temporal conjunction such as ὅτε, ἥμος &c. joins the sentence depending thereon by καί, this arises from the old fashion of coordinating clauses (see §. 752. 1., and δέ in *Dependent Sentences*): it marks the immediate consequence of the one verbal notion upon the other; Il. a, 478 ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνίσχοντο μετὰ στρατὸν εὐρύν Ἀχαιῶν: Hdt. VIII. 64 ὥς δέ σφι ἔδοξε καὶ ἐποίησαν ταῦτα. G. T. as Luke ii. 21 ὅτε ἐπλήσθησαν ἡμέραι—καὶ ἐκλήθη κ. τ. λ.: cf. vii. 12. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 ἐρητύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος: Demosth. 236, 15 ἀλλ' ἂμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων τούτων, κακείνος ἔντος εἷη πυλῶν καὶ μηδὲν ἔχουσιν ὑμεῖς ποιῆσαι.

Καί, *etiam*, as an adverb.

§. 760. 1. Καί like ἔτι is properly an adverb, *even, also, etiam*. But this emphatic force of καί implies a connection with another clause, and hence καί derives its power as a conjunction. When καί is used in this adverbial sense, it often refers back to a principal sentence introduced by οὐ μόνον, οὐ μᾶλλον, or ὥσπερ καί, εἴπερ καί &c., or this clause is supplied by the mind; as, καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι.)

2. According to the nature of this former clause, whether expressed or implied, καί has either a strengthening or a weakening power. In the first case, καί with verbs, subst., and numerals, means *also, even, quite, yet*; with adjunct. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, καὶ καταγελαῖς μου—καὶ σὺ ταῦτα ἔλεξας: Il. λ, 654 τάχα κεν καὶ ἀναίτιον αἰτιόσθω. Also with comparatives: Il. κ, 556 θεὸς καὶ ἀμεί-

νονας ἵππους δωρήσαιο : so καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολλός, καὶ πᾶς—καὶ πρὶν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δὴ or ἤδη, καὶ ὀφεί, καὶ πάλιν, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic*. *b*. In the last case, *even but, but even* : Od. *a*, 58 *λίμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι*. So with *μόνος, εἰς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*, as, Plat. Rep. 335 B *ἔστιν ἄρα δικαίον ἀνθρώπου βλάπτειν καὶ ὀντινοῦν ἄνθρωπον* : Ibid. 445 C *δεῦρο νῦν—ἵνα καὶ ἴδης, ὅσα καὶ εἶδη ἔχει ἡ κακία* : Demosth. 46 *τί χρὴ καὶ προσδοκᾶν* : *What shall one but expect?* (= *nilhil plane expectandum est* :) Eur. Hec. 515 *πῶς καὶ νῦν ἐξεπράξατε* ^{*a*} : Ibid. 1064 *ποῖ καὶ με φυγῇ πτόσσουσι μυχῶν* : Id. Hippol. 1171 *πῶς καὶ διώλετ'*, *εἰπέ* : “ *Qui τί χρὴ λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quatit ; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat (plene : quid dicendum est, si omnino aliquid dicendum est* ^{*b*} ? ”)

3. After adverbs of comparison, *ὥς, ὥσπερ* &c., we find *καὶ, even*, to give emphasis to the comparison ; Plat. Rep. 466 D *ἐν ἀνθρώποις—ὥσπερ καὶ ἐν ἄλλοις ζώοις* : so G. T. as Matt. vi. 10 *ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς* : James ii. 26 *ὥσπερ τὸ σῶμα κ. τ. λ. : ὥσπερ καὶ ἡ πίστις κ. τ. λ.*

Remarks on καὶ which belongs to another καὶ in a dependent clause, such as ὥσπερ καὶ &c.

§. 761. 1. If *καί, etiam*, belongs to another *καί* in a dependent clause ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* : it frequently is omitted in the former or latter clause : in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter ; as, *ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* :—in the latter, when the former is to be more emphatic ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι*.

2. The relative or demonstrative sentence to which *καὶ* refers is frequently omitted, and must then be supplied from the context ; as, *καὶ ὁ Σωκράτης ἔλεξεν* (scil. *ὥσπερ or ἄπερ καὶ οἱ ἄλλοι*) : Xen. M. S. III. 10, 11 *πῶς οὖν. ἔφη, τῷ ἀρρῦθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς ; ὥσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον*.

3. It is a curious feature in this use of *καί* that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked ; as, *ὁ Σωκράτης εἶπερ τις καὶ ἄλλος*, for *καὶ ὁ Σ., εἶπερ τις ἄλλος* : Hdt. I. 2 *διαπραξαμένους καὶ τᾶλλα, τῶν εἵνεκεν ἀπίκατο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδείην*, for *καὶ ἀρπάσαι*. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other : Thuc. II. 93 *ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουσαν εὐθύς* for *ὥς καὶ ἔδοξεν* : and *ὥς καὶ* may be translated by *simulatque* ; *simulac decretum est ab iis, continuo discesserunt*. So often in Homer : *Ὅτε—καὶ τότε : Εἰ καὶ : ἐπεὶ καί*. See §. 759. *Obs.* 3.

Incessive or Emphatic Adverbs.

§. 762. Emphasis is expressed by *καί, et*, or the adverb *καί, etiam*, but more forcibly by *οὐ μόνον—ἀλλὰ καί*, or *οὐχ ὅτι—ἀλλὰ καί* &c.

^{*a*} Pflugk ad loc.

^{*b*} Herm. ad Viger. 837.

Οὐ μόνον—ἀλλὰ καί : οὐχ ὅτι &c.

1. 'Ο Σακράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, so as to throw it into the shade; Xen. M. S. I. 6, 2 καὶ ἑμῆτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρουσ τε καὶ χεῖμῶνος : while Οὐ μόνον—ἀλλὰ καί denotes rather that the two clauses coexist and are of equal weight in the thought.

2. Here belong the following elliptic phrases : Οὐχ ὅτι (or Μὴ ὅτι *nedum*)—ἀλλὰ καί (or ἀλλὰ alone) ; Οὐχ ὅπως (or Μὴ ὅπως)—ἀλλὰ καί (or ἀλλὰ alone) ; Οὐ μόνον, ὅτι—ἀλλὰ καί : Οὐχ οἷον—ἀλλὰ : Οὐχ ὅτι, (or Οὐχ ὅπως,) that is οὐκ ἔρω, ὅτι (ὅπως), as in Latin *non dico* ; οὐχ οἷον, i. e. οὐ τοῖον οἷον : μὴ ὅτι, (μὴ ὅπως,) i. e. μὴ λέγε, μὴ λέγω (*let me not say*) or μὴ λέγῃς, ὅτι, (ὅπως,) *not to say*, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention*.

a. If they be directly and equally opposed to one another, οὐχ ὅτι=*not only not* ; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἔρω, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed viciit*.

b. If the latter is stronger than the former, οὐχ ὅτι=*not only* ; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled*.

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say merely* ; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was merely afraid* : Thuc. I. 35 οὐχ ὅπως κωλυταί, "*not to say*." Sometimes the clause which really should stand first is put after the other and is introduced by οὐδέ, or ἀλλὰ, or ἀλλὰ καί : Xen. Cyr. I. 3, 10 ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis* : instead of οὐδ' ὀρθοῦσθαι ἐδύνασθε μὴ ὅπως, (*not to say merely*) ὀρχεῖσθαι : Plat. Apol. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem* : instead of τὸν μέγαν βασιλέα μὴ ὅτι ἰδιώτην, *not merely* : Id. Symp. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἑρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες : Demosth. 67 extr. (τοὺς Θηβαίους ἡγήειρο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν, *ἀν αὐτοὺς κελεύῃ (scil. συστρατεύειν), non solum non, sed etiam*.

Obs. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δῆ : Demosth. 24, 23 οὐκ ἐνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γὰρ δῆ τοῖς θεοῖς, *ne dicam (nedum)*.

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter

a In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπὶ ὧντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἐπεισε προκαταλαμβάνει, it seems as if the best way of taking it would be to consider μὴ ὅπως ἐπεισε as parenthetically introduced between καὶ and προκαταλαμ-

βάνει, "*not only does he defend himself against an invader, but even (not to say attacks him) anticipates him*;" denoting that Thucydides prefers the term προκαταλαμβάνει where ἐπεισε might have suggested itself to the hearer's mind.

Μέν—δέ.

limits or denies some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly*; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Limitation.

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (τέ, καί), and the adversative (ἀλλά), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course somewhat doubtful : μέν is by some derived from μῆν, *vero*, and δέ from δέω, *to bind* : it seems far better to consider μέν as the neuter of εἰς, *one*, as if it were μέις, μία, μέν, and δέ as connected with δῖς, δύο^a ; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles ; we may translate them very often indeed—but, or on the one hand—on the other.

3. a. Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person* ; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other ; as, Ἐνταῦθα μέν—ἐκεῖ δέ : Ἐνθα μέν—ἐνθα δέ : Ὅτε μέν—ὅτε δέ : Τοτε μέν—τοτε δέ (ὅτε and τότε in this sense are accented like Ποτέ) ποτε μέν—ποτε δέ : Ἄλλοτε μέν—ἄλλοτε δέ : Ἄμα μέν—ἄμα δέ : Πρῶτον μέν—ἔπειτα δέ : Τῇ μέν—τῇ δέ : Πῇ μέν—πῇ δέ : Τὸ μέν—τὸ δέ : Τὰ μέν—τὰ δέ : and Τοῦτο μέν—τοῦτο δέ (especially in Hdt.) : and from the original distinction of place is derived the distinction of person ; Ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.

b. Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus. : Hdt. I. 175 νόμοισι—τὰ μέν Κρητικοῖσι τὰ δέ Καρικοῖσι χρώνται : Plat. Legg. 838 Α τέχνην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αἰ—χαλεπωτάτην : Id. Phædr. 248 Α αἱ δὲ ἄλλαι ψυχαὶ ἡ μέν—ἡ δέ : so in Homer, but only when the whole is in the dual or plural ; as, Il. η. 306 τῷ—ὁ μέν—ὁ δέ.

Obs. 1. In G. T. instead of ὁ μέν—ὁ δέ, we find εἰς καὶ εἰς, as Matt. xx. 21 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντιῶν :

Obs. 2. Sometimes the two clauses do not correspond in their forms ; as—Ὁ μέν—ἄλλος δέ : Οἱ μέν—ἔνιοι δέ or ἔστι δ' οἱ : Οἱ μέν—ἄλλος δέ : Οἱ μέν—ἔτεροι δέ : Οἱ μέν—καὶ οἱ : Ὅτε μέν—ἐνίοτε δέ &c. : Thuc. VII. 73 καὶ οἱ μέν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγελλον τοῖς στρατηγοῖς : Plat. Phæd.

^a R. P. Tracts, 303. Sewell Hor. Philol. 128.

Μέν—δέ.

59 A ὅτε μὲν γελῶντες, ἐνὸς δὲ δακρύοντες : Id. Protag. 934 A ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μὲν ἀνωφελὴ ἔστι—τὰ δὲ γε ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώπ. τὰ μὲν ἀνωφ. ἔστι—τὰ δὲ γε ὠφ.) : Demosth. 117, 24 τοῦτο μὲν ὁμῖν—καὶ πάλιν Λακεδαιμονίοις : Ibid. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον : Ibid. 125, 58 τότε μὲν—πάλιν δέ.

Obs. 3. In the second clause the proper contrary subst. is sometimes used instead of the article : Plat. Rep. 366 E ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν : Id. Theæt. 157 E ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιοῦτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβάς ποιῇται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίξῃ—ἐν δὲ τῷ διαλέγεσθαι σπουδάξῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the articles, with μὲν or δέ : Thuc. VII. 86 ξυνέβαινε δὲ, τὸν μὲν πολεμιάτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ, καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μὲν—δέ, which by separating them makes it seem as if they were different notions placed in contrast to each other : Hesiod Th. 655 περὶ μὲν πραπίδας, περὶ δ' ἐσσι νόημα : Hdt. III. 52 καὶ εἶπε μὲν τὴν Ἐπίδουρον, εἶπε δὲ αὐτὸν Προκλῆα καὶ ἐξώγησε : Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνίσχοντο ἐσθῆτά τε Μηδικὴν ὀρίωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθῆμένους : Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18. Xen. M. S. II. 1, 32 ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

d. When different predicates belong to the same subject, or different actions to the same person, μὲν and δέ are used to mark that each action is distinct : Soph. Phil. 239 ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, πλῆω δ' ἐς οἶκον, αὐδᾶμαι δὲ παῖς Ἀχιλλέως Νεοπτόλεμος : so in a principal and dependent clause ; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ὅπικοντο. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by μὲν on the action of some subject, to use οἱ δέ with the second predicate, as it were to repeat the subject : Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγεάτας ἐστρατεύοντο : Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντας διὰ μάχης ἐλεύσονται, τῷδε σφί λέγετε : Id. VII. 13 ὀνείρου μὲν τοῦτου λόγον οὐδένα ἐποιέετο, ὁ δὲ—εἶλεγε.

e. We sometimes find in a succession of notions to be distinguished from each other, μὲν with the first, and then δέ with each succeeding one : Hdt. IV. 83 ἐπιτάζοντας τοῖσι μὲν περὶ στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγυσθαι τὸν Θρηίκιον Βόσπορον : cf. VI. 122. III. 108. Xen. Mem. 2, 5, 2 τῶν οἰκετῶν ὁ μὲν πού δύο μναῖν ἰξίός ἐστιν, ὁ δὲ οὐδ' ἡμμυαίου ὁ δὲ πέντε μῶν ὁ δὲ καὶ δέκα. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by μὲν—δέ as by Τέ—καί ; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated : Soph. Œ. C. 1623 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς θώξεν αὐτόν.

g. So two clauses of the same construction are opposed to each other by μὲν—δέ (or αὐτάρ), in order to connect the former, (which ought to

Μέν—δέ.

have been expressed by a dependent clause.) with the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "*whilst*:" Il. α, 165 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐ-
ναίωμενον πτολίεθρον· ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο χεῖρες ἐμαὶ διέπουσ'·
ἀτὰρ ἦν ποτε δασμὸς ἱκται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας=οὐ μὲν σοί ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν
πλείον πολέμοιο διεπουσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται: Ibid. 182 ὥς ἔμ'
ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηὶ γ' ἐμῇ καὶ ἐμοῖς ἐτά-
ρουσιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα—κλισίηνδε (*while I send away, &c.*):
so Il. θ, 270 αὐτὰρ ὄγ' ἦρως παπτήνας, ἐπεὶ ἄρ' τιν' διστεύσας ἐν ὁμίλῳ βεβλήκειν—
ὁ μὲν (sc. Βληθείς) αὖθι πεσὼν ἀπὸ θυμὸν δλεσσειν, αὐτὰρ ὁ αὖτις ἰδὼν, πᾶσις ὤ-
πὸ μητέρα, δύσκειν εἰς Αἴανθ' (=since the man had lost his life, he &c.) =
Eur. Iph. T. 116 μακρὸν μὲν ἤλθομεν κόπη πόρον (*since we have made so long
a voyage*) ἐκ τερμάτων δέ νόστον ἀρούμεν πόλιν: Demosth. 281 αἰσχρὸν ἔστω—
εἰ ἐγὼ μὲν τοὺς πόνοους, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, *that whilst I*,
&c.; but the blame also implied in the latter clause is here brought out
more strongly by its contrast with the former clause.

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. α, 183 τὴν μὲν ἐγὼ—
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα. So especially δέ is used with personal or
demonstrative pronouns at the beginning of a clause, though the oppo-
sition resides in some other word, generally the predicate: Il. θ, 119 καὶ
τοῦ μὲν ῥ' ἀφάρμαρτεν, ὁ δ' ἠνίοχον θερίποντα—βάλε. If the substantive or
adjective is joined with the article or a preposition, the μέν or δέ generally
come between these: Demosth. 815, 6 τὰ μὲν ἅλλα πάντα ἀπεστερήκασι, τὴν
οἰκίαν δέ καὶ ἀνδράποδα—πυραδεδώκασιν^a: Isocr. Paneg. c. 41 πρὸς μὲν τοὺς
φίλους—πρὸς δ' ἐχθρούς.

Obs. In poetry, δέ is frequently placed third in the sentence, not only
after a preposition or the article, as sometimes in prose, but also after two
or even three words which are closely connected; as, Æsch. Pers. 719
πέζος ἢ ναύτης δέ πείραν τήνδ' ἐμώρανε τάλας: Id. Ag. 45 παρακλίνουσ' ἐπέ-
κρανε δέ κ. τ. λ.

Μέν and δέ with disjoined or dissimilar Clauses.

3. Sometimes a periphrasis intervenes between the μέν and δέ; Il. β, 494
Βοιωτῶν μὲν Πηνελόως καὶ Λήϊτος ἦρχον—511 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχο-
μνὸν Μινυεῖον, τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*,

^a Brems ad loc.

Μέν—δέ.

while the other either takes the form of a participle or a periphrasis ; as, ταῦτα καλῶς μὲν πρᾶξαι δόξας, σφόδρα δὲ ἁμαρτάνεις.

Μέν—, μέν—.

5. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis : Hdt. II. 121 καὶ τὸν (i. e. δὸν) μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσιν· τὸν δὲ χειμῶνα κ. τ. λ.

Μέν—μὲν— ; δέ—δέ.

6. Thus Μέν—μὲν are often followed by corresponding Δέ—δέ, which gives force to the expression : Plat. Apol. 28 Ε γὰρ οὖν δεινὰ ἂν εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, οὓς ὑμεῖς εἰσεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταπτον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δε θεοῦ τάττοτος, ὥς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν : Isocrat. Areopag. 18 παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσιν, παρὰ τούτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπιεικείας τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾶδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out ; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both ; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ : Hdt. III. 108 ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδῶδιμα, ταῦτα μὲν πάντα πολὺγόνα πεποιήκεν—ὅσα δὲ σχέτλια καὶ ἀνιερὰ, ὀλιγόγόνα κ. τ. λ.

Obs. In Homer we do not find Μέν—μὲν—, δέ— : but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μὲν—δέ) are the apodosis : Il. v, 41—47 εἰως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν, τῶς Ἀχαιοὶ μὲν μέγα κῆδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἔκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first μέν (εἰως μὲν), αὐτὰρ corresponds ; to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν τέ, or καί, or ἢ, or εἰτε.

7. Of course instead of δέ any other adversative copula may be used ; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* τέ or καί, and in Homer, ἡδέ ; or *b.* the construction is entirely changed, no regard being had to μέν.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, they are afterwards represented as parts of a whole : Od. χ, 475 τοῦ δ' ἀπὸ μὲν ρίνας τε καὶ οὐατα μηλεῖ χαλκῷ τάμνον· μήδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ρίνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν) : Od. ι, 49 ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ δοιὶ χρηὶ πεζὸν ἰόντα : Od. γ, 351 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖνα καὶ (for πάρα δέ) ῥήγεια καλά : Il. α, 267 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο : Od. μ, 168 ἀνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη ἔπλετο : Eur. Or. 22, 24 ('Αγαμέμνονι)

a Stallb. ad loc.

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βίῃ. Instead of καὶ alone a strong emphasis is given to the second clause by καὶ δὴ καί, *utn vero etiam* : Hdt. VI. 137 ἄλλα τε σchein χωρία καὶ δὴ καὶ Λημων : and, particularly, Plat. Rep. 357 A ὁ γὰρ Γλαυκῶν αἰεὶ τε ἀνδρείοτατος ἂν τυγχάνει, πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο^a.

Obs. 1. Καί may be used several times after τέ, each particular preceded by καὶ being as it were dwelt upon, as Il. γ. 431 σύν τε βίῃ καὶ χερσὶ, καὶ ἔγχει : or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί, as Xen. Cyr. I. 4, 7 ἄρτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις : αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν : or in Epic τέ is used with several clauses, καὶ only with the last, as Od. γ. 413 Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης. And between καί—καί, there may be placed two distinct notions united by τε καί : Hdt. VII. 1 (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.

Obs. 2. Καί—τέ are not thus combined, because the first clause may not be more emphatic than the second : nor do we find the combination καί—τε as connecting two coordinate notions.

Obs. 3. We find καὶ followed by τέ—τέ. The καὶ connects the sentence with the preceding one ; the τέ—τέ connect two notions in the sentence itself : Soph. Aj. 53 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμυκτά τε κ. τ. λ. : so we find καὶ τέ—καί ; Hdt. V. 1 καὶ πολλόν τε ἐκράτησαν καὶ ἔλπον σφέων ὀλίγους.

Obs. 4. On the force of καὶ and τέ to carry on a negative μή through several clauses, see §. 744. *Obs.* For καὶ used for δε &c. see §. 752.

Obs. 5. We do not find in classical Greek τε καὶ used simply to connect a sentence with a preceding one, but in G. T. we find, Acts xix. 27 μέλλειν τε καὶ αἰ. μέλλειν δὲ καί : Ib. xxi. 28 ἔτι τε καί.

Kaí alone.

§. 759. 1. Καί (like τε) may be used alone, without another καὶ preceding, when the emphasis is to be more decided. It marks the intimate connection of the two clauses or terms, the two are as one (τέ *adjungit*, καὶ *conjungit*) : Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν : Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque*, or *ac*, *et quidem*, the latter clause being either emphatic, or limiting, or defining, or explaining, or confirming the former as the context requires : Plat. Apol. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγον τινὸς ἀξία ἐστὶ καὶ οὐδενός^b, (*parvo digna ac nullo*.) So πολλὰ καὶ ἐσθλά Hom. : Dem. c. Aph. II. princ. πολλὰ καὶ μεγάλ' ἐψευσμένον : Cic. Legg. III. 14, 32 *pauci atque admodum pauci*. So καὶ ταῦτα, *idque*, *that too*, with a participle or adjective. So G. T., as 1 Cor. iii. 5 καὶ ἐκάστῳ, *even as to each*. 1 John i. 2 καὶ introduces an emphatic assertion of part of verse 1.

2. Καί has this force at the beginning of a question wherein the speaker takes up something which has been said, and applies it in an argumentative tone, frequently as a sort of *argumentum ad absurdum* : Plat. Theæt. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ἂν δοξάσει ; Xen. Cyr. IV. 3, 11 ἀλλ' εἶποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότρεα παῖδεις εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες ; = *ac multo minus prudentes sunt*. So especially καὶ πῶς : Plat. Alc. 134 C δύναϊτο δ'.

^a Stallb. ad loc.

^b Ibid.

ἄν τις μεταδιδόναι δ μὴ ἔχει;—Καὶ πῶς; = *ac minime quidem*: so G. T. as Mark x. 26 καὶ τίς δύναται σωθῆναι;

3. In this way καὶ gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 ὁρᾷτέ μ' ὥσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πρᾶσσω. Καί μ' ἀφείλεθ' ἡ τύχη—ἡμέρα μίᾳ: so in G. T. for ἀλλά or δέ, as Mark xii. 12 ἐξήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον: 1 Thess. ii. 18 ἠθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, καὶ μοι δὲς τὴν χεῖρα!—καί μοι λαβὲ τὸ ψήφισμα: Il. α, 584 ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας—μητρὶ φιλῇ ἐν χειρὶ τίθει.

Obs. 1. Καί is used often to connect two clauses instead of τέ—καί.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the other adjective, either by καὶ or τέ alone (rare and only poetic), Eur. Hec. 620 ὁ πλείστ' ἔχων κάλλιστά τε: or by τέ καί, or (Homeric) by τέ—τέ, in which case πολλοί stands after the adjective: Il. β, 213 ἄκουμά τε πολλὰ τε ἦδη. So in Latin, *nullæ et præclaræ res*.

Obs. 3. When Homer after a temporal conjunction such as ὅτε, ἥμος &c. joins the sentence depending thereon by καί, this arises from the old fashion of coordinating clauses (see §. 752. 1., and δέ in *Dependent Sentences*): it marks the immediate consequence of the one verbal notion upon the other; Il. α, 478 ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνέγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν: Hdt. VIII. 64 ὥς δέ σφι ἔδοξε καὶ ἐποίησαν ταῦτα. G. T. as Luke ii. 21 ὅτε ἐπλήσθησαν ἡμέραι—καὶ ἐκλήθη κ. τ. λ.: cf. vii. 12. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 ἐρπύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος: Demosth. 236, 15 ἀλλ' ἂμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων τούτων, κακείνος ἔντος εἴη πυλῶν καὶ μηδὲν ἔχουσ' ὑμεῖς ποιῆσαι.

Καί, *etiam*, as an adverb.

§. 760. 1. Καί like ἔτι is properly an adverb, *even, also, etiam*. But this emphatic force of καί implies a connection with another clause, and hence καί derives its power as a conjunction. When καί is used in this adverbial sense, it often refers back to a principal sentence introduced by οὐ μόνον, οὐ μᾶλλον, or ὥσπερ καί, εἴπερ καί &c., or this clause is supplied by the mind; as, καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι.)

2. According to the nature of this former clause, whether expressed or implied, καί has either a strengthening or a weakening power. In the first case, καί with verbs, subst., and numerals, means *also, even, quite, yet*; with adjunct. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, καὶ καταγελᾶς μου—καὶ σὺ ταῦτα ἔλεξας: Il. λ, 654 τάχα κεν καὶ ἀναίτιον αἰτιόφρο. Also with comparatives: Il. κ, 556 θεὸς καὶ ἀμεί-

νοας ἵππους δωρήσαιο : so καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολὺς, καὶ πᾶς—καὶ πρὶν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δὴ ὁ ἤδη, καὶ ὅψε, καὶ πάλιν, καὶ νῦν ὁ ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic*. *b*. In the last case, *even but, but even* : Od. α. 58 *ἰέμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι*. So with *μόνος, εἰς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*, as, Plat. Rep. 335 B *ἔστιν ἄρα δικαίον ἀνθρώπου βλάπτειν καὶ ὀντινοῦν ἄνθρωπον* : Ibid. 445 C *δεῦρο νῦν—ἴνα καὶ ἴδῃς, ὅσα καὶ εἶδη ἔχει ἡ κακία* : Demosth. 46 *τί χρὴ καὶ προσδοκᾷν* ; *What shall one but expect ?* (= *nihił plane expectandum est* :) Eur. Hec. 515 *πῶς καὶ νιν ἐξεπράξατε* ^a : Ibid. 1064 *ποῖ καὶ με φυγὰ πτόσσουσιν μυχῶν* : Id. Hippol. 1171 *πῶς καὶ διώλετ', εἰπέ* ; “ *Qui τί χρὴ λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quaerit ; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat* (*plene : quid dicendum est, si omnino aliquid dicendum est* ^b ?)”

3. After adverbs of comparison, *ὥς, ὥσπερ* &c., we find *καὶ, even*, to give emphasis to the comparison ; Plat. Rep. 466 D *ἐν ἀνθρώποις—ὥσπερ καὶ ἐν ἄλλοις ζῷοις* : so G. T. as Matt. vi. 10 *ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς* : James ii. 26 *ὥσπερ τὸ σῶμα κ. τ. λ. : ὥσπερ καὶ ἡ πίστις κ. τ. λ.*

Remarks on καὶ which belongs to another καὶ in a dependent clause, such as ὥσπερ καὶ &c.

§. 761. 1. If *καί, etiam*, belongs to another *καί* in a dependent clause ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* : it frequently is omitted in the former or latter clause : in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter ; as, *ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* :—in the latter, when the former is to be more emphatic ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι*.

2. The relative or demonstrative sentence to which *καὶ* refers is frequently omitted, and must then be supplied from the context ; as, *καὶ ὁ Σωκράτης ἔλεξεν* (scil. *ὥσπερ ὁ ἄπερ καὶ οἱ ἄλλοι*) : Xen. M. S. III. 10, 11 *πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς ; ὥσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον*.

3. It is a curious feature in this use of *καί* that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked ; as, *ὁ Σωκράτης εἶπερ τις καὶ ἄλλος*, for *καὶ ὁ Σ., εἶπερ τις ἄλλος* : Hdt. I. 2 *διαπραξαμένους καὶ τάλλα, τῶν εἵνεκεν ἀπύκατο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδείην*, for *καὶ ἀρπάσαι*. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other : Thuc. II. 93 *ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς* for *ὥς καὶ ἔδοξεν* : and *ὥς καί* may be translated by *simulacque ; simulac decretum est ab iis, continuo discesserunt*. So often in Homer : “ *Οὔτε—καὶ τότε : Εἰ καί : ἐπεὶ καί*. See §. 759. *Obs.* 3.

Incessive or Emphatic Adverbs.

§. 762. Emphasis is expressed by *καί, et*, or the adverb *καί, etiam*, but more forcibly by *οὐ μόνον—ἀλλὰ καί*, or *οὐχ ὅτι—ἀλλὰ καί &c.*

^a Pflugk ad loc.

^b Herm. ad Viger. 837.

Οὐ μόνον—ἀλλὰ καί : οὐχ ὅτι &c.

1. 'Ο Σακράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, so as to throw it into the shade; Xen. M. S. I. 6, 2 καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος : while Οὐ μόνον—ἀλλὰ καὶ denotes rather that the two clauses coexist and are of equal weight in the thought.

2. Here belong the following elliptic phrases : Οὐχ ὅτι (or Μὴ ὅτι *nedum*)—ἀλλὰ καί (or ἀλλὰ alone) ; Οὐχ ὅπως (or Μὴ ὅπως)—ἀλλὰ καί (or ἀλλὰ alone) ; Οὐ μόνον, ὅτι—ἀλλὰ καί : Οὐχ οἶον—ἀλλὰ : Οὐχ ὅτι, (or Οὐχ ὅπως,) that is οὐκ ἔρῳ, ὅτι (ὅπως), as in Latin *non dico* ; οὐχ οἶον, i. e. οὐ τοῖον οἶον : μὴ ὅτι, (μὴ ὅπως,) i. e. μὴ λέγε, μὴ λέγω (*let me not say*) or μὴ λέγῃς, ὅτι, (ὅπως,) *not to say*, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention*.

a. If they be directly and equally opposed to one another, οὐχ ὅτι=*not only not* ; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἔρῳ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicisti*.

b. If the latter is stronger than the former, οὐχ ὅτι=*not only* ; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled*.

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say merely* ; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was merely afraid* : Thuc. I. 35 οὐχ ὅπως κωλυταί, "*not to say*." Sometimes the clause which really should stand first is put after the other and is introduced by οὐδέ, or ἀλλὰ, or ἀλλὰ καί : Xen. Cyr. I. 3, 10 ἐπεὶ ἀσασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis* : instead of οὐδ' ὀρθοῦσθαι ἐδύνασθε μὴ ὅπως, (*not to say merely*) ὀρχεῖσθαι : Plat. Apol. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem* : instead of τὸν μέγαν βασιλέα μὴ ὅτι ἰδιώτην, *not merely* : Id. Symp. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες : Demosth. 67 extr. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν, *an αὐτοὺς κελεύη (scil. συστρατεύειν), non solum non, sed etiam*.

Obs. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δῆ : Demosth. 24, 23 οὐκ ἐνὶ δ' αὐτὸν ἀργοῦντα οὐδέ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γὰρ δῆ τοῖς θεοῖς, *ne dicam (nedum)*.

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter

^a In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπίοντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, it seems as if the best way of taking it would be to consider μὴ ὅπως ἔπεισι as parenthetically introduced between καὶ and προκαταλαμ-

βάνει, "not only does he defend himself against an invader, but even (*not to say attacks him*) anticipates him;" denoting that Thucydides prefers the term προκαταλαμβάνει where ἔπεισι might have suggested itself to the hearer's mind.

Μέν—δέ.

limits or denies some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly*; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Limitation.

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (καί, καί), and the adversative (ἀλλά), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course somewhat doubtful : μέν is by some derived from μῆν, *vero*, and δέ from δέω, *to bind* : it seems far better to consider μέν as the neuter of εἰς, *one*, as if it were μέis, μία, μέν, and δέ as connected with δίς, δύο^a ; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles ; we may translate them very often indeed—but, or on the one hand—on the other.

3. a. Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person* ; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other ; as, Ἐνταῦθα μέν—ἐκεῖ δέ : Ἐνθα μέν—ἔνθα δέ : Ὅρῃ μέν—ὅτε δέ : Τότε μέν—τότε δέ (ὅτε and τότε in this sense are accented like Ποτέ) ποτέ μέν—ποτέ δέ : Ἄλλοτε μέν—ἄλλοτε δέ : Ἄμα μέν—ἄμα δέ : Πρῶτον μέν—Ἐπειτα δέ : Τῇ μέν—τῇ δέ : Πῇ μέν—πῇ δέ : Τὸ μέν—τὸ δέ : Τὰ μέν—τὰ δέ : and Τοῦτο μέν—τοῦτο δέ (especially in Hdt.) : and from the original distinction of place is derived the distinction of person ; Ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.

b. Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus. : Hdt. I. 175 νόμοισι—τὰ μέν Κρητικοῖσι τὰ δέ Καρικοῖσι χρώνται : Plat. Legg. 838 Α τέχνην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην : Id. Phædr. 248 Α αἱ δὲ ἄλλαι ψυχὰι ἡ μέν—ἡ δέ : so in Homer, but only when the whole is in the dual or plural ; as, Il. η, 306 τῷ—ὁ μέν—ὁ δέ.

Obs. 1. In G. T. instead of ὁ μέν—ὁ δέ, we find εἰς καὶ εἰς, as Matt. xx. 21 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.

Obs. 2. Sometimes the two clauses do not correspond in their forms ; as, Ὁ μέν—ἄλλος δέ : Οἱ μέν—ἔνιοι δέ or ἔστι δ' οἱ : Οἱ μέν—ἄλλος δέ : Οἱ μέν—ἕτεροι δέ : Οἱ μέν—καὶ οἱ : Ὅτε μέν—ἐνίστε δέ &c. : Thuc. VII. 73 καὶ οἱ μέν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς : Plat. Phæd.

^a R. P. Tracts, 303. Sewell Hor. Philol. 128.

Μέν—δέ.

59 A ὅτε μὲν γελῶντες, ἐνὸς δὲ δακρύοντες : Id. Protag. 934 A ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μὲν ἀνοφελὴ ἔστι—τὰ δὲ γε ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώπ. τὰ μὲν ἀνοφ. ἔστι—τὰ δὲ γε ὠφ.) : Demosth. 117, 24 τοῦτο μὲν ὁμῖν—καὶ πάλιν Λακεδαιμονίοις : Ibid. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον : Ibid. 125, 58 τότε μὲν—πάλιν δέ.

Obs. 3. In the second clause the proper contrary subst. is sometimes used instead of the article : Plat. Rep. 366 E ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν : Id. Theæt. 157 E ἀδικεῖν δ' ἔστιν ἐν τῷ τοιοῦτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβάς ποιῆται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίζειν—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the articles, with μὲν or δέ : Thuc. VII. 86 ξυκίβαναι δέ, τὸν μὲν πολεμιάτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ, καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδαιότατον.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μὲν—δέ, which by separating them makes it seem as if they were different notions placed in contrast to each other : Hesiod Th. 655 περὶ μὲν πραπίδας, περὶ δ' ἐσσι νόημα : Hdt. III. 52 καὶ εἰλε μὲν τὴν Ἐπίδουρον, εἰλε δὲ αὐτὸν Προκλέα καὶ ἰζώγησε : Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνίσχοντο ἐσθῆτά τε Μηδικὴν ὀρέωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθήμενους : Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18. Xen. M. S. II. 1, 32 ἐγὼ δὲ σὺν εἰμι μὲν θεοῖς, σὺν εἰμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

d. When different predicates belong to the same subject, or different actions to the same person, μὲν and δέ are used to mark that each action is distinct : Soph. Phil. 239 ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, πλεῖω δ' ἐς οἶκον, αὐδαίμαι δὲ παῖς Ἀχιλλέως Νεοπτόλεμος : so in a principal and dependent clause ; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by μὲν on the action of some subject, to use οἱ δέ with the second predicate, as it were to repeat the subject : Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγεάτας ἐστρατεύοντο : Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντας διὰ μάχης ἐλεύσονται, τῷδε σφί λέγετε : Id. VII. 13 ονείρου μὲν τούτου λόγον οὐδένα ἐποίητο, ὁ δὲ—ἔλεγε.

e. We sometimes find in a succession of notions to be distinguished from each other, μὲν with the first, and then δέ with each succeeding one : Hdt. IV. 83 ἐπιτάζοντας τοῖσι μὲν περὶ στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγυσθαι τὸν Θρηίκιον Βόσπορον : cf. VI. 122. III. 108. Xen. Mem. 2, 5, 2 τῶν οἰκετῶν ὁ μὲν πού δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμναῖον ὁ δὲ πέντε μῶν ὁ δὲ καὶ δέκα. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by Μέν—δέ as by Τί—καί ; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated : Soph. C. C. 1623 ἦν μὲν σιωπῇ, φέεγμα δ' ἐξαίφνης τινὸς θάῤυξεν αὐτόν.

g. So two clauses of the same construction are opposed to each other by Μέν—δέ (or αὐτάρ), in order to connect the former, (which ought to

Μέν—δέ.

have been expressed by a dependent clause.) with the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "*whilst*:" Il. α, 165 οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε 'Αχαιοὶ Τρώων ἐκπύρσωσ' εὐ-
 ναϊόμενον πτολίεθρον· ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο χεῖρες ἐμαὶ διέπουνσ'·
 ἀτὰρ ἦν ποτε δασμὸς ἱκται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας=οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν
 πλείον πολέμοιο διεπουνσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται: Ibid. 182 ὥς ἔμ'
 ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτά-
 ροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισίηνδε (*while I send away, &c.*):
 so Il. θ, 270 αὐτὰρ ὄγ' ἦρως παπτήνας, ἐπεὶ ἄρ' τιν' ὀιστεύσας ἐν ὀμίλῳ βεβλήκειν,
 ὃ μὲν (sc. βληθείς) αὐθι πεσὼν ἀπὸ θυμὸν δλεσσειν, αὐτὰρ ὃ αὐτὸς ἰδὼν, πᾶσι ὥς
 ὑπὸ μητέρα, δύσκειν εἰς Αἴανθ' (= *since the man had lost his life, he &c.*):
 Eur. Iph. T. 116 μακρὸν μὲν ἤλθομεν κόπη πόρον (*since we have made so long
 a voyage*) ἐκ τερμάτων δὲ νόστον ἀρούμεν πόλιν: Demosth. 281 αἰσχρὸν ἔστιν,
 εἰ ἐγὼ μὲν τοὺς πόνοους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, *that whilst I,
 &c.; but the blame also implied in the latter clause is here brought out
 more strongly by its contrast with the former clause.*

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. α, 183 τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of a clause, though the opposition resides in some other word, generally the predicate: Il. θ, 119 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἠρίοχον θεράποντα—βάλε. If the substantive or adjective is joined with the article or a preposition, the μέν or δέ generally come between these: Demosth. 815, 6 τὰ μὲν ἄλλα πάντα ἀπεστέρηκας, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παραδεδώκασιν^a: Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς.

Obs. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected; as, Æsch. Pers. 719 πεζὺς ἦ ναῦτης δὲ πείραν τήνδ' ἐμώρανεν τάλας: Id. Ag. 45 παρακλίνουσ' ἐπέ-
 κρανε δέ κ. τ. λ.

Μέν and δέ with disjoined or dissimilar Clauses.

3. Sometimes a periphrasis intervenes between the μέν and δέ; Il. β, 494 Βοιωτῶν μὲν Πηνελόως καὶ Λήϊτος ἦρχον—511 οἱ δ' Ἀσπληθόνα ναῖον ἰδ' Ὀρχο-
 μενὸν Μιρύνειον, τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*,

^a Breimi ad loc.

Μέν—δέ.

while the other either takes the form of a participle or a periphrasis ; as, ταῦτα καλῶς μὲν πράξει δόξας, σφόδρα δὲ ἁμαρτάνεις.

Μέν—, μέν—.

5. If *μέν* is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis : Hdt. II. 121 καὶ τὸν (i. e. *δν*) μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιῶσιν· τὸν δὲ χειμῶνα κ. τ. λ.

Μέν—μέν— ; δέ—δέ.

6. Thus *Μέν—μέν* are often followed by corresponding *δέ—δέ*, which gives force to the expression : Plat. Apol. 28 E ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὃ ἄνθρωπος Ἀθηναῖος, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὕς ὑμεῖς εἴλεσθε ἀρχεῖν μου, καὶ ἐν Ποτιδαίῃ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δε θεοῦ τάττοντος, ὥς ἐγὼ ᾤθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν^a : Isocrat. Areopag. 18 παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθεῖρεσθαι καὶ τὰς ἐπικεῖς τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥάδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out ; either the second *μέν* is omitted, as Xen. Cyr. VI. 2, 14, or both ; or the second *δέ* is dropped, or the two latter clauses are joined into one, so that there is only one *δέ* : Hdt. III. 108 ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδῶδιμα, ταῦτα μὲν πάντα πολὺγόνα πεποιήκεν—ὅσα δὲ σχέτλια καὶ ἀνιηρά, ὀλιγόγονα κ. τ. λ.

Obs. In Homer we do not find *Μέν—μέν—*, *δέ—* : but where *μέν* is twice used, the second is not a repetition of the first, but is opposed to the following *δέ*, while the first *μέν* belongs to the protasis of which the two clauses (*μέν—δέ*) are the apodosis : Il. v, 41—47 εἰως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν, τέως Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρώμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first *μέν* (εἰως *μέν*), αὐτὰρ corresponds ; to the second, *δέ* (Τρῶας *δέ*).

Μέν—ἀλλά, &c.—Μέν τέ, or καί, or ἤ, or εἴτε.

7. Of course instead of *δέ* any other adversative copula may be used ; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a. τέ* or *καί*, and in Homer, *ἦδέ* ; or *b.* the construction is entirely changed, no regard being had to *μέν*.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, they are afterwards represented as parts of a whole : Od. x, 475 τοῦ δ' ἀπὸ μὲν ῥινάς τε καὶ σῶατα νηλεῖ χαλκῷ τάμνον· μήδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ῥίνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν :) Od. ι, 49 ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ δοὶ χρηὶ πεζὸν ἔοντα : Od. γ, 351 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ (for πάρα δέ) ῥήγεια καλὰ : Il. α, 267 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο : Od. μ, 168 ἀνεμος μὲν ἐπαύσατο ἦδ' ἐ γαλήνη ἔπλετο : Eur. Or. 22, 24 (Ἀγαμέμνονι)

^a Stallb. ad loc.

Μέν—δέ.

παρθένου μὲν τρεῖς ἔφυμεν ἐκ μῆας, Χρυσόθεμις, Ἰφιγένεϊά τ', Ἥλέκτρα τ' ἐγὼ, ἄρσσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης : Ibid. 500 χρὴν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην ὅσῃαν διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα : Thuc. III. 46 τίνα οἶεσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκίᾳ τε παρατενέσθαι ἐς τοῦσχατον : Xen. M. S. I. 1, 10 ἐκείνός γε δαὶ μὲν ἦν ἐν τῷ φανερόῳ—, καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκοῦναι.—And subdivisions which intervene between μὲν and δέ are connected by τέ.

δ. II. θ, 374 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἱππους, ὄφρ' ἂν ἐγὼ—τεύχῃσιν ἐς πόλεμον θωρήξομαι : II. σ, 134 ἀλλὰ σὺ μὲν μήπω καταδύσσοο μῶλον Ἄρῃος, πρὶν γ' ἐμὲ δεῦρ' ἔλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι.

Obs. 1. In many passages the use of Μέν—τέ or καί, insteap of Μέν—δέ is only seeming, each particle being used in its proper sense. In such passages μὲν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τέ or καί is a mere copula, and does not belong to the μὲν : Od. δ, 190 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένοις εἶναι Νέστωρ φάσχ' ὁ γέρων, δτ' ἐπιμησάμεθα σείο. Καὶ νῦν, εἴ τι πονέῃσσι, πίθοί μοι : Od. ω, 24 Ἀτρεΐδῃ, περὶ μὲν σε φάμεν Διὶ τερπικεράνῃ ἀνδρῶν ἡρώων φίλον ἔμμεναι—ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλεν Μοῖρ' ὁλοή ; II. θ, 274 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ; Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἦδ' Ὀφελέστην κ. τ. λ.

Obs. 2. So when δέ is found before μὲν, or Μέν—δέ, the first δέ belongs to a preceding sentence, as a copula : Æsch. Eum. 98 ἐγὼ δέ—ὡς μὲν ἔκτανον—αἰσχυρῶς δ' ἄλωμαι—the first δέ is a copula.

Μέν alone.

§. 766. 1. The adversative copula (δέ, τέ, &c.) which should answer to μὲν is sometimes wanting, when the word to which δέ &c. would be attached, in itself implies the opposition sufficiently ; as, ἐνταῦθα μὲν—ἐκεῖ, and very often πρῶτον μὲν—ἔπειτα : Eur. Med. 548 ἐν τῷδε δεῖξέ μοι πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος^a : cf. Id. Hec. 357 : Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις, μήτε ὑπομνήσκεις,—ἔπειτα τοὺς δεομένους ὑπομνήσκεις : Demosth. 836, 3. 40, 2. 18, 1 πρῶτον μὲν ἀπίστους, εἴτα : Soph. CE. R. 602 τοῦτο μὲν—πεύθειν τὰ χρησθέντ' εἰ σαφῶς ἡγγεῖλά σοι, τοῦτ' ἄλλ' ἐάν με κ. τ. λ. Xen. Cyr. I. 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἐν μὲν παισίν, ἐν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.

2. The adversative clause is often wholly omitted, and must be supplied ; this especially occurs with personal and demonstrative pronouns : Od. η, 237 ξείνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι : Hdt. III. 3 λέγεται δὲ καὶ δεῖς ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, τοῖς ἄλλοις δὲ μάλλον—So ὡς μὲν λέγουσιν : Plat. Apol. 21 D ἐλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι : Id. Phæd. 58 A ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις^b. Also the forms οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν &c., I indeed think so=surely. And this μὲν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure, &c.* : Plat. Charm. 153 C παργένου μὲν, ἦ δ' ὅς, τῇ μάχῃ ; *but were you really ?* &c.

^a Pflugk ad loc.^b Stallb. ad loc.

ΜΕΝ—ΔΕ.

Δέ without μέν.

§. 767. 1. Δέ often stands alone :—*a.* When the second clause is not in the speaker's mind when he conceives the first. *b.* When he purposely refrains from pointing forward to any second clause. *c.* When the former clause is but slightly opposed to the second. *d.* When the first clause is not expressed, but supplied by the mind^a.

2. Hence δέ can be used alone in all cases where Μέν—δέ might be used; the opposition being of course partial and imperfect: and so δ μέν is often omitted before δ δέ: Xen. Cyr. IV. 5, 46 ὁρᾷτε ἵππους, ὅσοι ἡμῖν παρέεισιν, οἱ δὲ προσάγονται (for ὅσοι, οἱ μέν—). Cf. Plat. Apol. 18 D^b: Xen. Hell. I. 2, 14 οἱ αἰχμάλωτοι—ἔρχοντο εἰς Δεκείλειαν, οἱ δ' εἰς Μέγαρά. In poetry μέν is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 ὀρθῶς ἔλεξας, οὐ φίλως δέ μοι λέγεις: Ibid. 424 οὐ σοφός, ἀληθής δ' εἰς φίλους ἔφην φίλος: Ibid. 454 εἰ. ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ πρὶ ταῖσι συμφοραῖς ὄντες φίλοι: so G. T., as Matt. xxvi. 67 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ—οἱ δὲ ἐρράπισαν.

Obs. 1. Δέ can refer to other conjunctions as well as μέν; as, γὰρ, τέ, καί, ἤ &c.: Xen. Cyr. IV. 4, 3 ὁ δὲ διηκούε τε ἡδέως πάντων ὅσα ἐβόλουντο λέγειν, ἔπειτα δὲ καὶ ἐπήρμεσεν αὐτούς.

3. We find then δέ without μέν in the following cases, where the contrast is but very slight, or sufficiently implied in the form of expression :—

a. Where a word is used twice, or its equivalent is in the second clause (§. 764. 3. *b.*): Il. ω, 484 ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα· θάμβησαν δὲ καὶ ἄλλοι: Eur. Med. 98 μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χόλον. In prose, μέν is placed in the former clause.

b. When several predicates or attributes belong to the same subject (§. 764. 3. *c.*): Hdt. VII. 8, 2 Ἀρισταγόρη τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ.

c. Where actions are coincident in time, place, or causation (§. 764. 3. *d.*): Eur. Phœn. 415 νύξ ἦν Ἀδράστου δ' ἦλθον εἰς παραστάδας. So Eur. Med. 249 ζῶμεν κατ' οἴκουσιν οἱ δὲ (whilst) μάρνανται δορί.

d. After negative sentences: Thuc. IV. 86 οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα: so Acts xxiv. 18.

e. To introduce a limitation or explanation or correction of a preceding notion, where we use *but*; Plat. Prot. 329 Εἰπεὶ πολλοὶ ἀνδρείοι εἰσιν, ἀδικοὶ δέ: so G. T., as 1 Cor. ii. 6 σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου: 1 Cor. i. 16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνῶν οἶκον.

4. As μέν is often used twice alone, so is δέ, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (ut *paucis complectar*): Hdt. I. 28 χρόνου δὲ ἐπιγινωμένου καὶ κατεστραμμένου σχεδὸν πάντων τῶν ἐντὸς Ἰλίου ποταμοῦ οἰκημένων (πλὴν γὰρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ.: so G. T. 1 Cor. x. 1 αὐτὸς δὲ Παῦλος παρακαλῶ ὑμᾶς—ὅς κατὰ πρόσωπον ταπεινός—δέομαι δὲ κ. τ. λ. Frequently however the sentence which δέ thus takes up is really continued in what seems to be an interruption, and thus δέ is merely a copula: Æsch.

^a Elms. Med. 137.^b Stallb. ad loc.

Δέ.

Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ὡδ' ἀπητιμασμένη—δνειδος ἐν φθειοῖσιν οὐκ ἐκλείπειται (=ἀεὶ δνειδίζομαι) αἰσχρῶς δ' ἁλῶμαι, and *I wander in disgrace*. So δέ is often placed in opposition to a parenthesis: Hdt. VIII. 67 ἐπεὶ ὢν ἀπικατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύνθῳ ἐκαραδόκειον τὸν πόλεμον κῆ ἀποβήσεται), οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον κ. τ. λ.

Obs. 2. Sometimes however in Δέ—δέ the latter δέ is merely copulative: Il. γ, 259 ὡς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' (copula) εἰταίρους.

5. As we sometimes find Μέν, μέν—δέ, δέ, so Δέ, δέ is sometimes found without Μέν, μέν preceding in the contrasted clauses: Plat. Phæd. 78 C οὐκ οὐν ἄπειρ ἀεὶ κατὰ ταῦτά καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοι' ἄλλως καὶ μηδέποτε κατὰ ταῦτά, ταῦτα δὲ εἶναι τὰ ξύνθετα;

6. An idiomatic construction in which δέ alone has a very good effect, is in exclamations of displeasure, &c. where δέ forms a strong contrast to the thought which the mind supplies: Demosth. 582, 1 ἀλλ' οὐκ ἂν εὐθέως εἴποιεν· τὸν δὲ βάσκανον! τὸν δὲ θλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δέ!

Δέ as a Copula.—Δέ for γάρ, οὖν.—Δέ in Questions and Answers.

§. 768. I. From this weaker adversative use of δέ its use as a copula is derived, in the second place: whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded: this may be translated by *and*.

2. Hence δέ is used when the speaker passes from one object to another: Il. α, 43–49 ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων· βῆ δὲ κατ' Οὐλύμποιο καρήνων—, ἔκλαγξαν δ' ἄρ' οἵστοι ἐπ' ὤμων χωομένοιο— ὁ δ' ἦε νυκτὶ ἐοικώς· ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν· δευτὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.

3. Even clauses which are properly subordinate are often joined by δέ, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761. 2.). Thus δέ often expresses the *reason* and stands for γάρ: except that γάρ makes the clauses logically subordinate—one the cause of the other—as δέ makes them logically coordinate, as if both were of the same separate character and importance: Il. ι, 496 sq. οὐδέ τι σε χρὴ νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί: Il. ξ, 416 τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἐὼν· χαλεπὸς δὲ Διὸς μεγάλιοι κεραυνός: Il. α, 259. Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βίτου κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας· μῦθος δ' ἄλλως φερόμεσθα: Thuc. I. 26 Κορίνθιοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρουν τὴν πόλιν. So in Latin, *autem*. And δέ is used for οὖν, when an imperative clause, the reason whereof is contained in what goes before, is joined on by δέ: Il. θ, 204 οἱ—δῶρ' ἀνάγουσιν πολλὰ τε καὶ χαρίεντα· σὺ δὲ σφίσι βούλειο νίκην! Cf. Hdt. V. 40 σὺ δὲ ταῦτα ποίει.

4. And in addresses, questions and answers, δέ is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt himself or the other person, take up what he is saying, and join thereto his own thought: Xen. Cyr. V. 1, 4 κελυόμενος δὲ ὁ Ἀράσπης ἐπήρετο· Ἐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κύρε, ἦν με κελεύεις φυλάττειν; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύ-

Δέ.

κωσι; *And do you prithee keep dogs, (while you remain unprotected from bad men?)* Hdt. I. 115 ὁ δὲ ἀμείβετο ὧδε· ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ, (you are right,) but, &c.: Soph. CE. T. 378 Κρίοντος, ἡ σοῦ, ταῦτα τᾶξευρήματα;—Κρίων δὲ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί. So Æsch. P. V. 3. See §. 479. 5.

Adverbial use of δέ.—Καὶ δέ.

§. 769. 1. Δέ besides its copulative has also an adverbial force, whereby sentences are placed in contrast to each other, but not united into one thought. It is used thus in οὐδέ, μηδέ, *also not*, and in καὶ δέ.

2. Καὶ δέ (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then too*, which is derived from its original force of *in the second place*. Od. π, 418 Ἀντίνο', ὕβριν, ἔχων, κακομήχανε! Καὶ δέ σε φασὶν ἐν δῆμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι! and THEN: Eur. El. 1117 καὶ σὺ δ' αὐθάδης ἔφες, you ALSO, not only Ægisthus: Hdt. IV. 105 καὶ ὁμνύουσι δὲ λέγοντες, and they swear it too: Xen. Hell. V. 2, 37 καὶ οἱ τε ἄλλοι προθύμως τῷ Τελευτίῳ ὑπηρέτου—καὶ ἡ τῶν Θηβαίων δὲ πόλις—προθύμως ξυνέπεμπε καὶ ὁπλίτας καὶ ἱππίας. Sometimes μέν precedes: Il. ψ, 80 ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχανε στυγερή, ἤπερ λάχε γυνόμενόν περ· καὶ δέ σοι αὐτῷ μοῖρα—τείχει ὑπὸ Τρώων—ἀπολέσθαι.

Δέ in the Apodosis.

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μέν stands in the former clause.

a. The adversative δέ, which in sense approaches to αὐ, here marks that the apodosis or some part of it is opposed to its protasis. It is used (a) often after an hypothetical protasis—(β) after a comparative or relative protasis.—a. Il. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, I then, &c.: Il. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτεινόμεθα πάντες—, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι: Od. μ, 54 αἰ δέ κε λισσῶμαι ἑτάρους—, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων: Xen. Cyr. V. 5, 21 ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε, εἰ κ. τ. λ.—β. Il. ζ, 146 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων Ἰδριες ἀνδρῶν νῆα βοὴν ἐνὶ πόντῳ ἑλαννέμεν, ὥς δὲ (so on the contrary) γυναῖκες ἰσθὼν τεχνῆσαι. So G. T. as 2 Pet. ii. 20. So where a new subject is introduced into the apodosis: Hdt. V. 1 ἦν μὲν καλέσωνται σφείας οἱ Περίηιοι, τοὺς δὲ ἐπιχειρεῖν. The corresponding clauses are not always fully or equally developed; as, Il. ψ, 319 ἀλλ' ὅς μὲν θ' ἵπποισι—πεπορθὼς ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλανῶνται ἀνὰ δρόμον (for τοῦτῳ δέ, so him also): Il. ω, 255 ἐπεὶ τέκον νῆας ἀρίστους—, τῶν δ' οὐτινὰ φημι λελεῖσθαι: Soph. Phil. 86 ἐγὼ μὲν οὐδ' ἂν τῶν λόγων ἀλγῶ κλύειν, Δαερτίου παῖ, τοὺς δὲ (τούσδε Dind.) καὶ πράσσειν στυγῶ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὁπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. 1. For δέ, ἀλλὰ and αὐτάρ are used, as in Latin, *at* after *si*: Il. α, 82 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει λόπον, δῆμα τελείσῃ: Il. θ, 153 εἴπερ γάρ σ' ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες: Il. τ, 164 εἴπερ γάρ θυμῷ γε μερρινὰ πολέμειν, ἀλλὰ τε λάβρῃ γυῖα βαρύνεται: Il. χ, 390 εἰ δὲ θανόντων

Δέ—αὖ, &c.

περ καταλήθοντ' εἰν Ἀἶδαο, αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρων. So αὐτε : Il. B, 738 οἱ δ' Ἄργισσαν ἔχον—, τῶν αὖθ' ἡγεμόνευε—Πολυπόιτης.

Obs. 2. Thus δέ stands, especially in Attic, after a protasis, which is shortly expressed by a participle; as, Xen. M. S. III. 7, 8 θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τοῦτοις δέ (so in the common edition) μηδένα τρόπον οἷε δυνήσεσθαι προσερχθῆναι, *that although*,—*YET* to these, &c.

b, The copulative δέ (which here seems at first sight to be redundant) joins together the protasis and apodosis, as if they were coordinate; this seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is used after a protasis expressive of a relation of time: Od. λ, 386 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη ἀγνὴ Περσεφόνηα γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαιο : Il. π. 199 αὐτὰρ ἐπειδὴ πάντας ἀμ' ἡγεμόνευσιν Ἀχιλλεύς στήσεν εὐ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν : Il. φ, 53 τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς—, ὀχθήσας δ' ἄρα εἶπε πρὸς ὁμ' μεγαλήτορα θυμῷ. So Ὅφρα—τόφρα δέ : Ὅπότε—δέ, Ἐως—δέ : So Hdt. IX. 70 ἔως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοτο.

2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by δέ—δέ, so that the second protasis introduced by the second δέ is a sort of apodosis to the first, and the second apodosis belongs to the second protasis. The effect of this is that the protasis of the second set of clauses refers to the first of the whole series, while each apodosis belongs to its proper protasis, so that the first apodosis is in a sort of parenthesis. This is very common in Homer. In the first apodosis the δέ may be omitted : Il. α, 53–58 ἐνῆμαρ μὲν ἀνίστατο στρατὸν ὄψετο κῆλα θεοῖο (τῇ δεκάτῃ δ' ἀγορήνδε καλίσσατο λαὸν Ἀχιλλεύς) οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς : Il. ε, 436–439 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαῖων (τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων) ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπίσσυτο δαίμονι ἴσος, δεινὰ δ' ὁμοκλήσας προσέφη ἐκίεργος Ἀπόλλων. So the first δέ sometimes stands in the first clause, and the last δέ in the last, referring directly to the first, so that all between are in a sort of parenthesis Od. γ, 470–474 οἱ δ' ἐπεὶ ᾤπησαν κρέ' ὑπέρτερα καὶ ἐρύσατο, δαίνυνθ' ἐξόμενοι (ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο, οἶνον ἐνοινοχοεῖντες ἐνὶ χρυσείῳ δεπάσσιν. Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,) τοῖσι δὲ μύθων ἤρχε Γερῆνιος ἱππῶτα Νέστωρ : Od. ι, 56 ὄφρα μὲν ἦος ἦν—τόφρα δ' ἀλεξόμενοι μένομεν—ἦμος δ'—καὶ τότε δῆ— : Il. ι, 550 ὄφρα μὲν—τόφρα δὲ—ἄλλ' ὅτε δῆ—ἦτοι δ'— : Il. μ, 10–17 ὄφρα μὲν—καί—καί—, τόφρα δὲ—αὐτὰρ ἐπεὶ—πολλοὶ δ'—οὐ μὲν—οἱ δὲ—πέρθετο δὲ—Ἀργεῖοι δὲ—δὴ τότε—. In such sentences the first δέ (in the first apodosis) is copulative, with a certain adversative force; the second δέ (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first; and the last δέ (in the second apodosis) is again copulative, but frequently with a certain adversative force.

Αὖ—αὔτε—αὖθις (αὐτῖς)—αὐτάρ, ἀτάρ.

§. 771. 1. The original force of αὖ as an adverb is doubtlessly local, *back, retro* (cf. ἀνερπύειν) : although it so soon passed into a temporal notion

Καίτοι.

that it is not used as a local adverb; (so in Homer νῦν αὖ, δεύτερον αὖ, τὸ τρίτον αὖ, &c.; in Attic, αὖ πάλιν, πάλιν αὖ, also αὖθις πάλιν, αὖθις αὖ πάλιν, αὖθις αὖ; thus in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: Il. α, 540 τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; so also τίπτ' αὖτε in Homer,) and then, like *rursus*, it denotes opposition, *on the other hand*, *contra*; as, Xen. Hell. IV. 8, 1 καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμεῖτο· ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν αὖ καὶ τὰς πρὸς θαλάττην πόλεις γεγόμενα διηγέσσομαι.

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like *dé*, *next*, and *further*: Il. γ, 180 δαήρ αὖτ' ἐμὸς ἔσκε κυνῶπιδος. So in conversations: Il. γ, 191, 203. In Homer it sometimes refers to *μὲν* in the first clause, but the adverbial force of *αὖ* was so strong that this use of it never became usual; hence it generally in such cases is supported by *δέ*: Xen. M. S. I. 2, 12 Κριτίας μὲν γὰρ τῶν ἐν τῇ δλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαίτατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατίστατος καὶ ὕβριστότατος.

3. Of the same sense with *αὖ* is the Homeric and poetic *αὖτε* (that is, *αὖ* . . *τέ*, like *πότε*, *τότε*, *ἄλλοτε*, *ἐνίοτε*), the poetic *αὖθις*, and the Ionic *αὖτις* (another form of *αὖτε*).

4. The compounds of *αὖ*, *αὐτάρ* (epic), and *ἀτάρ* (from *αὖτε* and *ἄρ* = *ἄρα*), always stand at the beginning of the sentence, and express an unexpected or strange *contrast*, or a rapid *change* and *continuation* of the subject: Hdt. VI. 133 τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι.

Καίτοι.

§. 772. 1. Καίτοι, *and yet*, *verum*, *sed tamen*, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up, or thinks of giving up his intention; as in Latin, *quamquam*: Eur. Hippol. 1296 ἄκουε, Θησεῦ, σῶν κατάστασιν κακῶν· καίτοι προκώψω γ' οὐδέν, ἀλγυνῶ δέ σε, this being an objection to her going on; where also, as elsewhere, it is strengthened by *γέ*: Cf. Eur. Phœn. 690 χάρει σὺ καὶ κόμμιζε τὸν Κρόντα—καίτοι (but) ποδῶν σῶν μόχθον ἐκλύει παρών: Cf. Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by *καίτοι*, *and yet*, *although*: Soph. Aj. 1069 οὐ γὰρ ἔσθ' ὅπου λόγων ἀκοῦσαι ζῶν πρότ' ἡθέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρὸς κ. τ. λ., Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 προσφθέγματος γὰρ οὐ μαινομαι σέθεν εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν· καίτοι στένω γε τὸν Κλυταμνήστρας μόρον ἐμῆς ἀδελφῆς: *quamquam sane doleo fatum Clytæmnestræ*; Helen's grief for Clytæmnestra was a seeming contradiction to any sympathy for Orestes.

Obs. 1. The former clause is sometimes supplied, so that *καίτοι* has the force of *verily*: Il. ν, 267 καίτοι ἐμοὶ—πολλ' ἔναρα Τρώων, (I ask for a spear

Ὅμως—εἶτα—ἀλλά.

from you) *and yet (verily) I have plenty of my own* : Thuc. II. 64. (This is a great glory) *καίτοι* (verily) *ὁ μὲν ἀπράγμων μέμφεται* ἄν.

Obs. 2. In G. T., John iv. 2, it is used to modify a statement by giving a fresh fact to which the former one is in letter though not in spirit opposed : *καίτοιγε* Ἰησοῦς αὐτὸς οὐκ ἐβίπτιζε ἀλλ' οἱ μαθηταὶ αὐτοῦ. It is also used more in the classical sense, as Acts xv. 17 : and with the genitive absolute, Heb. iv. 3 *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων*.

2. Hence also it is used to introduce an objection to an argument or action of somebody else : Thuc. I. 86 *ἐπαινέσαντες πολλὰ ἑαυτούς, οὐδαμοῦ ἀντίποινα ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἀξιοὶ εἶσιν*.

Obs. 3. When a word intervenes between *καί* and *τοί*, they are not taken as *καίτοι*, but *τοί* belongs to the word which it follows : Xen. Cyr. VII. 3 *ἰο καὶ τάλλα τοι, ὦ Κύρε, οὕτως ἔχει*.

Ὅμως.

3. Ὅμως (from ὁμός, *equal*), *equally, nevertheless, yet*, denies the consequences which might be expected to follow from what has gone before : Thuc. VI. 50 *Λάμαχος μὲν ταῦτα εἰπὼν ὁμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ*. So with the ellipse of the foregoing verb : Eur. Med. 501 *ὡς φλογὺν γὰρ ὅτι σοι κοινώσομαι δοκοῦσα μή τι πρὸς γε σου πράξειν καλῶς, ὁμως δέ, οὐκ* *yet I will*. The opposition is often more strongly marked by ἀλλά—ἀλλ' ὁμως : ὁμως with a participle has a concessive force, *though* : Plat. Phæd. 91 C *φοβείται μὴ ἡ ψυχὴ ὁμως καὶ θεώτερον ὂν—προσπολλύηται*. Cf. Xen. Cyr. V. 1, 26. Ἀλλ' ὁμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected : Eur. Elect. 753 *ἤκουσα κάγω, τηλόθεν μὲν, ἀλλ' ὁμως* ; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary : Eur. Hec. 842 *παράσχες χεῖρα—τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὁμως* : so Arist. Ach. 408 *Διὸς ἀλλ' ἐκκυκλήθητ'*. Eur. ἀλλ' ἀδύνατον.—Dic. ἀλλ' ὁμως. It is also sometimes strengthened, as ὁμως γε μήν—ὁμως γε μέντοι.

Obs. 4. In G. T. ὁμως is sometimes placed at the beginning of a clause in the sense of *even yet*, intimating an *a minori* argument, see Gal. iii. 15 *1 Cor. xiv. 7*.

Εἶτα, ἔπειτα.

4. Εἶτα and ἔπειτα (ἐπ' εἶτα) sometimes have the force of ὁμως : Plat. Gorg. 519 E *μέμφεσθαι τούτῳ, ὅτι ἀφ' ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ὧν ἔπειτα πονηρὸς ἐστίν*.

Limitation and denial.

Ἀλλά.

§. 773. 1. Ἀλλά, neut. plur. of ἄλλος, (the accent being changed,) expresses *difference, division, separation*.

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot

ἄλλὰ.

be true together, and thus denies it: this happens *a.* with a negative clause preceding, where the second clause is affirmative; as, οὐχ οἱ πλούσιοι εὐδαιμονεῖς εἰσιν, ἀλλ' οἱ ἀγαθοί: Il. β, 214 οὐ κατὰ κοσμὸν—ἀλλ' ὅ τι οἱ εἴσταιτο γαλοῖτον Ἀργείοις:—or *b.* where an affirmative clause precedes, and the second clause is negative; as, Plat. Phædr. 229 D ἐκείθεν, ἀλλ' οὐκ ἐνθάδε ἡρπάσθη.

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its force; the two are supposed to be true together, though differing from each other: this occurs both with affirmative and negative concessive sentences, and may be translated by *yet*, *but*; in the last case the opposition is generally (see Hdt. VII. 11) pointed out in the first clause by μέν, ἦτοι, γέ, &c.: Il. π, 240 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, ἀλλ' ἔταρον πέμπω: Il. α, 284 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων: Il. γ, 214 παῦρα μὲν (Μενελάου διζί), ἀλλὰ μάλα λιγύως: Il. α, 22 ἔνθ' ἄλλοι μὲν πάντες ἐπηυφήμεσαν Ἀχαιοί, αἰδέεσθαι ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ: Xen. Cyr. VII. 1, 16 τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ καλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με: Plat. Gorg. 448 D καλῶς γε—φαίνεται Π. παρεσκευάσθαι εἰς λόγους· ἀλλὰ γὰρ, ὁ ὑπέσχετο Χαιρεφῶντι, οὐ ποιεῖ.

Obs. Ἄλλὰ μὲν is used frequently to introduce the second premiss of a syllogism, especially in Plato and Xenophon. So in G. T., as Rom. v. 14, ἀλλὰ alone introduces the minor premiss of the argument: ἀλλὰ ἐβασίλευσεν θάνατος κ. τ. λ.

4. But ἀλλὰ is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here ἀλλὰ = πλὴν ὅρ εἰ μή, πῶς, *but*, *except*. It denotes something different from, and not comprehended in the negative first clause—generally we find ἄλλος, (as οὐδεὶς ἄλλος—ἀλλά,) in the first clause, pointing forward to the ἀλλὰ, which answers to it: Od. φ, 70 οὐδέ τι ν' ἄλλην μύθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναῖκα: Il. φ, 275 ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανίωνων, ἀλλὰ φίλη μήτηρ: Od. θ, 311 οὔτις μοι αἴτιος ἄλλος, ἀλλὰ τοκῆς δύω: Xen. Anab. VI. 4, 2 ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ Θρᾷκες καὶ Βιθυνοί: Plat. Symp. 192 E οὐδ' ἄλλο τι ἂν φανεῖν βουλόμενος, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν κ. τ. λ.: without ἄλλος: Soph. CE. R. 1331 ἔπαισε δ' αὐτόχειρ νιν οὔτις ἀλλ' ἐγώ: Xen. Vectig. III. 6 εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπως δαπανῆσαι δεῖ οὐδὲν ἀλλὰ ψηφίσματά τε φιλόανθρωπα καὶ ἐπιμελείας. Instead of ἄλλος in the first clause we find also ἕτερος: Demosth. 554 (R.) μηδένα ἕτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον: so in a question, as Plat. Protag. 354 B ἢ ἕχετέ τι ἄλλο τέλος λέγειν, εἰς δ' ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ (Stephan. e conj. ἀλλ' ἦ) ἡδονάς τε καὶ λύπας; after τίς ἄλλος there regularly follows ἦ, or ἀλλ' ἦ, or πλὴν: and moreover we find πλὴν, or sometimes πλὴν ἦ, instead of ἀλλά, after a simple negation, as after οὐδεὶς ἄλλος: Demosth. 1073 οὐδενὸς αὐτοῖς μέλει πλὴν τοῦ πλεονεκτεῖν: Plat. Tim. 30 A θέμις δὲ οὐτ' ἦν οὐτ' ἔστι τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον. (So G. T., as Acts xxvii. 22.) Δέ is also thus used for ἀλλά, the preceding ἄλλος being accompanied by μέν: Plat. Rep. 359 E τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον.

5. We should especially observe the phrase ἀλλ' ἦ (*except*) after a negation, or a question which implies a negative (either after the interrogative

ἄλλᾶ.

pronoun, or an indefinite ἄλλο τι joined with some other interrogative), and even when ἕτερος or ἄλλος is joined to the negation; Οὐκ, Οὐδὲν, ἄλλ' ἤ; Οὐδὲν ἄλλο, ἄλλ' ἤ; Οὐδὲν ἕτερον, ἄλλ' ἤ; Τί ἄλλο, ἄλλ' ἤ; ἄλλο τι, ἄλλ' ἤ; Thuc. V. 80 μὴ ξυμβαίνειν τῷ μηδὲ πολεμεῖν ἄλλ' ἢ ἄμα; Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἄλλ' ἢ μικρόν τι; Id. Œcon. 13 οὐτε ἄλλος πάποτε μοι παρέσχε τὰ ἐαυτοῦ διοικεῖν ἄλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν; Plat. Protag. 329 D τὰ τοῦ χρυσοῦ μῶρια οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, ἀλλήλων καὶ τοῦ ὅλου, ἄλλ' ἢ μεγέθει καὶ σμικρότητι; Id. Phæd. 97 D οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἄλλ' ἢ τὸ ἀριστον καὶ τὸ βέλτιστον; Id. Rep. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἡ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι, ἄλλ' ἢ εἰς τοῦτο τὸ μέρος; Id. Protag. 354 B ἡ ἔχετέ τι ἄλλο τέλος λέγετε—ἄλλ' ἢ ἡδονὰς τε καὶ λύπας; Id. Rep. 553 D τὸ μὲν οὐδὲν ἄλλο ἐὰν λογίζεσθαι οὐδὲ σκοπεῖν ἄλλ' ἢ ὁπόθεν ἐξ ἐλαττωτέρων χρημάτων πλείω ἔσται; Arist. Eqq. 779 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτὸ σε πρῶτα διδάξω, ἄλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σοι τῆς ἀνθρακίας ἀπολαύει.

Obs. 1. This form arises from the confusion of two cognate phrases, οὐδὲν ἄλλο—ἄλλᾶ and οὐδὲν ἄλλο—ἤ; ἄλλᾶ and ἤ agree in sense; ἄλλᾶ does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἤ expresses not only *exclusion*, but also merely a difference. Thus in οὐδὲν ἄλλο—ἄλλᾶ, ἄλλᾶ belongs rather to οὐδὲν, and in οὐδὲν ἄλλο—ἤ, ἤ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο,) the proper force of each particle being unregarded; (like οὐ ἔνεκα, οὐνεκα, for ἔνεκα.)

Obs. 2. In many passages there is doubt whether we should read ἄλλ' or ἄλλ', when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. 330 C οὐδὲν ἐθέλοντες ἐπαινεῖν ἄλλ' (alii ἄλλ') ἢ τὸν πλοῦτον; Arist. Ran. 227 οὐδὲν γὰρ ἔστ' ἄλλ' (Brunck.) ἢ κοᾶξ. If ἄλλ' is at a great distance from the negation, ἄλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἄλλ'. But in the elliptic expression οὐδὲν ἄλλο (sc. ποιῶ) ἤ, or τί ἄλλο (sc. ποιῶ) ἤ, which are never followed by ἄλλ' ἤ, but only by ἤ,) it is always better to write οὐδὲν ἄλλ' τί ἄλλ'—though writers do not agree on this point.

Obs. 3. In many passages the use of ἄλλ' ἤ arises from the union of two phrases, οὐκ—ἄλλᾶ and οὐδὲν ἄλλο (sc. γίνεται &c.)—ἤ; Arist. Pax 476 οὐ δ' οἶδε γ' εἰκον οὐδὲν Ἄργεῖοι πάσαι, ἄλλ' ἢ κατεγέλων τῶν ταισχωρομένων (formed from οὐχ εἰκον—ἄλλᾶ κατεγέλων, non trahebant, sed ridebant—and οὐδὲν ἐποίουν, ἢ κατεγ. nihil aliud faciebant, quam ridebant;) Demosth. 45, 19 μὴ μοι μυρίους μηδὲ δισμυρίους ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἄλλ' ἢ (ἢ v. l.) τῆς πόλεως ἔσται, exercitus noster non ex mercenariis etc. debet esse compositus, sed ex civibus, and non ex mercenariis, neque—, neque ex aliis, quam, μηδὲ λέγε ἄλλας δυνάμεις, ἢ τῆς πόλεως.

Obs. 4. This ἄλλᾶ is very nearly allied to πλὴν. Πλὴν is used as ἄλλᾶ, as is clear from what has been already said. So πλὴν as well as ἄλλᾶ is used before a negation, Hdt. VII. 84 πλὴν οὐ πάντα παρέλχοντο ἵππον; Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ εὐρᾶννοι; Demosth. 1290 πλείουςα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας; so πλὴν ἤ, Hdt. VI. 5 πλὴν ἤ ὅσοι αὐτῶν Ἰστιάφ' ἔφασαν ἐτοίμοι εἶναι πείσεσθαι; Plat. Apol. fin. ἀδελος παντὶ πλὴν ἢ τῷ θεῷ; also πλὴν ἄλλᾶ, Lucian. Dial. Deor. XVI. fin. μέγα, δ' Ἥρα,

Ἄλλά.

φρονεῖς, ὅτι ζῆναι τῷ Διί, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἄλλ' ὄφρα σε μετ' ὀλίγον αὖθις δακρύουσιν. Preceded by a negation : Id. Prom. c. 20 οὐ ῥάδιον, ᾧ Προμηθεύ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμιλλᾶσθαι· πλὴν ἄλλὰ ὦνησο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπ' αὐτοῦ σου. Even πλὴν ἄλλ' ἢ after a negation, in Aristot. Metaph. i. *nisi quod*.

Obs. 5. After a comparative (such as μᾶλλον, τὸ πλεόν), joined with a negative, ἄλλὰ is often used in a different sense from ἢ. Ἡ marks the equality of the two clauses (*non magis quam*), but ἄλλὰ denotes the contrary to that which is denied in the first clause : the two clauses being compared, the latter is preferred to the former, and hence is opposed to it : Thuc. II. 44 οὐκ ἐν τῷ ἀχρείᾳ τῆς ἡλικίας τὸ κερδαίνειν—μᾶλλον τέρπει, ἄλλὰ τὸ τιμᾶσθαι, i. e. *non in senectute lucrum magis juvat* (sc. *quam honor*), *sed honor* (sc. *magis, quam lucrum*) : Id. I. 83 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν (sc. ἢ δαπάνης), ἄλλὰ δαπάνης (sc. τὸ πλεόν ἢ ὅπλων) : Id. II. 43 ἐλάμβανον τὸν τάφον ἐπισημότατον, οὐκ (i. e. οὐ τοῦτον, ἐν ᾧ) ἐν ᾧ κείνται μᾶλλον (sc. ἢ ἐκείνον, ἐν ᾧ ἢ δόξα αὐτῶν καταλείπεται, i. e. ἢ πᾶσαν τὴν γῆν), ἄλλ' ἐν ᾧ ἢ δόξα αὐτῶν ἀείμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν ᾧ κείνται). Πλὴν is also thus used, even where no negative accompanies the comparative.—(See §. 779. Obs. 2.)

6. Lastly we must mention some elliptic forms : Οὐ μὴν ἄλλὰ or Οὐ μέντοι ἄλλὰ, Οὐ γὰρ ἄλλὰ (frequent in Attic)=*no indeed! but*. The two former may be translated by *yet, nevertheless, verumtamen*, the latter by *in sooth, or surely*. The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as τοῦτ' ἐγένετο, τοῦτ' ἐστίν) after the negation : Xen. Cyr. I. 4, 8 ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκειον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἄλλ' (nevertheless) ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη : Arist. Ran. 498 φέρε δὴ ταχέως αὐτ'· οὐ γὰρ ἄλλὰ πειστέον, *for I (cannot refuse, but) must obey*=*I must in sooth obey*. It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἄλλὰ is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in a succession of statements or questions, to mark that each one is a fresh suggestion or thought, and to lay emphasis on each (so G. T., as 1 Cor. vi. 11) : in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced ; ἄλλ' εὐτυχοῖς—ἄλλ' ἀνα!—ἄλλ' εἰα!—Also when the speaker interrupts or answers quickly and decidedly ; as, ἄλλὰ βούλομαι, *well, I will*. So in Arist. Equit. 361 ἄλλ' οὐ λάβρακας καταφωγὼν Μιλησίους κλονήσεις : Ἄλλὰ σχελίδας ἐδηδοκὼς ὠνήσομαι μέταλλα. (So in G. T., as Rom. x. 15. Heb. iii. 16. Mark xiv. 36.) And it is frequently used in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause : Æsch. Choeph. 774 ἄλλ' ἢ φρονεῖς εὐ τοῖσι νῦν ἡγγεγμένοις ;

Obs. 1. The clause to which ἄλλὰ is opposed is sometimes in the form of an hypothetical protasis (§. 770. a) : Il. θ. 153 εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἄλλ' οὐ πείσονται Τρῶες. So also after ἐπεὶ : Hdt. IX. 42 ἐπεὶ (since) ὑμεῖς ἢ οὐκ ἴστε οὐδέν, ἢ οὐ τολμᾶτε λέγειν, ἄλλ' ἐγὼ ἐρίω : Id. VII. 11 εἰ ἡμεῖς ἡσυχίαν ἄξομεν, ἄλλ' οὐκ ἐκείνοι ἄλλὰ καὶ μάλα στρατεύ-

Ἄλλά—οὔτε—οὔτε, &c.

σονται κ. τ. λ., where the second ἀλλά comes under §. 773. 3. (So G. T., as 1 Cor. iv. 15 ἐὰν μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας.) So ἀλλ' οὖν, when the consequences of the former clause are to be signified: Plat. Phæd. 91 B εἰ δὲ μηδὲν ἐστί τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἦττον ἀηδὴς ἔσομαι. So G. T., as Rom. vi. 5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

Obs. 2. Hence arose the elliptic use of ἀλλά in the middle of a sentence, the hypothetical protasis being suppressed: Soph. Œ. C. 1276 *πειράσαι* ἀλλ' ὑμεῖς γε *κινήσαι* πατρός—στόμα, *si nullus alius, at vos certe, = at least do you try*: Eur. Ion 426 νῦν ἀλλά (sc. εἰ μὴ πρότερον), *now at least*.

Obs. 3. Ἄλλά can also stand at the beginning of a sentence, without any clause before it to which it refers; but in this case it refers to something in the speaker's mind, or something commonly and generally known: Il. α. 135 ἀλλ' εἰ μὲν δώσουσι γέρας—, *but (it is well) if &c.* So Xenophon's Symposium begins: Ἄλλ' ἐμοὶ δοκεῖ τῶν καλῶν κάγαθων ἀνδρῶν ἔργα οὐ μόνον—μετὰ σπουδῆς πραττόμενα ἀξιολογούμενα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδείαις: Arist. —Ran. 426 χαίρεις ἱκετεύω; μὰλλὰ ἐποπτεύειν δοκῶ, *not only, but &c.*

Connexion and Opposition of Negative clauses.

a. Οὔτε—οὔτε, Μήτε—μήτε.

§. 775. 1. Οὔτε—οὔτε (Μήτε—μήτε), *neq—neq, neither—nor*, are to negative clauses what τέ—τέ are to affirmative, joining them into one thought; as, Il. α. 548 οὔτε θεῶν τις, οὔτ' ἀνθρώπων.

Obs. 1. In poetry sometimes we find Οὔτε—τε οὔ for Οὔτε—οὔτε: Eur.—Hipp. 303 sq. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ὅδε, νῦν τ' οὐ πείθεται.

2. Besides these usual forms there occur the following:

a. Οὐ—οὔτε (mostly poetry), Οὐ—οὐ—οὔτε: Il. ζ. 450-454 ἀλλ' οὐ μοῖ—Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος—οὔτε κασιγνήτων—, ὅσσον σείο. Also Οὐ—οὔτ' οὖν: Od. ι. 147 ἐνθ' οὔτις—τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὔτ' οὖν κύματα μακρὰ κυλινδόμενα πρὸς χέρσιν—εἰσίδομεν.

Obs. 2. But negative clauses may follow one another without any connecting particle, especially in pathetic passages: Hymn. h. in Merc. 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἤκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μήνυτρον ὑροίμην, οὔτε βοῶν ἐλατῆρι, κραταιῷ φωτὶ, ἔοικα.

b. Οὐδέ—οὔτε, like Οὐ—οὔτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: Hymn. Cer. 22 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.—See §. 776. Obs. 5.

c. Οὔτε—οὐ (rarely in prose). The speaker begins with οὔτε, as though another οὔτε were to follow; but then the next clause is added (*ἀσυνδέτως*) without any copula, in order to make it emphatic by giving it an independent character: Hdt. VIII. 98 τοὺς οὔτε νικητὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἐέργει: Eur. Or. 41 sq. ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτὶ.

Obs. 3. In poetry, the first οὔτε is altogether dropped in a short sentence,

Οὔτε—οὔτε, μήτε—μήτε.

so that the latter *οὔτε* is referred back to its former clause as well as its own: Æsch. Ag. 532 Πάρις γὰρ οὔτε συντελής πόλις: Id. Choeph. 294 δέρεσθαι τ' οὔτε συλλύειν τινά: Ibid. 472 τῶνδ' ἐκάς οὐδ' ἀπ' ἄλλων; Pind. Pyth. I. 48 ἀδικον οὐθ' ὑπέροπλον ἦβαν δρέπων. Similarly Juvenal, *quid fornace traves quid non incude catenæ*.

Obs. 4. *Οὔτε* is sometimes used with a finite verb and participle, so that it refers to both. So Eur. Heracl. 813 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγον, οὔτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὦν ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκιμου βυρός, but he caring *neither* for the hearers *nor* his own cowardice, did *not* dare &c.

d. *Οὔτε—οὐδέ* (also strengthened into οὐδ' αὖ, οὐδὰ μὴν, οὐδέ γε) stand to each other as *τέ—δέ* (§. 754. 5.), and hence signify *neither—nor yet*, since *οὐδέ* gives its clause an adversative or emphatic force, as *nec—neque* or *neque vero*: Plat. Apol. 19 D ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τινος ἀκηκόατε, ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές^a: Xen. Cyr. I. 6, 6 καὶ οἰδᾷ σε ἐπιτιθέντα αὐτῷ, ὥς οὐδὲ θέμις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἵππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἱπισταμένους κυβερνᾶν, σώζειν εὐχεσθαι ναῦς κυβερνῶντας, οὐδὲ μὴ σπεύροντας γε [σίτον] εὐχεσθαι, καλὸν αὐτοῖς σίτον φύεσθαι, οὐδὲ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι: Plat. Legg. 840 A οὔτε τινὸς πάποτε γυναικὸς ἦψατο, οὐδ' αὖ παιδός.

Obs. 5. Also after *οὔτε* (sometimes after *οὐ*) we find *οὐδέ—οὔτε* when a subdivision, definition, or explanation is to be added by *οὐδέ*, while the second *οὔτε* belongs not to *οὐδέ* but to *οὔτε*, *neither—and not—nor*; as, Plat. Gorg. 500 B μήτε αὐτὸς οἶον δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃ παρὰ τὰ δέοντα ἀποκρίνουν, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχουν ὥς παίζοντες.

3. And a negative and positive clause may be joined together as follows:

a. *Οὔτε—τέ* (seldom καί), *neque—que (et)*: Hdt. V. 49 οὔτε γάρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς περὶ: Id. VII. 8, 1 οὔτ' αὐτὸς κατηγοῖσθαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδεξάμενός τε αὐτῷ χρῆσθαι: Thuc. II. 81 οὔτε ξυμβοήθουν ἐφύλασσόν τε: Eur. Iph. T. 591 sq. εἰ γὰρ οὔτε δυσγενῆς, καὶ τὰς Μυκήνας οἶσθα: Plat. Prot. 361 E οὔτε τᾶλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. Cf. Ibid. 347 E. (So G. T., as John iv. 11.)

β. *Οὔτε—δέ*, when the second clause is opposed to the first: Xen. Anab. VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἐστὶν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μίας ἡμέρας ἐστὶ τὰ ἐπιτήδεια: Plat. Rep. 388 extr. οὔτε ἄρα ἄνθρωπους ἀξίους λόγου κρατούμενους ὑπὸ γέλωτος ἂν τις ποιῇ, ἀποδεκτέον, πολὺ δὲ ἥττον, εἰάν θεούς: Id. Legg. 627 E μήτε ἀπολίσσειε μηδὲνα, διαλλάξας δὲ εἰς τὸν ἐπιλοικῶν χρόνον—διαφυλάττειν δύναιτο.

γ. Sometimes where *οὔτε* is used, the second *οὐ* throws a negative force on some particular word in the clause, while the *τέ* connects the clauses: Hdt. VII. 12 οὔτε ὦν μεταβουλευόμενος ποιεῖς ἐδ', οὔτε ὁ συγγνωσόμενός τοι πάρα: the *οὐ* belongs to *συγγνωσόμενος*.

Obs. 1. There are some passages in which *οὔτε* and *μήτε* are used alone,

^a Stallb. ad loc.

Οὐδέ, μηδέ.

in an adverbial sense, *ne quidem*, *not even*, for οὐδέ, μήδε (§. 776. 7.) : Xen. Mem. I. 2, 47 οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσεν (al. οὐδέ) : Xen. Rep. Lac. X. 7 τοῦτον ἀπέδειξε μήτε νομίζεσθαι τῶν ὁμοίων εἶναι.

Obs. 2. μηδέ is found in the same combinations as οὐδέ.

b. Οὐδέ, μηδέ.

§. 776. 1. Οὐδέ, (μηδέ) either expresses opposition, or connects a new clause.

a. Adversative: Il. ω, 25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδαν, οὐδέ ποθ' Ἦρη, *neque* (but not) *Juno* : Od. γ, 141 ἐνθ' ἦτοι Μενέλαος ἀνῶγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδαν.

So οὐδέ is used (not οὔτε) when the same notion is expressed, first in a positive, then in a negative form : μνήσομαι οὐδέ λάθωμαι : Od. ι, 408 Οὔτις με κτείνει δόλφ οὐδέ βίηφι : Soph. El. 997 γυνή μὲν οὐδ' ἀνὴρ ἔφυε. Generally, when a negative clause is to be joined to a positive one : Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς ἔστω.

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before δέ, and then using afterwards the negative οὐ or μή. Compare οὐδὲ τοῦτο ποιήσεις—nor shall you do this, with τοῦτο δὲ οὐ ποιήσεις, but this you shall not do. Οὐδὲ—οὐδέ.

b. Copulative: Il. α, 330 οὐδ' ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς: So two negations are joined together by Οὐ—οὐδέ, *not—and* (or *also*) *not, nor* ; Eur.—Med. 469 οὔτοι θράσος τόδ' ἐστίν οὐδ' εὐτολμία : Soph. Phil. 687 οὐκ ἔχω βάσιν οὐδέ τιν' ἐγγώρων—οὐδ' δε κ.τ.λ. Οὐ—οὔτε is used when the speaker in the first clause implies or intends the second ; Οὐ—οὐδέ when the second comes in as an addition to the first, Od. ζ, 201 οὐκ ἔσθ'—οὐδὲ γένηται.

Obs. 2. In this copulative force the οὐ generally belongs to the predicate, the δέ connects the clause with the preceding one.

Obs. 3. In G. T., as Rom. i. 21 ἡ supplies the place of this οὐδέ after οὐκ—οὐκ ἐδόξασαν ἢ εὐχαρίστησαν.

2. Also Οὐδέ—οὐδέ, *also not—and not* (never *neither—nor*) : Il. ι, 372 εἰς οὐδ' ἂν ἔμοιγε τετλαίη—εἰς ὧπα ἰδέσθαι οὐδέ τι οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον. The first οὐδέ often = *ne quidem*, and the second is merely copulative : Isocr. 64, 115 καὶ μὴν οὐδέ τὴν παρούσαν εἰρήνην οὐδέ τὴν αὐτονομίαν—ἀξίαν εἰέσθαι, *ne pacem quidem neque libertatem*.

Obs. 4. Οὐδέ (μηδέ) is used as if it was καὶ οὐ (καὶ μή) : but in καὶ οὐ the οὐ belongs to the following word, and καὶ only denotes the completion of the former thought, *and thereto, and in sooth*, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other : Od. θ, 307 δεῦθ' ἵνα ἔργα γελαστά καὶ οὐκ ἐπικεκτὰ ἴδῃσθε (i. e. *et intolerabilia*) : Hdt. I. 91 συνέγνω ἑωυτοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ, *and in sooth not*. Οὐδέ marks that the clauses formally answer to each other, but not any necessary connexion between them : Demosth. 254, 9 φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψεως οὐδέ τιμωρίας—(i. d. 255, 14 ὧν διαμάρτομεν καὶ μὴ μετὰσχοιεν ὧν ὑμεῖς—τοὺς θεοὺς αἰτείτε, μηδὲ (but do not) μεταδίδοιεν ὑμῖν ὧν αὐτοὶ προήρηνται. So we sometimes find οὐδέ or οὔτε after καὶ οὐ.

Οὐδέ, μηδέ.

Obs. 4. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word: *Od. ξ. 223 ἔργον δέ μοι οὐ φίλον ἔσκεν οὐδ' οἰκωφελίῃ*. And sometimes it is wanting, and must be supplied from the second clause. So *Æsch. Choeph. 472 τῶν δ' ἐκὰς οὐδ' ἀπ' ἄλλων*: *Hdt. I. 215 σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν*.

3. If οὐτε—οὔτε come between οὐδέ—οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause: *Æschin. 44. ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξίστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μηδ' ἱερωσύνην ἱερασασθαι, μηδὲ συνδικησάτω τῷ δημοσίῳ, μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήθ' ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μηδὲ κηρυκευσάτω—, μηδὲ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μηδ' ἂν δεινότατος ἢ λέγειν Ἀθηναίων*.

4. If a negative clause is to be joined to a positive, τέ in the first clause may be followed by οὐδέ, or μηδέ, in the second: *Od. φ. 310 πινέ τε μηδ' ἐρίδαινε*. But if τέ or καί follow οὐδέ, they do not carry on its negative force to the words to which τέ or καί are joined, but belong to some other word in the first clause which they connect with the second; *Hymn. Cer. 95 οὐδέ τις ἀνδρῶν εἰσορόων γίγνωσκε βαθυζώνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε)*. In such passages as *Hdt. VII. 8, 1 χώρην τε τῆς νῦν ἐκτὴ μεθὰ οὐκ ἐλάσσονα οὐδὰ φλαυροτέρην παμφοροτέρην τε*, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα=ἴσην: *Xen. Rep. X. 7 οὐδὲν ὑπελογισατο οὔτε σωμάτων οὔτε χρημάτων ἀσθένειαν*.

5. In Οὐδέ—οὔτε, the two last clauses are subdivisions of the notion to which the οὐ belongs, while the δέ is often copulative: so *Il. α. 115 ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων οὐ (for οὔτε) δέμας, οὐδὲ φυήν, οὐτ' ἀρ φρίνας, οὔτε τι ἔργα*: *Hdt. VII. 4 οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπειστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι*: *Xen. Mem. 2, 2, 11 μηδ' ἔπεισθαι μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἀρχοντι*: see §. 775. *Obs. 5.*

6. When μηδέ follows an indefinite relative sentence, it sometimes conveys, as a copula, to its own sentence the condition which is implied in the former one, while the μή belongs to some word of the latter clause: *Thuc. IV. 61 ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτο τις πρεσβύτατον ἤκει κρίνας κ. τ. λ.=εἰ δέ τις ἤκει τοῦτο μὴ κρίνας κ. τ. λ.*

Obs. 5. It is a disputed point whether the combination of οὐδέ—οὔτε is allowable; such a combination as οὔτε—οὐδέ—οὔτε is not quite in point, as οὐδέ may be viewed as belonging to the first, not to the following οὔτε (so *G. T.* as *Acts xxiii. 8*), see §. 775. *Obs. 5.* There are certainly passages in which it occurs; as, *Thuc. III. 48 μηδὲ οἴκτῳ πλέον ἐπιειμάντες μήτ' ἐπιεικεῖα*: *Plat. Charm. 171 B*. But in the former μηδέ is read for μήτε, and in the latter οὐδέ is divided into οὐ δέ: so *Hom. Hymn. in Merc. 265 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς*, where οὐδέ is put for καί οὐ: so in *G. T.* as *Gal. i. 12 οὐδὲ γὰρ ἐγὼ παρέλαβον—οὔτε ἐδιδάχθη*, the οὐδέ is emphatic, for neither did I, &c.

Adverbial use of οὐδέ.

7. Οὐδέ (μηδέ) as an adverb is to negative sentences what the adverbial καί is to positive, *ne quidem, not even*. It may, like καί, stand in both the opposed clauses; as, *Xen. Cyr. I. 6, 18 ὥσπερ (as neither) οὐδὲ γεωργοῦ*

"Η.

ἀργού οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργού οὐδὲν ὄφελος εἶναι, *not even—, so too not even* : but very often it is used only once : and generally it follows the usages of καί (§. 760.). So like καί it has an emphatic force ; as οὐδ' ὁ κρᾶτιστος ἐτάλημσεν αὐτῷ μάχεσθαι. So οὐδεὶς, οὐδὲ εἷς, *ne unus quidem, οὐδ' ἄς, ne sic quidem, οὐδ' ἕσος, οὐδ' ὅπωσποῦν &c.* In these phrases the negative may be repeated with the predicate ; Soph. Trach. 279 ἕβρον γὰρ οὐ στήργουσιν οὐδὲ δαίμονες, *non amant ne dii quidem.*

Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they are not true together, they are joined together as one whole. The disjunctive conjunctions are "Η—ἤ : (Epic "Ηέ—ἤέ :) Εἴτε—εἴτε : Ἐάντε—ἐάντε.

α. Alternatives "Η—ἤ—ἤ.

2. "Η has a twofold force : it expresses either that one thing is excluded from the other, so that if one is true the other is not—or that if one is not true the other is or may be (*alternative*)—or that one thing differs from the other (*comparative*).

3. *Alternative* : "Η—ἤ, *Either—or, Aut—aut, Vel—vel* : Od. ξ. 330 ἢ ἀμφαδὸν ἢ ἐκρυφθόν : Il. α, 138 ἢ τέον ἢ Αἴαντος—χέρας, ἢ 'Οδυσῆος.

4. The first ἤ may be omitted : Il. α, 62 μάντιν ἐρείομεν ἢ ἱερῆα ἢ καὶ ὀνειρπολόων : Eur. Or. 1152 ἔχομεν κλέος, καλῶς θανόντες ἢ καλῶς σεσωσμένοι.

Obs. 1. Homer sometimes marks the coordinate relations of the two clauses by adding τέ (§. 755. 2.), so that ἤ is nearly the same as εἴτε : Il. ρ, 42 πόνος ἔσται—ἤτ' ἀλκῆς ἤτε φόβοιο : Il. τ, 148 δῶρα μὲν, αἱ κ' ἐθέλησθα, παρασχέμεν, ὥς ἐπιεικὲς ἤτ' ἐχέμεν.

5. In Attic, the first ἤ often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary, so that ἤ takes the sense of *aut, either surely, either only*—or γέ is often added to strengthen τοί : Plat. Parm. 131 A οὐκοῦν ἤτοι ὅλου τοῦ εἰδους ἢ μέρους ἐκείνου τὸ μεταλαμβάνον μεταλαμβάνει : Id. Phæd. 76 A ἤτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν—ἢ ὕστερον—ἀναμνησκονται : Id. Gorg. 460 A ἤτοι πρότερόν γε ἢ ὕστερον μαθόντα παρὰ σοῦ. This τοί is but rarely added to the second ἤ, as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least, or surely* : Pindar Nem. VI. 5 sq. ἀλλὰ τι προσφέρομεν ἢ μέγαν νόον ἤτοι φύσιν ἀθανάτοισι^a : Plat. Rep. 344 E ζῶικας (sc. οἰεσθαι τοῦτ' ἄλλως εἶχειν), ἦν δ' ἐγώ, ἤτοι ἡμῶν γε οὐδὲν κήδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam.*

Obs. 2. We must distinguish between the disjunctive ἤτοι, *or surely*, and the Epic ἤτοι, which expresses certainty—*surely* (§. 731.).

Obs. 3. If the clause to which ἤ refers is suppressed, it has the force of *otherwise, alias, alioquin*, that is, *if this is not so* : Plat. Phædr. 245 E τοῦτο δὲ οὐτ' ἀπολλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένησιν συμπεσοῦσαν στήναι, *alioquin omne cælum collapsum stare.*

Obs. 4. The disjunctive conjunctions "Η—ἤ are in Epic (very rarely in

^a Dissem ad loc.

"H.

Tragedy), joined with μέν and δέ, 'Hμέν—ήδέ, and then they have a copulative instead of a disjunctive sense, like Καί—καί, Τέ—τέ: Il. ε, 128 εἴθε' εὖ γινώσκεις ἡμὲν θεὸν, ἡδὲ καὶ ἄνδρα, *as well on one side, as on the other*. So we say, "You would know either God or man," meaning both; so that it is not necessary to suppose, with some writers, that the copulative *ή* has a root different from the disjunctive *ή*—it means both, *be it one, or the other*: Il. δ, 257 περί μὲν σε τίω—ἡμὲν ἐνὶ πολέμῳ, ἡδ' ἄλλοις ἐπὶ ἔργῳ, ἡδ' ἐν δαίτῃ. Καί is often added to ἡδέ, and sometimes, though rarely, is used instead of it after ἡμὲν—sometimes τέ, and still more rarely δέ: Il. ο, 664 μῆσασθε—παίδων ἡδ' ἀλόχων—, ἡμὲν ὅτεφ ζώουσι καὶ ᾗ κατατεθνήκασι: cf. Od. θ, 575 ('Hμέν—τε) and Il. μ, 248 ('Hμέν—δέ). And on the other hand, ἡδέ sometimes answers to μέν, or τέ, or καί in the first clause; Od. μ, 168 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡδὲ γαλήνη ἔπλετο: Od. α, 12 πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν. And it is often used without any corresponding particle before it: Il. α, 334 Διὸς ἀγγελιοὶ ἡδὲ καὶ ἀνδρῶν: Eur. Hec. 320 γράϊαι γυναῖκες ἡδὲ πρεσβύτεαι σέθεν.

Obs. 5. 'Ιδέ is also used, for the sake of the metre, for ἡδέ, of which it is a weakened form: Il. γ, 294 ὤμοισιν ἰδὲ στέρνοισιν.

δ Εἴτε—εἴτε: εἰάν τε (ἦν τε)—εἰάν τε (ἦν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἰ and εἰάν are accompanied by τέ, as in Latin *sive—sive*, though not till after Homer.

α. Εἴτε—εἴτε. We often find either clause strengthened by the particle δῆ or the suffix οὖν: Hdt. I. 86 ἐν νόφ' ἔχων, εἴτε δῆ ἀκροθίνια ταῦτα καταγινῶν θεῶν ὅτεφ δῆ, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων: Plat. Rep. 493 D εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δῆ ἐν πολιτικῇ: Id. Apol. 27 C εἴτ' οὖν καινὰ εἴτε παλαιά. Οὖν may be used in both clauses: Ibid. 34 E εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές.

Obs. Sometimes Εἴτε—ἦ: Plat. Rep. 364 B εἴτε τι ἀδικημά του γέγονεν αὐτοῦ ἢ προγόνων. Or "H—εἴτε, but scarcely found any where but in poetry: Eur. Alc. 114 ἢ Λυκίας εἴτ' ἐπὶ τὰς ἀνδρῶν Ἀμμωνιάδας ἔδρας.—Εἴτε only in one clause, almost wholly poetic: Soph. CE. T. 517 λόγοισιν εἴτ' ἔργοισιν: Aesch. Ag. 1403: also Εἴ—εἴτε: Id. Eum. 468 σὺ δ', Εἰ δικαίως, εἴτε μή, κρίνον δίκην. So the Latin Comedians; as, Plaut. Curs. I. 1, 4 *Si media non est, sive est prima vespera, tamen est eundem*. Lastly, Εἴτε—εἰ δέ: Plat. Apol. 40 C καὶ εἴτε δῆ μηδεμία αἰσθησίς ἐστιν—Ε εἰ δ' αὖ οἶον ἀποδηῖν, after a long interruption. So in Latin, *sive—si vero*.

β. 'Εάν τε—εἰάν τε: "Ἦν τε—ἦν τε, "Ἄν τε—ἄν τε, always with the conjunctive. This differs from Εἴτε—εἴτε &c. as the simple conjunctions εἰ and εἰάν: Plat. Euth. c. 6 εἰάν τε πατήρ ὢν τυγχάνῃ, εἰάν τε μήτηρ, εἰάν τε ἄλλος ὁμοτισοῦν. Instead of this formula, we find in Sophocles 'Εάν δέ—καὶ μή: Soph. Ant. 527 εἰάν δέ τοι λευκὸν καὶ μή.

Comparative ἤ.

§. 779. As ἤ disjunctive answers to another ἤ, so as a comparative it refers to some word which expresses *difference* or *distinction*; as, ἄλλος,

"H.

οὐδείς ἄλλος, ἀλλοῖος, ἐναντίας, ἴδιος, διαφέρω, &c. ; also to comparatives, and all superlatives or other words implying comparative notions ; as, διπλάσιος &c., ὑπερθεν, πρίν, φθάνω, &c. So that *η* here also retains its original *exclusive* power : Hdt. III. 37 ἐσῆλθε δὲ καὶ ἐς τῶν Καβαίρων ἱκόν, ἐς τὸ οὐ θεμιτόν ἐστι ἐσιέναι ἄλλον γε ἢ τὸν ἱερά : Plat. Phæd. 64 A οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι : Id. Gorg. 481 C ἀλλὰ τις ἡμῶν ἴδιόν τι ἔπαυσε πάθος ἢ οἱ ἄλλοι : Eur. Med. 659 μόχθων δ' οὐκ ἄλλος ὑπερθεν ἢ γὰς πατρίας στερέσθαι : Hdt. IX. 27 πρώτοισι εἶναι ἢ Ἀρααίσι : Il. ξ. 81 βέλτερον δὲ φεύγων προφύγῃ κακὸν ἢ ἐ ἀλήη : so τὰ πλείονα, τοὺς πλείονας ἢ. So also Hdt. II. 35 πλείστα ἢ ἄλλη πᾶσα χώρα. — (See §. 770. Obs. 1.) So ἔξω ἢ Id. VII. 228. — See §. 503. Obs. 2.

Obs. 1. "H also stands sometimes after an interrogative τίς, τί without ἄλλος : Plat. Crit. 53 E τί ποιῶν ἢ εὐωχούμενος ἐν Θετταλίᾳ ; Xen. Œcon. III. 3 ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον, ἢ ὅτι κ. τ. λ. So in indirect questions we sometimes find τί instead of ἄλλο τί ; Xen. M. S. IV. 3, 9 ἐγὼ μὲν ᾔδῃ τοῦτο σκοπῶ, εἰ ἄρα τί ἐστὶ τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν ;

Obs. 2. As the disjunctive ἢ nearly approaches in sense to the adverbative ἀλλά, we find after μάλλον sometimes ἀλλ' οὐ : Isocr. 23 B μάλλον αἰροῦνται συνέιναι τοῖς ἐξυμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπονσι. — (On μάλλον ἢ οὐ see §. 749. 3.) And πλὴν, whose sense is cognate to *η* and ἀλλά, can supply the place of *η*, as οὐδὲν ἄλλο πλὴν : Eur. Heracl. 231 ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν. Also the comparative adverbs ὥς or ὥσπερ can stand after comparatives instead of *η* : Lysias 572, 5 μάλλον ὥς μοι προσῆκε : Plat. Rep. 526 C ἀ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις, ὥς τοῦτο : Xen. Hell. II. 3, 16 εἰ δὲ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἰς, ἥττόν τι οἶει ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελίσθαι, εὐθέως εἰ. Also ἢ ὥς, *than* as : Plat. Rep. 410 D μαλακώτεροι αὐ γίνονται ἢ ὥς κάλλιον αὐτοῖς.

Obs. 3. The comparative ἢ stands sometimes after positive notions, or where μάλλον is omitted. *a.* After expressions of *will*, *preference*, &c., as in them is implied the notion of *difference*, *separation*, *superiority* : βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἰρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, &c. : Il. α. 117 βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι, ἢ ἀπολέσθαι : Il. λ. 319 Τρωσὶν δὲ βόλεται δοῦναι κράτος ἢ ἐπερ ἡμῖν : Lysias 171, 5 ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν : Hdt. III. 40 βούλομαι ἢ : Xen. Cyr. I. 4, 3 ὥστ' ἐπιθυμίαν τις εἶχεν πλείω ἀκούειν αὐτοῦ ἢ σιωπῶντι παρῆναι ; So Thuc. VII. 49 ἢ πρότερον θαρσύνει κρατηθεῖς, which has a comparative notion implied in it = μάλλον θαρρῶν. *b.* After δίκαιόν ἐστι, λυσιτελεῖν, &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared : Hdt. IX. 26 extr. οὕτω οὖν ἡμᾶς δίκαιον ἔχειν τὸ ἕτερον κέρας, ἢ περ Ἀθηναίους : Soph. Aj. 966 Tecmessa says, ἐμοὶ πικρὸς τέθηκεν (Ajax), ἢ κείνοις γλυκύς, αὐτῷ δὲ τερπνός = ἐμοὶ πικρὸς τέθηκεν, καὶ μάλλον πικρὸς, ἢ κείνοις γλυκύς.

Obs. 4. There seems to be no satisfactory explanation of the curious phrase in Arist. Ran. 103 ἀλλὰ πλεῖν ἢ μαίνομαι.

Obs. 5. Πέρ which is often joined with ἢ (§. 734. 2. 3.) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is logically negative, (ὁ πατὴρ μείζων ἐστὶν ἢ ὁ υἱός, *the father is the greater, not the son*), but it also may be considered as positive, when the quality is not directly denied in the second

"H.

clause, but only as compared with the first clause—the father is greater than the son, though he is great—in the former clause *πέρ* increases the negative force of *ἤ*, so that *ἤπερ* almost equals *οὐπερ* : II. π, 688 *ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἤπερ ἀνδρῶν* (= *ἀλλ' οὐπερ ἀνδρῶν* :) II. σ, 302 *τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν, ἤπερ Ἀχαιοὺς* : Hdt. IX. 28 *Ἀθηναίους ἀξιομικτότερος εἶναι ἔχει τὸ κέρας, ἤπερ Ἀρκάδας*. In the second case *πέρ* brings out the positive force of the clause, and means *much* ; as, Od. δ, 819 *τοῦ δὲ (Τηλεμάχου) ἐγὼ καὶ βᾶλλον ὀδύρομαι, ἤπερ ἐκείνου*, sc. *Ὀδυσσέως, I mourn for Telemachus yet more than Ulysses, much as I lament him*.

Remarks on the use of ἤ, and the Genitive, with a Comparative.

§. 780. The object of comparison may be denoted by the disjunctive *ἤ*, or by the genitive ; but these may not always be interchanged so that one may be used instead of the other.—The following will hold good :

a. If two subjects have the same verb, either the genitive may be used, or *ἤ* with the same case as in the first clause : Eur. Or. 727 sq. *πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν* (or *ἤ γαλήνῃ*) : Ibid. 1155 *οὐκ ἐστὶν οὐδὲν κρείσσον, ἢ φίλος σαφῆς, οὐ πλοῦτος, οὐ τυραννὶς* (or *οὐδὲν κρείσσον τοῦ φίλου*).

b. If the two things compared are the objects of the same verb, the genitive is not generally used, but *ἤ* : (Genit.) Hdt. VII. 26 *ἵνα πηγαὶ ἀναδιδούσι Μαιάνδρου ποταμοῦ καὶ ἑτέρου οὐκ ἐλάσσονος ἢ Μαιάνδρου* : Thuc. II. 13 *οὐκ ἐλάσσονος ἢ πενήκοντα ταλάντων* : Id. VII. 77 *ἥδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν* : (Dat.) II. α, 260 *ἥδη γάρ ποτ' ἐγὼ καὶ ἀρεῶσιν ἤπερ ὑμῖν* (sc. *ὀμίῳ*) *ἀνδράσιν ὠμίλησα* : (Accus.) Hdt. VII. 10, 1 *σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας ἢ Σκύθας*. But if the compared object in the first clause is in the accusative, the genitive is frequently used ; as, Od. ι, 27 *οἷτοι ἐγωγε ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι* : Od. σ, 130 *οὐδὲν ἀκινδότερον γαῖα τρέφει ἀνθρώποιο*.

Obs. 1. With the neuter words *πλέον* (*πλεῖν*), *πλείω*, *ἑλαττον* if joined with a numeral, *ἤ* is in general omitted, without any change in the case following ; so in Latin, after *plus* and *amplius*—*decem amplius homines* : Plat. Apol. 17 D *νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβίβηκα, ἔτη γεγωνὸς πλείω ἑβδομήκοντα, σπῆος πλὺς σερτὺαγιντὰ νῆτος* : (so G. T. as Acts iv. 22 *ἐτῶν ἦν πλείωνων τεσσαράκοντα*, so *ἐπάνω above*, 1 Cor. xv. 6 :) Arist. Aves 1251 *παρδαλᾶς ἐνημμένους πλεῖν ἑξακοσίους τὸν ἀριθμόν*. These words either with or without *ἤ*, also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form : Xen. Cyr. II. ι, 5 *ἵππους μὲν ἄξει οὐ μείον δισμυρίων*. §. 6 *ἵππας μὲν ἡμῖν εἶναι μείον ἢ τὸ τρίτον μέρος* : Ibid. *πέλταστὰς καὶ τοξότας πλέον ἢ εἴκοσι μυριάδας* : Demosth. 846, 24 *μαρτυρίων γὰρ πλέον ἢ πάνυ πολλῶν τῶν ἀπασῶν ἀναγνωσθειῶν, more than very many*. So the neuter plural : Plat. Menex. 235 B *αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς*. The Attic idiom seldom made *πλείων*, *μείων*, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. ι, 5 *τοξότας πλείους ἢ τετρακισμυρίους, λογχοφόρους οὐ μείους τετρακισμυρίων, πέλταστὰς οὐ μείους τρισμυρίων*.

Obs. 2. Sometimes the particle is used as well as the genitive. This

* Stallb. ad loc.

"H.

may be explained in two ways; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive; as, Plat. Legg. 765 A *μὴ ἔλαττον ἢ τριάκοντα γεγονώς ἐτῶν* (as *γίγνεσθαι τριάκοντα ἐτῶν* (§. 521. 2.)). Or the genitive is a demonstrative pronoun, depending on the comparative; the clause depending on *ἢ* being of such a nature that it represents a substantival notion, to which the demonstrative refers; the genitive is used to denote beforehand the importance of the following clause introduced by *ἢ*, which is then only a further explanation and enlargement of the demonstrative; (so an infinitival sentence which has a substantival force often has *τοῦτο* prefixed; as, *τοῦτο καλὸν ἐστίν, ἀποθανεῖν περὶ τῆς πατρίδος.*) This idiom is universal, from Homer downwards: Il. ο, 509 sq. *ἡμῖν δ' οὔτις τοῦδε* (sc. *νοῦ*) *νόος καὶ μήτις ἀμείνων, ἢ αὐτοσχεδὴν μῖξαι χεῖράς τε μένος τε*: Od. ζ, 182 *οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἀρειον, ἢ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντο ἀνὴρ ἠδὲ γυνή* (= *τοῦ ὅτε ἔχοντο*): Lysias 173, 35. *οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπώτερον τούτων ἢ πυνθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων*: Demosth. 847 extr. *ῥῆθην δὲν μηδὲν ἄλλο τούτου πρότερον ἢ τοῦτον παρακαλούμενος ἐλέγξει.* And sometimes *ἢ* is dropped after the demonstrative genitive: Aesch. Ag. 602 *τί γὰρ γυναικὶ τούτου φέγγος ἦδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ πύλας ἀνοῖξαι*; also Plat. Gorg. 519 D *καίτοι τούτου τοῦ λόγου τί ἂν ἀλγώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους—ἀδικεῖν.* But very rarely do we find the demonstrative genitive omitted as well as *ἢ*: Eur. Alc. 879 *τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου*; in these cases the infn. is to be taken as a genitive without the article. In poetry sometimes *ἢ* is used before the genitive, as a pleonasm: Soph. Antig. 1281 *τί δ' ἐστὶν αὐὸ κάκιον ἢ κακῶν ἔτι*; So Livy VIII. 14 *prius quam ære persoluto.*

§. 781. c. If two objects are compared together in respect of their partaking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *ἢ* with the nomin., supplying *εἶναι*, or the verb, from the other part of the sentence: Isocr. Pac. extr. *τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ* (sc. *ἀκμάζω*), *παραινῶ*: Demosth. 287, 27 *ἡμῶν ἀμεινον ἢ ἐκείνοι τοῦ μέλλον προορωμένων.* But the genitive is often used instead thereof: Isocr. Pac. 176 A *πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει γεγενημένων.*

d. (Comparatio compendiaria.) If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as, *Διὸς γενεῇ κρείσσων τέτυκται ἢ ποταμοῖο γενεῇ*, or *κρείσσων τῆς ποταμοῖο γενεῆς*, the object of comparison (as *γενεῇ*) is not compared with the proper corresponding object (as *γενεῆς*), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as *ποταμοῖο* for *γενεῆς ποταμοῖο*: Il. φ, 191 *κρείσσων δ' αὐτὲ Διὸς γενεῇ Ποταμοῖο τέτυκται*: Pindar. Ol. I. 11 *μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν*: Eur. Med. 1343 *τῆς Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν*: Id. Androm. 220 *χείρον' ἀρσένων νόσον ταύτην νοσοῦμεν*: Xen. Cyr. III. 3, 41 *χώραν ἔχετε οὐδὲν ἥττον ἡμῶν* (for *τῆς ἡμετέρας*) *ἐντιμον*: Theocrit. VI. 37 *τῶν δὲ τ' ὀδόντων λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.*

Obs. 1. In Thuc. III. 37 *ἢ* is joined with the case which would be required by the words suppressed: *ὅτι χείροσι νόμοις ἀκινήτοις χρωμένη πόλις*

"H.

κρείσσων ἐστὶν ἢ (πῶς χρωμένῃ) καλῶς ἔχουσιν ἀκίρους : so Id. IV. 87 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὀρεοῖς βαβαίωσιν λάβοιτε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ.

Obs. 2. This short form of comparison occurs in all languages, but not so universally as in Greek, where it is used not only with comparatives, but in all other expressions of comparison ; so Il. ρ, 51 αἵματί οἱ δύνοντο κόμαι Χαρίτεσσιν ὁμοίαι. See §. 519. §. 594. 2.

§. 782. e. If the comparative word belongs, either in a predicative or adverbial force, to the verb of the clause, either the genitive or ἢ may be used ; as, οὗτος ἀπέλιπετο πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ : Hdt. II. 134 πυραμίδα δὲ καὶ οὗτος ἀπέλιπετο πολλὸν ἐλάσσω τοῦ πατρός : Soph. Antig. 74 πλείων (ἴστί) χρόνος, ὃν δεῖ μ' ἀρίσκειν τοῖς κάτω τῶν ἐνθάδε (*diutius me oportet placere inferis, quam iis, qui hic sunt*) : Thuc. VII. 63 καὶ ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ἡυτῶν παρακελεύομαι (for ἢ τοῖς ταῦταις :) Id. I. 85 ἕξεισι δ' ἡμῖν μᾶλλον ἐτέρων for ἢ ἐτέρους.

f. If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (see §. 784.) of their proper adjectives, and contrasted by ἢ : θάπτων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom* : Od. α. 164 πάντες κ' ἀρησάσι' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσίου τε ἐσθιτός τε : Plat. Rep. 409 D πλειονίαις δὲ ποιηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις : Thuc. III. 42 ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος : so Arist. Ach. 782 πλείονες ἢ βελτίονες : Soph. Phil. 1100 τοῦ λήγονος δαίμονος εἰλοῦ τὸ κάκιον εἶναι. So when the comparative belongs to a verb : Hdt. III. 65 ἐποίησα ταχύτερα ἢ σοφώτερα : cf. Ibid. 194 ; and also with μᾶλλον and a positive adjective : Eur. Med. 485 πρόθυμος μᾶλλον ἢ σοφωτέρα.

g. If the subject at one time is compared with itself at another, so that an increase in degree is signified, the reflexive pronouns ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used ; and after this last αὐτός is added. This is not found in Homer, and rather in prose than poetry : 'Ἀρείων εἰμὶ ἑμαυτοῦ—ἀρείων εἰ σεαυτοῦ—ἀρείων ἐστὶν αὐτὸς ἑαυτοῦ : Thuc. III. 11 δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο. The following passage of Plato will illustrate this construction : Rep. 431 A B φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐνι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ—, ὅταν δὲ ὑπὸ τρυφῆς κακῆς ἢ τινος ὁμιλίας κρατηθῇ ὑπὸ πλείθους τοῦ χείρονος συμκρότερον τὸ βέλτιον ὂν, τοῦτο δὲ—καλεῖν ἥττω ἑαυτοῦ καὶ ὑπόλαστον τὸν οὕτω διακειμένον.—κρείττω—(τὴν νέαν ἡμῖν πόλιν) αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἅμεινον τοῦ χείρονος ἄρχει, σῶφρον κλητέον καὶ κρείττον αὐτοῦ. Sometimes these genitives are accompanied by ἢ and a word or clause signifying the time or circumstances under which the increase is conceived ; as when the difference of time is also marked by ἢ, and an expression of time ; so that there are two comparisons in one sentence ; Hdt. II. 25 ὁ δὲ Νέελος—τοῦτον τὸν χρόνον αὐτὸς ἑωῦτοῦ ρίει πολλῶ ὑποδείστερος ἢ τοῦ θέρους. It is used in Aristotle to denote a *change in degree*, not in kind. So the superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time : ἄριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὐτῇ ἑαυτῆς : Xen. M. S. I. 2, 46 εἴθε σοι, ὦ Περικλῆς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you so entirely surpassed*

. "H.

yourself. So also when the superlative belongs to the verb : Plat. Legg. 715 D νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ.

§. 783. *h*. A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative : Hdt. II. 148 ἦσαν—αἱ πυραμίδες λόγου μέζονες, *grandiores, quam ut oratione explicari possit* : Thuc. II. 50 γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου : Soph. Œ. T. 1374 κρείσσον' ἀγχόνης εἰργασμένα : so πρᾶγμα ἐλπίδων κρείσσον : so adverbs : Xen. Hellen. VII. 5, 13 ἐδίωξαν πορρωτέρω τοῦ καιροῦ : and even participles are used instead of substantives, to represent the whole thought, as δέοντος : Plat. Rep. 410 D οἱ μὲν γυμναστικῇ ἀκράτῃ χρησάμενοι ἀγρωῖτεροι τοῦ δέοντος ἀποβαίνουσιν.

Obs. But sometimes the thought is expressed in full by ἢ ὥστε and the infinitive of the verb (sometimes without ὥστε), or by ἢ ὥς with the opt. and ἂν : Demosth. 68, 11. ἔστι γὰρ μείζω τὰ κείνων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι.

i. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with ἢ κατὰ or more rarely ἢ πρὸς, with the accus. : Thuc. VII. 75 μείζω ἢ κατὰ δάκρυα πεπονθότας : Id. IV. 39 ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστερώς ἐκάστω παρήϊχον ἢ πρὸς τὴν ἐξουσίαν : Plat. Rep. 359 D νεκρὸς μείζων ἢ κατ' ἀνθρώπων : Hdt. VIII. 38 μέζονας ἢ κατὰ ἀνθρώπων φύσιν : or ἐπὶ with dat. : Arist. Vesp. γνώμης μείζονος ἢ ἐπὶ τρυφδοῖς. The Latin uses *quam pro* with the ablative : Liv. XXI. 29 *prælium atrocius, quam pro numero pugnantium, editur*. Sometimes an infinitive is used to define the property more clearly : Eur. Med. 675 σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, *abote u mihi's ability to comprehend* : Plat. Cratyl. 392 A ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ ἐξευρεῖν.

k. It sometimes happens that the comparative notion is formally contained in the word *πλείονας*, while in reality it applies to another notion in the sentence : Soph. Ant. 312 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους = τοὺς πολλοὺς ἴδοις ἂν ἀτωμένους μᾶλλον ἢ σεσωσμένους : Id. Œ. C. 796 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια = τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια^a.

l. A comparative notion is sometimes carried on from a comparative form to a positive : Soph. Œ. R. 1204 τᾶνν δ' ἀκούειν τίς ἀθλιώτερος ; τίς ἄταις ἀργίαις, τίς ἐν πόνοις ξύνοικος (sc. μᾶλλον) ἀλλαγῇ βίου. So μᾶλλον is carried on from one clause to another : Eur. Alc. 182 σῶφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.

m. Instead of the usual construction of the genitive or ἧ, we sometimes find a preposition and its case after a comparative, whereby the notion of parallelism and comparison is more clearly set forth : Thuc. I. 23 πυκνότερον παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. So G. T., as Heb. ix. 23 κρείττοσι θυσίαις παρὰ ταύτας : Luke xvi. 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φατός.

^a Herm. Ant. 312.

*H.

The Comparative without the second clause of the Comparison.

§. 784. 1. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause hereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in the relation of greater or less: hence the comparative is used in Greek where we use the positive and the adverbs *too, very, rather, somewhat*; the comparison being made with reference to some such thought as—*than it was before—usual—fitting—right, &c.*, more or less clearly present to the speaker's mind, and sometimes expressed in words; as, Hdt. VI. 84 Κλεομένηα δὲ λέγουσι, ἡκόντων τῶν Σκυθίων—, ὁμιλείν σφι μεζόνως: ὁμιλέοντα δὲ μάλλον τοῦ ἰκνευμένου (*quam pat erat*) μαθεῖν τὴν ἀρητοποσίην παρ' αὐτῶν: Ibid. 107 παρὲν τε καὶ βῆξαι μεζόνως ἢ ὥς ἔωθε: Id. VII. 13 ἡ νεότης ἐπέεσε, ὥστε δεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ χρεών: Id. I. 91 μητρὸς ἀμείνωνος, πατρὸς δὲ ὑποδεεστέρου: Id. III. 14; Μαϊανδρίῳ δὲ τῷ τυράνῳ ἦν ἀδελφεὸς ὑπομαργότερος, *hebetioris ingenii*: Id. VI. 108 ἡμεῖς ἑκαστέρῳ οἰκόμεν, *too far* (sc. ἢ ὥστε ὑμᾶς δέχεσθαι): Id. I. 116 ἐδόκεε—ἡ ἀπόκρισις ἐλευθερωτέρῃ εἶναι (*justo liberior*): Id. VI. 38 πολέμιος ὑποθερμότερος, *hostis ferventior*: Ibid. 46 τεῖχος ἰσχυρότερον περιβαλλόμενοι: Ibid. 51 ἰὼν—οἰκίης ὑποδεεστέρης, *familie inferioris*: Ibid. 75 ὑπέλαβε μανίῃ νοῦσος ἰόντα καὶ πρότερον ὑπομαργότερον: Ibid. 92 Αἰγινήται δὲ οὔτε συνεγινώσκοντο ἔσαν τε αὐθαδέστεροι, *pertinaciores*: Isocr. Paneg. 14. 38 sq. ἡρώμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μάλλον, ἢ τοῖς κρείττοις—συναδικεῖν. So G. T., as 2 Cor. viii. 17 σπουδαιότερος δὲ ὑπάρχων. So two comparatives frequently answer to one another, as we use the words *better, weaker, &c.*: Plat. Apol. 18 D τὸν ἥττω λόγον κρείττω ποιῶν: Arist. Ach. 681 μέλος εἶτονον ἀγροικότερον, *very rustic—that is, more than usual*. So especially, ἀμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μάλλον, χεῖρον, αἰσχίον, ἥδιον, κάκιον, νεώτερον, more rarely καινότερον, (as the positive *kanós* is synonymous with *neóteros*) &c., especially with a negative; as, οὐ κάλλιον, οὐκ ἀμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ῥῆον, *not so easy as it seems*: Il. ω, 53 οὐ μὴν οἱ τόγε κάλλιον οὐδέ τ' ἀμεινον, *than if this were not done*: Il. λ, 469 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἀμεινον, *than if we did it not*: Hdt. III. 71 ποιέειν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἀμεινον, *than if we did it straightway*: Eur. Hipp. 1465 τῶν γὰρ μεγάλων, *magnum virorum, αξιοπενοβείς* φῆμαι μάλλον κατέχουσιν (*magis percrescunt, quam fama de interitu ignobiliorum*): Plat. Phæd. 105 A πάλιν δὲ ἀναμνησκόν· οὐ γὰρ χεῖρον πολλάκις ἀκούειν: Xen. Œcon. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκιον ἐστὶ φοβερὰν εἶναι τὴν ψυχὴν: Hdt. III. 62 οὐ μὴ τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*^a: (Cf. IV. 127 οὐδέ τι νεώτερόν ἐμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἔωθεα ποιεῖν:) Eur. Or. 1327 εὐφῆμος ἴσθι· τί δὲ νεώτερον λόγεις, *than we wished*: Plat. Phæd. 115 B οὐδέν καινότερον: Id. Euthyphr. princ. τί νεώτερον, ὦ Σώκρατες, γέγονεν; so νεώτερα πράσσειν, and hence νεωτερίζειν (but καινῶν (not καινοτέρων) πραγμάτων ἐφίεσθαι). So G. T., as John xiii. 27 ὁ ποιεῖς ποιήσον τάχιστα: Acts xvii. 21 λέγειν τι καὶ ἀκούειν καινότερον.

^a Valcken. ad loc.

ἢ—γάρ.

Obs. The suppressed object of comparison is sometimes supplied by a preceding clause : Plat. Euthyd. 283 C τοῦτ' οὖν διανοηθεῖς ἔτι μᾶλλον εἶπον ὅτι κ. τ. λ. So G. T., as 1 Thes. ii. 17 ἀποφανισθέντες ἀφ' ὁμῶν—περισσότε-
ρως ἐσπουδάσαμεν.

2. As the superlative is sometimes strengthened by μάλιστα &c. (see §. 139. 2.), so is the comparative by μᾶλλον : Plat. Legg. 781 A λαθραιό-
τερον μᾶλλον καὶ ἐπικλοπώτερον. So G. T., as Phil. i. 23 πολλῶ μᾶλλον
κρείσσον : Mark vii. 36 μᾶλλον περισσότερον.

Coordination of Sentences logically subordinate.

§. 785. 1. This consists in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The *cause* or *reason*, (conjunction γάρ.)

b. The *consequence* of the *former clause*, (ἀνα, οὖν, τοίνυν, τοιγαροῦν.)

Cause, or reason.

Γάρ, *for*.

§. 786. Γάρ is a combination of γέ and ἄρα ; so that as γέ denotes the reason, or the complement of something (§. 735.), ἄρα an explanation, or consequence (§. 789. a.), γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes : λέγε· σύ γε οἶσθα, *say—you at least (certainly) know* : to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it : λέγε· σὺ ἄρα οἶσθα, *say—you know now* : λέγε· σὺ γὰρ οἶσθα, *say—you at least know now*. It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion : Plat. Phædr. 233 B νή τὴν Ἥραν, καλή γε ἡ καταγωγή· ἢ τε γὰρ πλάτανος αὐτῇ μάλ' ἀμφιλαφῆς τε καὶ ὑψηλή.

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ : Lysias Epit. 192, 6 τοσούτων δὲ εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ—τούς μὲν ἄλλους ἀδικούντας ἐκόλασεν : so after a superlative, τὸ δὲ μέγιστον, τὸ δὲ σχετλιώτατον &c. : Isocr. Pac. 170 B τὸ δὲ πάντων σχετλιώτατον· οἷς γὰρ ὁμολογήσαμεν ἂν κ. τ. λ. Lastly, after such expressions as τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ, &c. ἐστὶ, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, &c. ; Plat. Prot. 320 C δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγεω. ἦν γὰρ ποτε χρόνος κ. τ. λ.

Γάρ.

Obs. 1. It very often happens that the sentence, whereof the causal γάρ gives the premiss, is suppressed, and must be supplied by the mind : Plat. Symp. 194 A *κἀλῶς γὰρ αὐτὸς ἠγώνισαι* (sc. *σὺ μὲν δύνασαι θαρρεῖν*). So οὐ γάρ at the beginning of a sentence referring to some such notion as, *it must be so, it is so, or if it were not so* : Thuc. III. 84 οὐ γὰρ ἂν τοῦ τε ὁσίου τὸ τιμωρεῖσθαι προϋτίθεσαν : Id. I. 68.

Obs. 2. The explanatory γάρ, is often omitted after τόσος, τοῖος, τοιοῦτος (as in Latin *enim* after *tantus, talis, sic*), and also after the phrases given above in β. : Plat. Legg. 821 E *τεκμήριον δέ· ἐγὼ τούτων οὔτε νῖος οὔτε πάλαι ἀπηκοῦς σφῶν κ. τ. λ.*

Obs. 3. Very often, especially in Herodotus, the explanatory clause with γάρ is placed first : Hdt. VI. 102 *καὶ, ἣν γὰρ ὁ Μαραθῶν ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνιπνεύσαι—, ἐς τοῦτό σφι κατηγέτο Ἰππίης* ; Ibid. 118 *καὶ, ἀπικατο γὰρ τηικαῦτα οἱ Δῆλαιο ὀπίσω ἐς τὴν νῆσον, κατατίθεταί τε ἐς τὸ ἱρὸν τὸ ἄγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δῆλιον τὸ Θηβαίων.*

Obs. 4. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά, which refers to some suppressed thought : Hdt. IX. 27 *ἀλλ' οὐ γὰρ ἐν τοῖςδε τάξις εἵνεκα στασιάζειν πρέπει, ἀρτοὶ εἶμεν πείθεσθαι ὑμῖν* : Soph. Ant. 155 *ἀλλ' ὅδε γὰρ κ. τ. λ., but (we must stop) for &c.* : Eur. Hipp. *ἀλλ' εἰσορῶ γὰρ κ. τ. λ.* So with reference to some suppressed objection : Id. Med. 1084 *ἀλλὰ γὰρ ἔστιν μούσα καὶ ἡμῖν, do not think me proud for &c.*

Obs. 5. The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer τῷ, *wherefore* :) Hdt. VI. 11 (*λέγει τάδε*)· *Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἡ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρηπέτησι· νῦν ὦν ὑμεῖς, ἣν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος ὑμῖν ἴσται, οἳ τε δὲ ἴσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι.*

Obs. 6. The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof : Hdt. IX. 109 *τῇ (ἡ sc.) δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξης* : Id. IV. 200 *τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθος [αὐτῶν sc.] μεταίτιον) οὐκ ἐδέχοντο τοὺς λόγους)* : Id. I. 24 *καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονήν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι.* Cf. I. 114. II. 101. Thuc. VIII. 30 *τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφικμέναι γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες—καὶ στρατηγολ—, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο &c.* : Id. I. 115 *τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον—, ξυθίμενοι—εὐμαχίαν,—διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον* : Ibid. 72 *τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρᾶσιβεια—παρουσα, καὶ ὡς ἦσθοντο κ. τ. λ., for οἱ Ἀθηναῖοι, ἔτυχε γὰρ κ. τ. λ.*

Obs. 7. We often find ἀλλὰ γὰρ, *at enim, sed enim* : Plat. Apol. 19 C *μή πως ἐγὼ ὑπὸ Μελήτρου τοσαύτας δίκας φύγοιμι! ἀλλὰ (= I fear not) γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι, for I have no share* : Ibid. 20 C *ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἂν, εἰ ἠπιστάμην ταῦτα· ἀλλ' (οὐκ ἄβρυνόμην) οὐ γὰρ ἐπιστάμαι, for I know not* : so especially in Plato we find νῦν δέ—γὰρ used, which however stands after the sentence it explains : Plat. Symp. 180 C *εἰ μὲν γὰρ εἰς ἣν ὁ Ἔρως, καλῶς ἂν εἶχε· νῦν δὲ (κακῶς) οὐ γὰρ ἔστιν εἰς.*

2. Γάρ is used as partly causal and partly consequential in ad-

Γάρ—ἄρα.

dresses, wishes, orders, questions, answers; it is causal as it points to some reason for asking the question &c., consequential as it represents the question as arising from it: Arist. Ran. 248 *τοῦτ' ἐπὶ ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα!* *then we shall suffer monstrous things!* *Kakῶs γὰρ ἐξόλω!* *may you then perish!* So G.T., as Matt. xxvii. 23 *τί γὰρ κακὸν ἐποίησεν;* so εἰ γάρ, εἴθε γάρ.

Obs. 8. In καὶ γάρ, καί belongs to the word next following, and signifies *even*; γάρ has attached itself to καί, being the first word in the sentence, (though γάρ in poetry sometimes takes the third place; as, *καὶ γὰρ* Eur. :) Hdt. I. 77 καὶ γὰρ πρὸς τοὺτους αὐτῷ ἐπεποίητο *συμμαχίῃ*, i. e. καὶ πρὸς τοὺτους.

Consequence.

Ἄρα.

§. 787. 1. Ἄρα (Epic ἄρα and ἄρ; enclit. ῥά; never stands the first word of a sentence, but in the first part thereof;) is connected with the verb ἌΡΩ, *to answer, to suit*, and expresses the intimate connexion and coincidence of two thoughts or notions, so that one exactly suits and answers to the other; it signifies, *exactly, precisely, just*.

Obs. In G. T. ἄρα sometimes stands first: Rom. x. 17 ἄρα ἡ πίστις ἐξ ἀκοῆς xi. 48.

2. Hence Homer uses ἄρα

a. In correlative sentences of place, time, mode or manner, *exactly that, which—there, where—then, when—so, as*: Il. η. 182 *ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,* *just the one which*: Il. ν. 594 *Ἀτρείδης—τὴν (χεῖρα) βάλεν, ἣ ῥ' ἔχε τόξον,* *just the one in which*: Il. λ. 149 *ὁ δ', ὅθι πλείστοι κλονέοντο φάλαγγες, τῇ ῥ' ἐνόρουσ',* *just there*: Il. ω. 788 *ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγχετο λαός,* *just then*; so εὐτ' ἄρα, ὅτ' ἄρα, *just as, just when*; τότε ἄρα, *just then*; εἰ μὴ ἄρα, *if not exactly*; ὥς ἄρα, *just so*.

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἄρα is used to refer back to it—*exactly him who*: Il. ν. 170 *Τεῦκρος δὲ πρῶτος Τελαμῶνιος ἄνδρα κατέκτα Ἴμβριον αἰχμητὴν*: v. 177 *τόν ῥ' υἱὸς Τελαμῶνος ἐπ' οὐατος ἔγχεϊ μακρῷ νύξ'*: so ταῦτ' ἄρα, τοῖος ἄρα, τόσος ἄρα, τῷ ἄρα, τῇ ἄρα, ἐνθ' ἄρα, ὥς ἄρα, e. g. *φωνήσας ἀπέβη, ὃς ῥα, he who*, in a demonstrative force. Often the confirmative μέν (§. 729. *Obs.* 2.) comes between the pronoun and ἄρα: Il. β. 867 *Νάσσης αὖ Καρῶν ἡγήσατο*: v. 870 *τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην*: and sometimes ῥά is thus used with other words, as ἦ ῥα.

c. In the following combination of particles, ἄρα expresses the general identity of two thoughts, by marking that a sentence is immediately connected with what went before, and what it has already expressed:

a. *τὰ μὲν ἄρ—ἀλλά, that is just so, but*: Od. λ. 139 *Τειρεσίῃ, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. Ἄλλ' ἄγε μοι τόδε εἰπέ—* (So in G. T., St. Paul often sums up by ἄρα what he has been saying or quoting. Cf. Rom. x. 17. Rom. viii. 1.)

β. Where the same thing is represented in another and less particular point of view, ἄρα marking that the former statement is implied and repeated in the general one: οὐκ—, ἀλλ' ἄρα, *not—but then*; negative,

Ἄρα.

οὐδ' ἄρα, *just not then*: Od. κ, 214 οὐδ' οἶγ' (*leones et lupi Circæ*) ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοίγῃ οὐρῇσιν μακρῇσι περισσαινόντες ἀνέστησαν (*but just*): Il. ψ, 670 ἡ οὐχ' ἄλις, ὅτι μάχης ἐπιθεύομαι; οὐδ' ἄρα πῶς ἦν, ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι, *not was it just possible*: so οὐτ' ἄρα—οὔτε: Il. ζ, 349 εἰσὶν. αὐτὰρ ἐπεὶ τάδε γ' ἔειπε θεοὶ κακὰ τεκμήραντο, ἀνδρὸς ἔπειτ' ὤφελλον (*debebam*) ἀμείνωνος εἶναι ἄκοιτις—τοῦτ' ὅτ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι, οὐτ' ἄρ' ὁπίσω ἔσονται, *my present spouse then has neither—nor then will he have*. So Οὐτ' ἄρα—οὔτε begins a speech when the speaker opposes some false notion to which ἄρα refers: Il. α, 93 οὐτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἀρηγήρος—.

γ. ἀλλ' εἰ δὴ ῥα, with the finite verb; as, εἰ θέλεις, *if it is in sooth* (δὴ) *just* (ἄρα) *your will*: δ. ἐπεὶ ῥα, *since just*, γάρ ῥα, *for just*.

§. 788. 1. From this notion of immediate connection and identity of two things, ἄρα has the further force of the progression and continuation of any action—hence it is used in Epic narratives, to connect the several thoughts and events thereof: Il. ε, 592 ἄμα δὲ Τρώων εἶποντο φάλαγγες καρτεραί· ἤρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ: so καὶ ῥα: οὐδ' ἄρα: Οὐτ' ἄρ—οὔτε: Μέν ῥα—ἀλλά, or αὐτάρ, or δέ, τίς τ' ἄρ, τί τ' ἄρ, πῶς τ' ἄρ &c. when the narration is continued by a question; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof: Il. μ, 152 μάλα γάρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν· οἱ δ' ἄρα (λαοὶ) χερμαδίσιον εὐδμήτων ἀπὸ πύργων βάλλον these *to wit*: Il. ε, 333 οὐδὲ θεῶν τάνων, αἱ τ' ἀνδρῶν πόλεμον κῆρα κοιρανέουσιν, οὐτ' ἄρ' Ἀθηναῖαι, οὔτε πτολίπορθος Ἐνυώ: Od. ε, 175 τῶν δ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν ἡ ῥ' οἶγ' ὑβρισταί—ἡ φιλόξενοι. Often in relative sentences of explanation or illustration: Il. β, 20 στή δ' ἄρ ὑπὲρ κεφαλῆς, Νηληϊῆφ υἱὶ ἰοικῶς, Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων: so ὅτι ῥα, ἐπεὶ ῥα, οὐνεκ' ἄρα, *since to wit*: hence γάρ (from γέ ἄρ) and even γάρ ῥα.

2. In this use of ἄρα is often implied the notion of quickness; hence there arises a second sense of ἄρα, *so soon, so forth, as soon as*; and thus it is often joined to the adverbs, αἴψα, αὐτίκα, καρπαλίμως, θοῶς, ἔσσυμένως, (Hence the compounds αὐτάρ, *but*, = αὐτ' ἄρ—εἴθαρ = εὐθαρ from εὐθύς and ἄρα—ἄφαρ.) This usage also belongs to Homer: Il. κ, 349 εἰς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν· ἀλλ' ὅτε δὴ ῥ' ἀπῆν, ὅσσον τ' ἐπίουρα πέλονται ἡμῶνων—, τὼ μὲν ἐπιδραμένην· ὁ δ' ἄρ' ἔστη δοῖπον ἀκούσας—, ἀλλ' ὅτε δὴ ῥ' ἀπεσαν δουρηνεκές—, γνῶ ῥ' ἄνδρας δηϊούς. So very commonly, δ' ἄρ, καὶ ῥα.

3. Ἄρα also has this force in the combinations of (a) ἐπεὶ ῥα, ὅτε ῥα, *as soon as* (both in the protasis and apodosis); ὅτε δὴ ῥα—, καὶ τότε ῥα, *so soon—then straightway*; or in the apodosis alone, ὅτε δὴ—, δὴ ῥα τότε, *then straightway*; ἕως—, καὶ τότε δὴ ῥα;—(b) μὲν ῥα—, αὐτάρ, ἀλλὰ δέ; where by the use of μὲν, which points forward to the following clause, it is denoted that this clause is a continuance of the former one: Od. β, 148—150 τὼ δ' ἔως (= εἰς) μὲν ῥ' ἐπέοντο—, ἀλλ' ὅτε δὴ κ. τ. λ.—(c) οὐδ' ἄρα, where οὐ either belongs to the ἄρα (*not straightway*), or to the predicate (*straightway—not*): Od. ι, 92 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ἄλκον, *not straightway*: Od. μ, 16 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα ἦλθ, *and then we did not escape her notice*.

Τοῖνυν—τοιγάρ—τοιγάρτοι—οὖν.

νῦτω σφόδρα φιλοῦνται—, Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἡ Ἡσίοδον ραψφδεῖν ἐν περιόντας εἶων ;

Obs. The lyric, tragic, and comic poets used the lengthened ἄρα for ἀρα : Eur. Phœn. 1675 νύξ ἀρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν : so εἰ ἀρα, εἴτ' ἀρα for εἰ ἀρα, εἴτ' ἀρα. For ἀρα, and ἀρα interrogative, see §. 873.

Τοῖνυν.

§. 790. 1. Τοῖνυν (from τῶ, *wherefore*, and νύν, *then*, §. 719. 3.) is used in (a) transitions—(b) conclusions—*wherefore then*. Often in transitions, καὶ τοῖνυν, ἔτι τοῖνυν, are found : Xen. Cyr. I. 3, 16 οὔτι—ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν καὶ τοῖνυν—ἐπὶ μὲ ποτε δίκη πληγὰς ἔλαβον, *et, ut paucis me expediam* : Ibid. I. 2 πᾶσας τοῖνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομῆσιν ἢ τοῖς ἀνθρώποις τοῖς ἀρχουσι, *omnes igitur greges, ut rem paucis complectar*.

2. Τοῖνυν is also used to mark a transition when a person takes up another person quickly, and replies to him decidedly : Plat. Rep. 450 A δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τό σε μὴ μεθίεναι, πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα διελθῇς. Καὶ ἐμὲ τοῖνυν, ὁ Γλαῦκων ἔφη, κοινωνῶν τῆς ψήφου ταύτης τίθετε. So οὐ τοῖνυν, μὴ τοῖνυν, μὲν τοῖνυν in transitions, where οὐ, μὴ, μὲν mark an opposition in the new thought.

Τοίγαρ.

3. Τοίγαρ (from τῶ and γάρ) answers to the Latin *ergo, therefore* : Il. α, 76 ὦ Ἀχιλεῦ, κέλεαί με—μυθήσασθαι μῆνιν Ἀπόλλωνος— τοίγαρ ἐγὼν ἐρέω. It generally stands at the beginning of the sentence.

Τοιγάρτοι.

4. Τοιγάρτοι (from τῶ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground*. It always stands first in the sentence : Plat. Gorg. 471 C τοιγάρτοι νύν, ἅτε μέγιστα ἡδικηκὼς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων.

Obs. This τοί used in τοῖνυν, τοίγαρ, τοιγάρτοι, is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles ; and we may observe that it always follows the particle with which it is joined. Τοί joined with καὶ expresses a transition—with γάρ, ἐπεὶ (sometimes with γὰρ), a conclusion : Xen. Cyr. VIII. 7, 17 οὐδὲ γὰρ νύν τοι τήν γ' ἐμὴν ψυχὴν ἐωράτε. In οὗτοι and ἧτοι, τοί expresses a transition with a further adversative notion which arises from οὐ and ἧ : Il. γ, 65 οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, *no, truly not* : Soph. Œ. C. 1365 εἰ δ' ἐξέφυσα τάσδε μὴ ἄμαντ' τροφούς τὰς παῖδας, ἧ τᾶν οὐκ ἂν ἧ, τὸ σὸν μέρος. So οὗτοι (μήτοι) more generally has an adversative force, *yet not—not only*.

Οὖν (for οὖν, explanatory, see §. 737.).

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὥς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is ex-

Οὖν.

tached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premisses and conclusion are represented as one thought. So οὖν, illative, is used by Homer with ἐπεὶ and ὥς (ἐπεὶ οὖν, ὥς οὖν), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon: Od. π. 453 οἱ δ' ἄρα δόρπον ἐπιστάδων ὠπλίζοντο—v. 478 οἱ δ' ἐπεὶ οὖν παύσαντο πόνον τετύκοντό τε δαΐτα: Il. θ. 249 πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάβαλε νεβρόν. ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις.

2. It often means *denique*, *without more to say*; so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, τοιγαροῦν, οὐκ οὖν, οὐδ' οὖν, καὶ οὖν, &c.

Obs. It is generally laid down that οὐκ οὖν means *not*, οὐκοῦν *therefore*, the accent being placed over that part of the word the sense of which prevails; but this is not right. When it is negative it should be written οὐκ οὖν, when it means *therefore*, οὐκοῦν, with a note of interrogation, *Is it not then?* whence arises its ironical force of *scilicet*, the question being dropped in the pronunciation: Demosth. 104, 59 ἢ καὶ τότε τοὺς ἀμύνεσθαι κελύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεῖν; *does not then slavery await us? = therefore slavery awaits us.*

Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences or notions which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions; sentences or notions which are really connected together following one another, without any conjunction to denote the connexion: this is called *Asyndeton* (ἀσύνδετον).

a. Asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after αὐτίκα when εὖρε follows βῆ: Od. ι. 154 ὥρσαν δὲ Νύμφαι, κούραι Διὸς αἰγιόχοιο, αἶγας ὀρεσκόφους, ἵνα δειπνήσειαν ἐταῖροι. Αὐτίκα κάμπυλα τόξα καὶ αἰγανέας δολιχαῦλους εἰλόμεθ' ἐκ νηών: Il. λ. 199 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν· εὖρ' νιδὼν Πριάμοιο δαΐφρονος Ἔκτορα δίον. And as here the notion of αὐτίκα produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction: Il. χ. 295 (of Hector) στῇ δὲ κατηφήςας, οὐδ' ἄλλ' ἔχε μείλιον ἔγχοι· Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὖσας, ἥτε μιν δόρυ μακρόν—: Ibid. 450 sq. (of Andromache) δεῦτε, δῶ μοι ἐπέσθον, ἱδῶμ', ὅτν' ἔργα τέτυκται. Αἰδοίης ἐκυρῆς ὅπως ἔκλυον κ. τ. λ.: Eur. Hippol. 353 sqq. οἶμοι τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας· γυναῖκες, οὐκ ἀνίσχεις, οὐκ ἀνέξομαι ζῶσ'· ἐχθρόν ἤμαρ, ἐχθρόν εἰσὼρ φάος· ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι ἄνοῦσα· χαίρει· οὐκ ἔτ' εἰμ' ἐγώ.

b. The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration : Il. ρ, 50 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Αἵματι οἱ δύνοντο κόμαι, Χαρίτεσσιν ὁμοίαι, πλοχμοὶ θ', οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton : Il. χ, 391 (*Achilles Hector interemptio*) νῦν δ' ἄγ' αἰδόντες παίονα—νεώμεθα, τόνδε δ' ἄγωμεν. Ἡράμεθα μέγα κῶδος' ἐπέφνομεν Ἑκτορα δῖον, ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο : Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς δὲ καὶ περὶρέει' αἰετὴν κίχῃ &c.

c. It is very common in an explanatory sentence, which might be introduced by ἄρα, or γάρ, and the asyndeton gives a certain weight and emphasis to it, by making it independent. The second clause defines or explains that which is generally or indistinctly stated in the first ; so Il. φ, 654 πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα' ἡμίονον ταλαεργὸν ἄγων κατέδθη' ἐν ἀγῶνι : Il. β. 217 αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν' φολεκὸς ἔην, χαλῶς δ' ἔτερον πόδα κ. τ. λ. : Il. ω, 6c8 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆς' φῆ δαῖω τεκείνῃ, ἥ δ' αὐτὴ γείνατο πολλούς : Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὤτρυνε—Ἄϊαντε πρῶτω προσέφη : Pind. Ol. II. 44 ἔπεται δὲ λόγος εὐθρόνοις Κάδμοιο κούραις, ἔπαθον αἱ μεγάλα, πένθος δ' ἔπιτνεν βαρὺ κρεσσόνων πρὸς ἀγαθῶν. Ζῶει μὲν ἐν Ὀλυμπίῳι ἀποθανοῖσα βρόμφῳ κεραυνῷ τανύθειρα Σεμέλα κ. τ. λ. (So G. T., as John xvii. 17 ἀγιάσων αὐτοὺς ἐν ἀληθείᾳ—ὁ λόγος ὁ σὸς ἡ ἀληθείᾳ ἐστίν. Cf. Acts xxv. 12.) So especially when a demonstrative stands in the first clause ; as, τοῦτο, τόδε, οὕτως, ὥδε &c. : Plat. Gorg. 450 A καὶ μὴν καὶ αἱ ἄλλαι τέχνηαι οὕτως ἔχουσιν, ἐκάστη αὐτῶν περὶ λόγους ἐστί : Xen. Anab. III. 2, 19 ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν : but here also the real cause of the asyndeton may be the animation of the speech : Demosth. 44 princ. καὶ δὲ πειράσσομαι λέγων, δεθβείς ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, τοσοῦτον' ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Generally after such a demonstrative we find γάρ (§. 786. l. β.). But it is used also with supplementary clauses, where γάρ would not be used : Xen. Anab. I. 8, 9 καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρης ἐλέγετο τούτων ἄρχειν.

d. So when the same thoughts are emphatically repeated in other words : Pindar Pyth. III. 107 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις ἔσσομαι' τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμων' ἀσκήσω κατ' ἐμὴν θεραπείων μαχαναίν. So G. T., as Matt. iv. 39 σιώπα, πεφίμωσο : 1 Cor. iv. 8 ἤδη κεκορεσμένοι ἔστε—ἤδη ἐπλουτήσατε—ἤδη ἐβασιλεύσατε.

e. Cognate to this is the asyndeton which occurs in the beginning of a new sentence, which is to explain and carry on a preceding one : Plat. Phæd. 91 C Ἄλλ' ἵκον, ἔφη. Πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. So G. T., as John x. 11 ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός' ὁ ποιμὴν ὁ καλὸς κ. τ. λ.

f. Often the conjunction, though not expressed, is to a certain degree implied in some other words ; especially in demonstratives, which point back to what has preceded, and thus connect the sentences—so very often in Homer, ὥς ἔφατ'. That the demonstratives οὕτως, τῆς, τοῖος, &c. often imply γάρ, as in Latin, *sic, talis, tantus* imply *enim*, we have seen in §. 786. Obs. 2.

g. The asyndeton naturally occurs when the unconnected sentence is

opposed to what has gone before, or comes after : Od. μ, 426 sqq. *ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο—ἦλθε δ' ἐπὶ Νότος ἄκα—* παντόχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι ἦλθον ἐπὶ Σκύλλης σκοπέλων : Od. δ. 605 sq. *ἐν δ' Ἰθάκῃ οὐτ' ἄρ' ὁρόμοι εὐρέες, οὔτε τι λειμὼν' αἰγίβοτος* sc. *ἐστίν* : Il. ψ, 352 sq. *ἀν δ' ἔβαν ἐς δάφρους, ἐν δὲ κλήρους ἐβάλοντο· πᾶλλ' Ἀχιλεὺς*. So in Homer the adversative conjunction is often dropped when the opposition of a sentence introduced by *εὔτε* (= *ὅτε*) or *ὅφρα* is expressed : Od. ω, 146 sqq. *ὥς τὸ μὲν ἐξετέλεσσε, καὶ οἱκ' ἐβελουσ'*, *ὑπ' ἀνάγκης*. *Εὐθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἰστόν—*, καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἤγαγε δαίμων, (*but*) *when she did*.

2. Besides these general cases of asyndeton, there are the following :

h. Very commonly before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι, in the enumeration of many objects καὶ is omitted, as in Latin *et* before *ceteri, alii, reliqui*, when these words signify collectively all the objects which yet remain to be mentioned : Plat. Gorg. 503 E οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναπηγούς, τοὺς ἄλλους πάντας δημιουργούς.

i. When several objects, especially if they run in pairs, are enumerated : Plat. Protag. 319 D πλούσιος, πένης—γενναῖος, ἀγεννής : Cic. Tusc. I. 26, 64 *ut omnia, supera, infera, prima, ultima, media videremus*^a. So G. T., as 2 Tim. iv. 2 ἐπίσθηθι εὐκαιρῶς, ἀκαιρῶς : so clauses which run in pairs, to each of which attention is to be called separately, and at the same time the opposition between the two, and their parallelism with the last is to be signified ; as, 1 Cor. xv. 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

k. When the same word is to be emphatically repeated (*anaphora*) : Plat. Gorg. 510 C οὗτος μέγα ἐν ταύτῃ τῇ πόλει δυνήσεται, τοῦτον οὐδεὶς χαίρων ἀδικήσει.

l. The phrase *ἐδόκει ταῦτα, et simil.* is always inserted without any conjunction, after a question, or address, the result whereof is signified by these words :—generally the same word which is used in the first is used in the second unconnected clause : Xen. Anab. III. 2, 38 ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτιφ' δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἔδοξε ταῦτα : Ibid. VI. 3, 9 ἐνταῦθα ὁ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί—· Συνεδόκει ταῦτα πᾶσι : Ibid. VII. 3, 6 καὶ ὅφρ', ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν πάντες.

m. In poetry, (especially Epic) two or four adjectives, each pair whereof forms one whole notion, or also three adjectives belonging to one substantive, follow one another without any conjunction, if they are merely epithets and ornaments of the substantive. The greatest effect is produced by the adjectives being divided into pairs, as the sentence is broken off suddenly, and contrary to our expectation, while, on the other hand, three adjectives form a natural and pleasing period : Il. π, 140. 802 *ἔγχος· βριθύ, μέγα, στιβαρόν, κεκορυθμένον* : Od. α, 97 *καλὰ πῖδιλα, ἀμβρόσια, χρύσεια* : Od. ι, 205 *οἶνον—ἡδὺν, ἀκηράσιον, θεῖον ποτόν* : Ibid. 319 sq. *Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σπηῶ, γλωρὸν, ἐλαύνειον* : Ibid. 322 sq. *ἰσθὸς νηὸς ἐικασόροιο μελαίρης, φορτίδος, εὐρείης, ἦτ' ἐκπερά μέγα λαῖτμα* : Od. ο, 406 (*νήσος*) *εὐβοτος, εὐμηλος, οἶνοπληθής, πολύπυρος* : Æsch. Theb. 864 *ἐρατῶν ἐκ βαθυκόλπων στηθῶν* : Soph. Trach. 770 *φοινίας ἐχθρᾶς ἐχίδνης* : Eur. Hipp. 660 *τάλαντες ὦ κακοτυχεῖς γυναικῶν πότμοι*.

^a Vid. Adnot. ad loc.

THE SUBORDINATE SENTENCE.

§. 793. 1. When sentences, which together represent but one thought in the speaker's mind, stand in such a relation to each other, that one expresses merely the causes, results, circumstances, accidents, &c. which accompany the other, and therefore has of itself no definite meaning or place in the passage independent of the other, there are two different ways of expressing this connexion; either the real logical relation is overlooked, and they are joined by a copula, which probably would be the original method before the niceties of language had developed themselves, as τὸ ξαρ ἦλθε, τὰ δὲ δένδρα θάλλει: or their true logical relation is expressed in the form of the connexion, by using a word which represents the one as depending on the other, as ὅτε τὸ ξαρ ἦλθε, τὰ δένδρα θάλλει. This is called the *subordinate construction*.

2. The essence then of the subordinate construction is, that two or more thoughts are represented as forming one compound thought, the parts whereof are likewise represented in their proper relation to each other. The sentence, on which the rest depend, is called the *principal clause*, the dependent sentence or sentences *dependent clauses*. Thus in, *The man who came from the enemy's camp informed Cyrus, when the night broke, that the enemy had fled*; — *the man informed Cyrus*, is the principal, the others the dependent clauses. These may be increased to any number, though necessarily this has a tendency to interrupt and confuse the whole thought.

3. Every dependent sentence expresses a thought, and contains the same elements as a principal sentence, (*subject and predicate*,) only that this thought by itself has no definite meaning; as, *when the spring came*, conveys no complete notion to the mind.

§. 794. 1. The compound sentence is in reality nothing more than a development and resolution of the several parts of a simple sentence, which, as we have seen, when complete, consists of subject, predicate, attribute, object; each of which, except the predicate, (which is as it were the essential part of the sentence,) may be resolved into a fresh sentence, dependent on the predicate; as, *The victory of the famous Cyrus over the enemy was made known to the Persians*, may be resolved into *That Cyrus, who was so famous, had conquered the enemy, was made known to those who dwelt in Persia*: so in ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον, ὅς μάλα πολλὰ πλάγχθη, the epithet πολύτροπον is resolved into ὅς μάλα &c.: Plat.

Rep. 496 C τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μανίαν καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὕγιες πράττει (= τὴν μανίαν καὶ τὸ μηδὲν ὕγιες πράττειν).

2. So long as these members of the sentence (subject, attribute, object) are in a simple form, as *the mortal man*, they generally are not resolved into dependent sentences: or if so, it is for the purpose of giving emphasis to the sentence: but when they stand in a compound form, as *The complete victory of Cyrus over his enemies*—the expansion of one or more of these elements is natural, and if the compound subject, attribute, or object comprehends many notions within itself, the clearness and flow of the whole sentence is improved by its being resolved into clauses.

3. The subordinate construction is not so frequently used in Greek as it is in English, and most modern languages: our participles do not possess the same powers, so that where the Greeks use with great brevity and facility of expression a participle, we use a dependent sentence, which perhaps is more accurate, as giving the nature of the relation, and the notions of mode and time—though probably the Greeks did not feel this want themselves, from the wonderful power they possessed, of determining from the context the particular nature and properties of any part or member of a sentence. Compare “*when he had done this he departed*” with “*ταῦτα πράξας ἀπέβη*”—“*when spring is come*”—with “*ἔαρος ἐλθόντος*” &c.

Sorts of dependent Sentences.—Conjunctions.

§. 795. 1. As the subject, attribute, object, are expressed by substantives, infinitives, adjectives, participles, and adverbs, it follows that dependent sentences are resolutions of

a. A substantive, or infinitive used as a substantive.—*Substantival sentences.*

β. An adjective or participle.—*Adjectival sentences.*

γ. Adverbs, or cases of substantives used as adverbs.—*Adverbial sentences.*

Under substantival sentences we must class interrogative dependent sentences, as being in reality the object of the governing verb; as, *he asked me whether he was returned* = *he asked after his return*.

2. Though the cases of substantives express the adverbial notions of place, time, reason, means, mode and manner; as, αἰθέρι

ναίει—τοῦ Κῦρου βασιλεύοντος τοῦτο ἐγένετο, ὕβρει, yet we consider as substantival sentences those sentences only, which are resolutions of substantives forming the subjects or the immediate objects of the action of the verb, and without which its meaning is indefinite; as, ἡγγειλε τὸν τοῦ πατρὸς θάνατον: while those which express any of the above-mentioned adverbial notions are termed *adverbial sentences*.

3. This subordinate relation of one sentence to another is signified by the conjunctions, as opposed to copulative particles: these conjunctions stand to sentences in the same relation as prepositions to single notions, defining the relations between them: to these we must add the relative pronoun, which in an adjectival clause represents the adjective or participle, whether in the nominative or in an oblique case; as, ἀνὴρ ὃς καλὸς ἐστίν = ἀνὴρ ὁ καλός—ἀνδρὸς ὃς ἦλθε = ἀνδρὸς τοῦ ἐλθόντος. The conjunctions as well as the relative pronouns are properly correlatives, (or words used as correlatives,) referring to some demonstrative, (or word used as demonstrative,) in the principal clause; and as these two, the demonstrative and the relative, as it were, dovetail into each other, they represent very well the logical unity of the two sentences; οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες· τὸ ρόδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν· ἔλεξε τοῦτο, ὅτι (Homer, δ) ὁ ἀνθρώπος ἀθάνατός ἐστιν: τοῖος, οἷος: ὅσῳ—τοσοῦτῳ: ὡς προέλεξαι, οὕτως ἐγένετο· οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν· ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν· ἔμεινε μέχρι τούτου, οὐδ' ὁ βασιλεὺς ἐπῆλθεν: so τόφρα, ὅτε—τότε, ὅφρα, &c. ἐν τούτῳ τῷ χρόνῳ, ὅτε: but when no particular emphasis is required, the demonstrative is omitted; as, ἔλεξεν, ὅτι ὁ ἀνθρώπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὐδ' ὁ βασιλεὺς ἐπῆλθεν: and even both the pronouns are omitted; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν—ἀπέβη πρὶν ὁ βασιλεὺς ἐπῆλθεν.

Means of distinguishing the sorts of dependent Sentences.

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced; but these last are not certain guides: for instance, ὥστε may introduce an adverbial, as οὕτω καλὸς ἐστίν, ὥστε θαυμάζεσθαι (= θαυμασίως καλὸς ἐστίν), or a substantival sentence, as Hdt. VII. ὁ ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα = ἀνέπεισε Ξέρξεα ποιεῖν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must

determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonstr.) καλός ἐστιν, ὥστε θαυμάζεσθαι, —ἀνέπεισε Ἐξέφεα τοῦτο (substantival demonstr.) ὥστε ποιέειν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences are introduced

- a. Expressing an assertion by ὅτι and ὡς, *that*, &c., see §. 800.
- b. Expressing a positive aim, by the final conjunctions ἵνα, ὅπως, ὡς, ὅφρα: negative, μή, *lest*, ὅπως μή: see §. 805.
- c. The interrogative substantival sentences by ἥ, ἄρα, πότερον, ὅστις, ὁποῖος, ὅπόσος, &c.: see §. 872,

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.: see §. 815.

III. Adverbial sentences by

- a. Local adverbs; as, οὐ, ὅθεν, οἱ, &c.: see §. 838.
- b. Temporal conjunctions, as ἐπεὶ, ἐπειδή, ὡς (*when*), ὅτε, ἐπὶν, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρίν, ὅφρα; see §. 839.
- c. By the causal conjunctions, ὅτι, διότι &c.: see §. 849.
- d. Hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); see §. 850.
- e. Consequential, ὥστε, ὡς, *so that*; see §. 862.
- f. Comparative, ὡς, *as*, ὅπως, ὥσπερ—(οὕτως); ὅσῳ—(τοσοῦτῳ): see §. 868. 2. 870.
- g. Modal, as ὅπως, *how*, &c.: see §. 868. 1.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent

clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμοι φεύγουσιν—ἡγγέλται, ὅτι οἱ πολέμοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύξονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or γνῶς.

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future*: the historic, the *Imperfect—Aorist—Pluperfect*: that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.), or plpft. (ind. or opt.), or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἡγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμοι φεύξονται or φεύξονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἔδιδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum*; but if the thing is to be represented as really in existence, the notion of future time being kept out of view, and the verbal action brought forward in the aorist ind.; as, εἰ τοῦτο ἐποίησας; or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of, as εἰ τοῦτο ποιήσεις; or if merely a supposition is to be signified, in conj. aor.; as, εἰὰν τοῦτο ποιήσῃς, πορεύσομαι. Cf. §. 407. *Obs. 2.*

4. Very often however the time of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος—τέθηκεν: Id. Cyr. I. 2, 3 ἐπεμύλετο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται: Hdt. I. 29 Σόλων ἀπεδήμησε ἕτεα δέκα, ἵνα δὴ μὴ τινὰ τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο: (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. 118, 30 *ἵστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες. ἀλλ' οὐν ὑπὸ γυναικῶν γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο.* This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: *φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν—φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν.* *b.* When a past action is spoken of in present time as past: Demosth. 41, 4 *λογισάσθω* (taken as present) *μέντοι τοῦθ' ὅτι εἶχομέν ποτε ἡμεῖς—Ἰλῦδραν—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῳ*: Hdt. III. 89 *λέγουσι Πέρσαι, ὡς Δαρείους μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κύρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπὸς τε ἦν καὶ ὀλιγῶρος· ὁ δὲ, ὅτι ἡπιὸς τε καὶ ἀγαθὰ σφι πάντα ἐμ-χανήσατο.*

Remarks.

* Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs *οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾷτε, φηῖς* precede: Thuc. I. 3 *δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν*: Plat. Protag. 336 B *ἀλλ' ὁρᾷς, ἔφη, ὃ Σώκρην, δίκαια δοκεῖ λέγειν Πρωταγόρας*: Xen. Hieron. I. 16 *ἀλλ' ὁρᾷς, ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα*. So G. T., as Matt. ix. 30 *ὁρᾷτε μηδεὶς γινωσκέτω.* (See also §. 860. *Ols*) We must not include here the passages where *οἶμαι, &c.* are little more than adverbs.

b. An adverbial is used for a substantival clause: *θαυμάζω, εἰ σὺ ταῦτα ποιεῖς* for *ὅτι ταῦτα ποιεῖς = θαυμάζω σε ποιοῦντα*: Eur. Hipp. 424 *δουλοῖ γὰρ ἄνδρα (τοῦτο), κἂν θρασύσπλαγχνός τις ᾖ, ὅταν ξυνειδῇ μητρός ἢ πατρός κακὰ*: and in G. T., Mark x. 30, an adverbial clause is used for an adjectival, *οὐδεὶς ἐστὶν ὡς ἀφῆκεν οἰκίαν—ἐὰν μὴ λάβῃ* for *ὅς μὴ λάβῃ*, cf. Luke xviii. 30.

c. An adjectival clause is used for a substantive: *ἦλθον οἱ ἄριστοι ἦσαν* (for *ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν*): *ἔπεμψεν οἱ ἄριστοι ἦσαν* (for *ἔπ. τοῖς ἄνδρας, οἱ ἄρ. ἦσαν*).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the

middle of the thought, they stand alone in the sentence without in any way influencing its construction : Plat. Phæd. 60 A κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γινώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. Here belong οἶμαι, οἶδα, δοκῶ, ὄρῳ, ὄρατε, φῆς : Arist. Thesm. 490 ταῦτ' οὐδεπώποτ' εἴφ', ὄρατ', Εὐριπίδης : Ibid. 496 ταῦθ', ὄρῳ, οὐδεπώποτ' εἶπεν : so τίς, φῆς, ἦσαν οἱ λόγοι, Plato. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context ; as, (Nom.) ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δὴλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.) ; and substantival clauses are divided into those introduced by ὅτι or ὥς (*that*), expressing a fact, and those introduced by the final conjunctions ἵνα, ὅπως, ὥς (*so that*), ὅφρα, expressing an aim.

Substantival Clauses with ὅτι, ὥς, &c. expressing a fact.

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses δ) and ὥς, sometimes ὅπως (and poet. οὐνεκα, trag. ὀθούνεκα for ὅτι, *that*), all of which we translate by *that*, stand for the cognate accusative (or infinitive) which follows verbs of mental or sensual perception ; as, ὁρᾶν, ἀκούειν, νοεῖν, μαρθάνειν, γινώσκειν &c. (§. 561. 575.), or the setting forth the same ; as, λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν (§. 566.), or as the nominative before passive verbs &c., with which the infinitive stands as the subject.—(See §. 676. 2.)

Obs. There is a peculiar usage in the Greek Testament, adopted from the Hebrew, whereby a clause in the narration which is properly independent assumes a substantival character by having καὶ ἐγένετο prefixed to it : St. Matt. xi. 1 καὶ ἐγένετο ὅτε ἐτέλεισεν ὁ Ἰησοῦς—μετέβη ἐκείθεν. Cf. Mark i. 9. There is always a notion of time implied and this is clearly marked, where another καί follows before the verb ; as, Matt. ix. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι—συνανέκειντο : and similarly in Acts of Apostles καὶ ἔσται, see ii. 17 and 21.

Construction of ὅτι, ὥς, &c.

§. 801. 1. The verb of this substantival clause may be in

- a. Any tense of the Indicative.
- b. In the Subjunctive of the Historic Tenses (Optative).
- c. With ἄν in the Historic Tenses of the Indicative, and in Optative.

2. The use of the moods in these sentences seems to depend on the following principles :

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having a mental existence in the shape of a *belief, impression, conception*, or some other act of the mind. Every assertion, &c. contains these two elements, and either the one or the other may be brought forward as the writer chooses.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative*. (*Oratio Obliqua*, see also §. 884.)

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying or telling, shewing, setting forth* :

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty ; as, οἶεται or λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γενήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, which he wishes to represent as an *actual fact*, (in past, present, or future,) rather than as a thought, or conception, or assertion of the original speaker ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial*, the indicative would generally be used, as the denial, to be effective, must generally be of the *fact* : Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works up in his own words, representing it not expressly as an actual fact, but as a *conception, thought, or assertion* of another; as, οἱ δ' ἔλεγον, ὅτι ἀρκτοὶ πολλοὺς ἤδη διαφθείρειαν.—(See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεγά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, and not to represent it as an actual fact: Plat. Gorg. 461 Α ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι^a.

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition, crotchet or theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὁμοίος: Plat. Phæd. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιον ἔστιν ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ἔζη: Hdt. I. 111 ὥς ἄρα Μανδάνης τε εἶη παῖς (*the man's supposition*)—καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειν (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking, saying or telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. 86: ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρῆσμος Hdt. VII. 6; verbs of *blaming*, κακίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μηνύειν, of things without speech.

Obs. 2. The oratio obliqua is not common in G. T. The indicative is more usual, where in classical Greek the optative would have been the more common, though not invariable, construction.

Obs. 3. Of course it is not meant that what is spoken of in the oratio obliqua has no actual existence, but simply that the writer brings more prominently forward the other element—its mental existence.

7. With verbs of *hearing, asking, receiving in answer that—learning that*:

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιώντα πάντως κου πυνθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

^a Stallb. ad loc.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception in the mind of another person; as, Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλεῖτη περιεληλύθει ἐς τοῦτον τὸν ἄνδρα. —(See *Oratio Obliqua*).

Obs. 4. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as *δήλος, ἀληθής* &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken of is stated as an actual fact: εὖ ᾗδεται, ὅτι ταῦτα ἐπραξας or πράξεις—*δῆλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν* or *νικήθισσονται*. The optative, when it is only a mere general vague notion, or a suspicion, or a persuasion of the probability of any thing, falling short of being a particular actual (past, present, or future) fact; as, Hdt. III. 68 ὁ Ὀτάνης πρῶτος ὑπόπτωσσε τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης, ἀλλ' ὥσπερ ἦν.

Obs. 5. The interchange as above, 6. also takes place here. See examples, γ.

9. a. Indicative: Il. ο, 248 οὐκ ἀτεις, ὃ (i. q. ὅτι) με βάλεν Αἴας; Il. θ, 140 ἡ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; Il. λ, 408 οἶδα γάρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδης ἀρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (i. q. ὡς) ποτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανέστηκε; Thuc. I. 27 ἄγγελοι ὅτι πολιορκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἰθ' ὁπόταν ἦκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν, ὅτι λούται (ὁ Ἀστυάγης): εἰ δὲ πάνυ σπουδάζει φαγεῖν, εἵπομ' ἄν, ὅτι παρὰ ταῖς γυναῖξιν ἔστιν.

β. Optative: Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιλεῖτη περιεληλύθει ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπέλθει (hist. pres.) ὡς χρεὼν εἶη Καλὴν μὲν Ἀκτὴν—ἔαν χαίρειν: Ibid. 29 Περσίδα γλῶσσαν μετεῖς καταμνηνύει ἑωντόν, ὡς εἶη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νήσοι ἀφανίζοιτο (for ἀφανίζονται) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τὸν τε Ἑλλήσποντον ὡς ζευθῆναι χρεὼν εἶη ὑπ' ἀνδρὸς Πέρσῃ: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἶη: Xen. M. S. II. 6, 13 ἄλλας δὲ

τινας ὁσθα ἐπιδόας; οὐδ' ἄλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο : Id. Cyr. I. 1, 3 ἐγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότε πάντων τῶν ἄλλων ῥῆον εἶη ζῶων ἢ ἀνθρώπων ἀρχεῖν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἀμασις τὸ βιβλῶν τὸ παρὰ τοῦ Πολυκράτους ἦκον ξίμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἶη ἀνθρώπῳ ἀνθρώπου ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσειν μέλλει Πολυκράτης: Ibid. 61 οὗτος δὴ ὦν οἱ ἐπανέστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείσαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσταιτο Ἀθηναίοις ὅμοιος: Xen. Anab. II. 1, 3 οὔτοι ἔλεγον, ὅτι Κῦρος μὲν τέθηκεν (=Κύρον θάνατον), Ἀριαῖος δὲ πεφευγὼς—εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἰδόκεον αὐτὸς μῦθος ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 6. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσις τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεισθαι μέλλοι τοῖσι Σκύθησι: and also in the interchanges ὥς or ὅτι is omitted before the optative^a, even where it stands at some distance from the indicative: Hdt. VII. 168 φράζοντες ὥς οὐ σφίς περιουσία ἐστὶ ἡ Ἑλλάς ἀπολλυμένη· ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἶη. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, as they exist in the mind, introducing the optative by γάρ^b: Plat. Phileb. 58 A ἤκουον—ὥς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῶν δουλοῖ: so Phæd. 86 A. Rep. 420 C.

Obs. 7. As the indicative, when used in quoting the words of another, gives the sentence the form of the *oratio recta*, other words in the sentence stand in the same form as they originally did when spoken; the dependence of the sentence being wholly or partially dropped: Plat. Symp. 175 A ἦκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε; “κάμοῦ καλοῦντος οὐκ ἐθέλει εἰσιέναι:” Xen. Cyr. I. 4, 28 ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπύοντα θαρρεῖν, ὅτι παρόνται αὐτοῖς ὀλίγον χρόνου· ὥστε δρᾶν σοι ἐξέσται κὰν βούλῃ ἀσκαρδαμυκτεῖ. So G. T., see Acts i. 4.

Obs. 8. Whence ὅτι is used, even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι εἰς καιρὸν ἦκεις, ἔφη: Thuc. I. 137 δηλοῖ δὲ ἡ γραφή ὅτι Θεμιστοκλῆς ἦκω; IV. 10. So G. T., as James i. 13 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι. Even before an imperative; as, Plat. Crit. 50 C ἡ ἐρούμεν πρὸς αὐτούς, ὅτι ἠδίκηι γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε;—immediately afterwards ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι, Ὡ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

^a Matth. 529. 3. Stallb. Plat. Phæd. 95 C.

^b Stallb. Plat. Phæd. 86 A.

Obs. 9. It may be remarked, that where the indicative is used the substantival clause may be represented by a substantive, as *ἔλεγεν ὅτι Κύρος τέθη-κεν* = *Κύρου θάνατον*—when the optative, the substantive would require an adjective or adverbial expression, as *Ἀριαίος πεφευγὼς εἶη* = *τὴν (ὡς ἐδόκει) Ἀριαίου φύγην*.

Optative and Indic. of historic tenses with ἄν.—Greek Testament usage of ἵνα with Conjunctive.

§. 803. 1. Ἄν is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is sometimes changed: Thuc. V. 9 *οὐκ ἄν ἐλπίσαντας ὥς ἄν ἐπεφέλθοι τις αὐτοῖς*: the form of the hope was *οὐκ ἄν ἐπεφέλθοι τις ἡμῖν*: Xen. Anab. 6, 2 *καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἄν* (original form *κατακαίνομι ἄν*) *ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσει τοῦ κύειν ἐπιόντας*: Id. Cyr. I. 6, 3 *μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη*: Demosth. 851, 22 *οἶδα οὖν, ὅτι πάντες ἄν ὁμολογήσαιτε*.

2. Ἄν with *ὅτι* and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. 830, 55 *εἰ μὲν ὁ πατήρ ἦπίσται τούτοις, δῆλον, ὅτι οὗτ' ἄν τὰλλα ἐπέτρεπεν, οὗτ' ἄν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν*: or in some other of the uses of ἄν with ind. in simple sentences; as, Hdt. VIII. 119 *ὅπως οὐκ ἂν ἴσων πλήθος ἐξέβαλεν κ. τ. λ.*

3. In the Greek Testament (and in Hellenistic Greek) we have a remarkable sort of substantival sentence, in which *ἵνα* with the conjunctive stands where in classical Greek the infinitive &c. would be used: St. Matt. iv. 3 *εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*: xvi. 20 *διεστείλατο τοῖς μαθηταῖς, ἵνα μηδένι εἴπωσιν*: vii. 12 *ὅσα ἄν θέλητε ἵνα ποιῶσιν ὑμῖν*: xviii. 6 *συμφέρει αὐτῷ, ἵνα κρεμασθῇ κ. τ. λ.*: Luke i. 43 *πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ κ. τ. λ.*: John viii. 56 *ἡγαλλιάσατο ἵνα ἔσθῃ*: 1 John iii. 11 *αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν*: John iv. 34 *ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα*.

Obs. 1. In considering this construction, wherein the Greek Testament departs more widely from classical usage than in almost any other point, we must keep in mind the necessary tendency of language to extend the powers of the several forms and constructions beyond the limits to which the severer and more accurate taste of the earlier stages had confined them, by the application of analogies more or less real and more or less strained. Of course this would take place more rapidly in every day speech, where the fancies of individuals would hit off an idiom which, if it suited the genius of the age, would obtain day by day a firmer footing in

the spoken language, and by degrees obtain admission into the written style; and the decline of a language would seem to be marked by the adoption of these idioms, which would diminish its force and accuracy. Thus in the usage of prepositions, there can be no doubt but that in later Greek they were applied to a greater variety of relations, but with far less accuracy than in the age of pure Greek. There are too even in classical writers (see §. 492. 3.) slight beginnings of the tendency which we find fully developed in the Greek of the New Testament to confound the notions of the aim, the cause, the result, and the infinitival object of a verbal notion on the ground of their common property of following more or less closely on the verb, and their being dependent thereon. Thus in the Greek Testament we find the infinitive with the genitive article used to express the simple object of the verb; (as, Acts xxvii. 1 *ὡς ἐκρίθη τοῦ ἀπωλεῖν*;) and *εἰς* with the infinitive and accusative article; (as, Rom. i. 20 *εἰς τὸ εἶναι αὐτοῦ ἀναπολόγητους* (see §. 625. 3. *Obs.* 2.)) : and the construction before us is a further application of the principle of the above constructions. It may be observed also, that the aorist conjunctive is far more usual than the present; the reason whereof may be, that in the aorist conjunctive the notion of time, which is so especially implied in the notion of aim, is less prominent than it would be in the present, and thus is the proper tense for the expression of a mere result or object. It is further remarkable, that *ἵνα* is the only one of the final conjunctions thus used, (except *ὅπως* occasionally, see below 1;) and we may account for this, not, I think, by any thing peculiar in the force of *ἵνα*, but by recollecting that the idiom itself arose from what may be called the caprice of speech, and as accident originally fixed on *ἵνα* as the conjunction for this idiom, so usage continued it. It is needless to point out how capricious, especially in the later ages of a language, is the use of one word in preference to another. We may distinguish three sorts of this construction^a:

1. Where the dependent clause may by a little stretch of thought be considered as very nearly final, as after verbs of intreating; as, 2 Cor. xii. 8 *τὸν Κύριον παρακάλεσα, ἵνα ἀποσπῇ ἀπ' ἐμοῦ*, in which construction *ὅπως* is also used, as Matt. ix. 38 *δεήθητε—ὅπως ἔλθῃ*.
2. Where the dependent clause is one stage further removed from the real final clause, and only expresses the result—where frequently *ὥστε* might have been used with the infinitive, as *τοῦτο γέγονεν ἵνα πληρωθῇ*. Cf. Mark iv. 22.
3. Where the dependent clause expresses merely the notion which is necessary to complete the notion of the principal clause, where the simple accusative infinitive would have been used, as *θέλω ἵνα μοι δῶς τὴν κεφαλὴν κ. τ. λ. = θέλημα*.

Obs. 2. In Il. η, 352 we find, unless the line is spurious, an instance of this construction: *τῷ οὖν τι κέρδιον ἡμῖν ἔλπομαι ἐκτελέσθαι, ἵνα μὴ βέβομεν ἴδα*.

^a See Ellicott, Ephes. i. 17.—Professor Ellicott (ad Gal. iii. 17.), from whom I am unwilling to differ on such a point, thinks that in one at least of the three idioms, viz. *εἰς* with *τὸ* and the infinitive, there is a notion of purpose. I confess, that looking at it in the way in which we usually speak of cause and purpose, I retain my opinion (see §. 625. 3.); but when the whole course of the events in the world's

history is regarded as preordained in God's counsels, each event may be considered as designed to produce the next in the series; and it may be that the sacred writers, looking at things in this view, adopted, naturally enough, an idiom which, already established in the language of their day, represented their view more completely than the usual form of classical Greek.

determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonstr.) καλός ἐστιν, ὥστε θαυμάζεσθαι, —ἀνέπεισε Ἐλέφτα τοῦτο (substantival demonstr.) ὥστε ποιέειν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences are introduced

- a. Expressing an assertion by ὅτι and ὡς, *that*, &c., see §. 800.
- b. Expressing a positive aim, by the final conjunctions ἵνα, ὅπως, ὡς, ὅφρα: negative, μή, *lest*, ὅπως μή: see §. 805.
- c. The interrogative substantival sentences by τί, αἶρα, πότερον, ὅστις, ὅποιος, ὅπόσος, &c.: see §. 872.

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, ὅλος, ὅσος, &c.: see §. 815.

III. Adverbial sentences by

- a. Local adverbs; as, οὐ, ὅθεν, οἱ, &c.: see §. 838.
- b. Temporal conjunctions, as ἐπεί, ἐπειδή, ὡς (*when*), ὅτε, ἐπὶν, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρίν, ὅφρα; see §. 839.
- c. By the causal conjunctions, ὅτι, διότι &c.: see §. 849.
- d. Hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); see §. 850.
- e. Consequential, ὥστε, ὡς, *so that*; see §. 862.
- f. Comparative, ὡς, *as*, ὅπως, ὥσπερ—(οὕτως); ὅσῳ—(τοσοῦτῳ): see §. 868. 2. 870.
- g. Modal, as ὅπως, *how*, &c.: see §. 868. 1.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent

clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμοι φεύγουσιν—ἤγγελλται, ὅτι οἱ πολέμοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύζονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ὥα γινώσκῃς or γνῶς.

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future*: the historic, the *Imperfect—Aorist—Pluperfect*: that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.) or plpft. (ind. or opt.), or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἤγγελλετο, ἤγγελλτο or ἤγγελλθη, ὅτι οἱ πολέμοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμοι φεύζοντο or φεύζονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ὥ' εἰδείης—ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ὥα λάβοις.

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum*; but if the thing is to be represented as really in existence, the notion of future time being kept out of view, and the verbal action brought forward in the aorist ind.; as, εἰ τοῦτο ἐποίησας: or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of, as εἰ τοῦτο ποιήσεις; or if merely a supposition is to be signified, in conj. aor.; as, ἐὰν τοῦτο ποιήσης, πορεύσομαι. Cf. §. 407. *Obs. 2.*

4. Very often however the time of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος—τέθηκεν: Id. Cyr. I. 2, 3 ἐπεμύλετο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται: Hdt. I. 29 Σόλων ἀπεδήμησε ἕτεα δέκα, ὥα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. 118, 30 *ἵστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασxon οἱ Ἕλληνες. ἀλλ' οὖν ὑπὸ γυναικῶν γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο.* This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν—φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν. *b.* When a past action is spoken of in present time as past: Demosth. 41, 4 *λογισάσθω* (taken as present) *μέντοι τοῦθ' ὅτι εἰχομέν ποτε ἡμεῖς—Πύδναν—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῶν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῳ*: Hdt. III. 89 *λέγουσι Πέρσαι, ὡς Δαρείου μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπὸς τε ἦν καὶ ὀλίγωρος· ὁ δὲ, ὅτι ἡπιός τε καὶ ἀγαθὰ σφι πάντατέμνη-χανήσατο.*

Remarks.

* Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε, φηῖς precede: Thuc. I. 3 *δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν*: Plat. Protag. 336 B *ἀλλ' ὁρᾷς, ἔφη, ὃ Σώκρτες, δίκαια δοκεῖ λέγειν Πρωταγόρας*: Xen. Hieron. I. 16 *ἀλλ' ὁρᾷς, ἐκείνῳ γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα*. So G.T., as Matt. ix. 30 *ὁρᾶτε μηδεὶς γινωσκέτω.* (See also §. 860. *Ols.*) We must not include here the passages where οἶμαι, &c. are little more than adverbs.

b. An adverbial is used for a substantival clause: *θανμάζω, εἰ σὺ ταῦτα ποιεῖς for ὅτι ταῦτα ποιεῖς = θανμάζω σε ποιοῦντα*: Eur. Hipp. 424 *δουλοῖ γὰρ ἄνδρα (τοῦτο), κἂν θρασύσπλαγχνός τις ἦ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά*: and in G.T., Mark x. 30, an adverbial clause is used for an adjectival, *οὐδεὶς ἐστὶν ὡς ἀφῆκεν οἰκίαν—ἐὰν μὴ λάβῃ for ὅς μὴ λάβῃ*, cf. Luke xviii. 30.

c. An adjectival clause is used for a substantive: *ἦλθον οἱ ἄριστοι ἦσαν* (for *ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν*): *ἔπεμψεν οἱ ἄριστοι ἦσαν* (for *ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν*).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the

middle of the thought, they stand alone in the sentence without in any way influencing its construction : Plat. Phæd. 60 A κατελαβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γινώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. Here belong οἶμαι, οἶδα, δοκῶ, ὀρᾶς, ὀράτε, φῆς : Arist. Thesm. 490 ταῦτ' οὐδεπώποτ' εἰφ', ὀράτ', Εὐριπίδης : Ibid. 496 ταῦθ', ὀρᾶς, οὐδεπώποτ' εἶπεν : so τίνες, φῆς, ἦσαν οἱ λόγοι, Plato. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context ; as, (Nom.) ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δὴλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῃ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.) ; and substantival clauses are divided into those introduced by ὅτι or ὥς (*that*), expressing a fact, and those introduced by the final conjunctions ἵνα, ὅπως, ὥς (*so that*), ὅφρα, expressing an aim.

Substantival Clauses with ὅτι, ὥς, &c. expressing a fact.

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὅ) and ὥς, sometimes ὅπως (and poet. οὐνεκα, trag. ὀθούνεκα for ὅτι, *that*), all of which we translate by *that*, stand for the cognate accusative (or infinitive) which follows verbs of mental or sensual perception ; as, ὁρᾶν, ἀκούειν, νοεῖν, μαυθάνειν, γινώσκειν &c. (§. 561. 575.), or the setting forth the same ; as, λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν (§. 566.), or as the nominative before passive verbs &c., with which the infinitive stands as the subject.—(See §. 676. 2.)

Obs. There is a peculiar usage in the Greek Testament, adopted from the Hebrew, whereby a clause in the narration which is properly independent assumes a substantival character by having καὶ ἐγένετο prefixed to it : St. Matt. xi. 1 καὶ ἐγένετο ὅτε ἐτέλειεν ὁ Ἰησοῦς—μετέβη ἐκεῖθεν. Cf. Mark i. 9. There is always a notion of time implied and this is clearly marked, where another καὶ follows before the verb ; as, Matt. ix. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι—συνανέκειντο : and similarly in Acts of Apostles καὶ ἔσται, see ii. 17 and 21.

Construction of ὅτι, ὥς, &c.

§. 801. 1. The verb of this substantival clause may be in

- a. Any tense of the Indicative.
- b. In the Subjunctive of the Historic Tenses (Optative).
- c. With ἄν in the Historic Tenses of the Indicative, and in Optative.

2. The use of the moods in these sentences seems to depend on the following principles :

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having a mental existence in the shape of a *belief, impression, conception*, or some other act of the mind. Every assertion, &c. contains these two elements, and either the one or the other may be brought forward as the writer chooses.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative*. (*Oratio Obliqua*, see also §. 884.)

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying or telling, shewing, setting forth* :

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty ; as, οἶεται or λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γεινήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, which he wishes to represent as an *actual fact*, (in past, present, or future,) rather than as a thought, or conception, or assertion of the original speaker ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial*, the indicative would generally be used, as the denial, to be effective, must generally be of the *fact* : Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works up in his own words, representing it not expressly as an actual fact, but as a *conception, thought, or assertion* of another; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειαν.—(See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεγά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, and not to represent it as an actual fact: Plat. Gorg. 461 Α ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι^a.

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition, crotchet or theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσται Ἀθηναίοις ὅμοιος: Plat. Phæd. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιον ἔστιν ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ἔζη: Hdt. I. 111 ὥς ἄρα Μανδάνης τε εἶη παῖς (*the man's supposition*)—καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειν (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking, saying or telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. 86: ἐκφασίς Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρῆσμος Hdt. VII. 6; verbs of *blaming*, κακίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μηνύειν, of things without speech.

Obs. 2. The oratio obliqua is not common in G. T. The indicative is more usual, where in classical Greek the optative would have been the more common, though not invariable, construction.

Obs. 3. Of course it is not meant that what is spoken of in the oratio obliqua has no actual existence, but simply that the writer brings more prominently forward the other element—its mental existence.

7. With verbs of *hearing, asking, receiving in answer that—learning that*:

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιώντα πάντως κου πυνθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

^a Stallb. ad loc.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception in the mind of another person; as, Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλεῖη περιεληλύθει ἐς τοῦτον τὸν ἄνδρα. —(See *Oratio Obliqua*).

Obs. 4. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as *δήλος, ἀληθής* &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken of is stated as an actual fact: εὖ ᾔδει, ὅτι ταῦτα ἐπραξας or πράξεις—*δῆλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνίκηθησαν* or *νικηθήσονται*. The optative, when it is only a mere general vague notion, or a suspicion, or a persuasion of the probability of any thing, falling short of being a particular actual (past, present, or future) fact; as, Hdt. III. 68 ὅ Ὀδάνης πρῶτος ὑπόπτωσε τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν.

Obs. 5. The interchange as above, 6. also takes place here. See examples, γ.

9. a. Indicative: Il. ο, 248 οὐκ ἄτεις, ὃ (i. q. ὅτι) με βάλεν Αἴας; Il. θ, 140 ἡ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; Il. λ, 408 οἶδα γὰρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείμενον δ' ἐκέλευον ἀναβάнта ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδης ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (i. q. ὡς) ποτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανάστηκε; Thuc. I. 27 ἄγγελοι ὅτι πολιορκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἴθ' ὁπόταν ἦκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν, ὅτι λούται (ὁ Ἀστυάγης): εἰ δὲ πάνυ σπουδάζει φαγεῖν, εἵπομ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν.

β. Optative: Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιλεῖη περιεληλύθει ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπείθει (hist. pres.) ὡς χρεῶν εἴη Καλὴν μὲν Ἀκτὴν—*εἶναι χαίρειν*: Ibid. 29 Περσίδα γλῶσσαν μετεῖς καταμνηνύει ἐωντόν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νήσοι ἀφανίζοιτο (for ἀφανίζονται) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τὸν τε Ἑλλήσποντον ὡς *ζευθῆναι* χρεῶν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 *ἔδοξεν* αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δὲ

τινας οἶσθα ἐπιδόας; οὐ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο : Id. Cyr. I. 1, 3 ἐγγινώσκωμεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότες πάντων τῶν ἄλλων ῥῆον εἶη ζῶων ἢ ἀνθρώπων ἀρχεῖν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἀμασις τὸ βιβλὸν τὸ παρὰ τοῦ Πολυκράτους ἤκου ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἶη ἀνθρώπῳ ἀνθρώπου ἐκ τοῦ μέλλοντος γινεσθαι πρήγμα-τος, καὶ ὅτι οὐκ εὖ τελευτήσῃν μέλλει Πολυκράτης: Ibid. 61 οὗτος δὴ ὦν οἱ ἐπανέστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείσαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσταιτο Ἀθηναίοις ὅμοιος: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν (= Κύρον θάνατον), Ἀριαῖος δὲ πεφey-γῶς—εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἐδόκεον αὐτὸς μόνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεὺς, καὶ Σμέρδις ὁ Κύρου τετελεῦτηκε.

Obs. 6. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσιος τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεισθαι μέλλοι τοῖσι Σκύθησι: and also in the interchanges ὥς or ὅτι is omitted before the optative^a, even where it stands at some distance from the indicative: Hdt. VII. 168 φράζοντες ὥς οὐ σφί περιωπτεία ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γὰρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἶη. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, as they exist in the mind, introducing the optative by γάρ^b: Plat. Phileb. 58 A ἤκουον—ὥς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῶν δουλοῖ: so Phæd. 86 A. Rep. 420 C.

Obs. 7. As the indicative, when used in quoting the words of another, gives the sentence the form of the *oratio recta*, other words in the sentence stand in the same form as they originally did when spoken; the dependence of the sentence being wholly or partially dropped: Plat. Symp. 175 A ἤκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε; “κάμου καλοῦντος οὐκ ἐθέλει εἰσιέναι:” Xen. Cyr. I. 4, 28 ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρ-ρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρ-δαμυκτεῖ. So G. T., see Acts i. 4.

Obs. 8. Whence ὅτι is used, even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι εἰς καιρὸν ἤκεις, ἔφη: Thuc. I. 137 δηλοῖ δὲ ἡ γραφὴ ὅτι Θεμιστοκλῆς ἤκω; IV. 10. So G. T., as James i. 13 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι. Even before an imperative; as, Plat. Crit. 50 C ἡ ἐρούμεν πρὸς αὐτούς, ὅτι ἠδίκηαι γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε;—immediately afterwards ἴσως ἂν εἴποιεν (οἱ σύμοι), ὅτι, Ὡς Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

^a Matth. 529. 3. Stallb. Plat. Phæd. 95 C.

^b Stallb. Plat. Phæd. 86 A.

Obs. 9. It may be remarked, that where the indicative is used the substantival clause may be represented by a substantive, as *ἔλεγεν ὅτι Κύρος τέθηκεν* = *Κύρου θάνατον*—when the optative, the substantive would require an adjective or adverbial expression, as *Ἀριαῖος πεφευγὼς εἶη* = *τὴν (ὡς ἐδόκει) Ἀριαίου φύγην*.

Optative and Indic. of historic tenses with ἄν.—Greek Testament usage of ἵνα with Conjunctive.

§. 803. 1. *Ἄν* is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is sometimes changed: Thuc. V. 9 *οὐκ ἄν ἐλπίσαντας ὥς ἄν ἐπεφέλθοι τις αὐτοῖς*: the form of the hope was *οὐκ ἄν ἐπεφέλθοι τις ἡμῖν*: Xen. Anab. 6, 2 *καταλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἄν* (original form *κατακαίνομι ἄν*) *ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσει τοῦ κείνῳ ἐπιόντας*: Id. Cyr. I. 6, 3 *μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἶη*: Demosth. 851, 22 *οὔδα οὖν, ὅτι πάντες ἄν ὁμολογήσαιτε*.

2. *Ἄν* with *ὅτι* and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. 830, 55 *εἰ μὲν ὁ πατὴρ ἡπίσται τούτοις, δῆλον, ὅτι οὗτ' ἄν τὰλλα ἐπέτρεπεν, οὗτ' ἄν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν*: or in some other of the uses of *ἄν* with ind. in simple sentences; as, Hdt. VIII. 119 *ὅκως οὐκ ἄν ἴσων πλήθος ἐξέβαλεν κ. τ. λ.*

3. In the Greek Testament (and in Hellenistic Greek) we have a remarkable sort of substantival sentence, in which *ἵνα* with the conjunctive stands where in classical Greek the infinitive &c. would be used: St. Matt. iv. 3 *εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*: xvi. 2 *διεστείλατο τοῖς μαθηταῖς, ἵνα μηδένι εἴπωσιν*: vii. 12 *ὅσα ἄν θέλητε ἵνα ποιῶσιν ὑμῖν*: xviii. 6 *συμφέρει αὐτῷ, ἵνα κρεμασθῇ κ. τ. λ.*: Luke i. 43 *πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ κ. τ. λ.*: John viii. 56 *ἡγαλλιάσατο ἵνα ἔδῃ*: 1 John iii. 11 *αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν*: John iv. 34 *ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα*.

Obs. 1. In considering this construction, wherein the Greek Testament departs more widely from classical usage than in almost any other point, we must keep in mind the necessary tendency of language to extend the powers of the several forms and constructions beyond the limits to which the severer and more accurate taste of the earlier stages had confined them, by the application of analogies more or less real and more or less strained. Of course this would take place more rapidly in every day speech, where the fancies of individuals would hit off an idiom which, if it suited the genius of the age, would obtain day by day a firmer footing in

the spoken language, and by degrees obtain admission into the written style; and the decline of a language would seem to be marked by the adoption of these idioms, which would diminish its force and accuracy. Thus in the usage of prepositions, there can be no doubt but that in later Greek they were applied to a greater variety of relations, but with far less accuracy than in the age of pure Greek. There are too even in classical writers (see §. 492. 3.) slight beginnings of the tendency which we find fully developed in the Greek of the New Testament to confound the notions of the aim, the cause, the result, and the infinitival object of a verbal notion on the ground of their common property of following more or less closely on the verb, and their being dependent thereon. Thus in the Greek Testament we find the infinitive with the genitive article used to express the simple object of the verb; (as, Acts xxvii. 1 *ὡς ἐκρίθη τοῦ ἀποκτείναι*;) and *εἰς* with the infinitive and accusative article; (as, Rom. i. 20 *εἰς τὸ εἶναι αὐτοὺς ἀναπολόγητους* (see §. 625. 3. *Obs.* 2.); and the construction before us is a further application of the principle of the above constructions. It may be observed also, that the aorist conjunctive is far more usual than the present; the reason whereof may be, that in the aorist conjunctive the notion of time, which is so especially implied in the notion of aim, is less prominent than it would be in the present, and thus is the proper tense for the expression of a mere result or object. It is further remarkable, that *ἵνα* is the only one of the final conjunctions thus used, (except *ὅπως* occasionally, see below 1;) and we may account for this, not, I think, by any thing peculiar in the force of *ἵνα*, but by recollecting that the idiom itself arose from what may be called the caprice of speech, and as accident originally fixed on *ἵνα* as the conjunction for this idiom, so usage continued it. It is needless to point out how capricious, especially in the later ages of a language, is the use of one word in preference to another. We may distinguish three sorts of this construction^a:

1. Where the dependent clause may by a little stretch of thought be considered as very nearly final, as after verbs of intreating; as, 2 Cor. xii. 8 *τὸν Κύριον παρακάλεσα, ἵνα ἀποσπῇ ἀπ' ἐμοῦ*, in which construction *ὅπως* is also used, as Matt. ix. 38 *δεήθητε—ὅπως ἐλθῇ*.
2. Where the dependent clause is one stage further removed from the real final clause, and only expresses the result—where frequently *ὥστε* might have been used with the infinitive, as *τοῦτο γέγονεν ἵνα πληρωθῇ*. Cf. Mark iv. 22.
3. Where the dependent clause expresses merely the notion which is necessary to complete the notion of the principal clause, where the simple accusative infinitive would have been used, as *θέλω ἵνα μοι δῷς τὴν κεφαλὴν κ. τ. λ. = θέλημα*.

Obs. 2. In Il. η, 352 we find, unless the line is spurious, an instance of this construction: *τῷ ὅθ' νυ τι κέρδιον ἡμῖν ἔλπομαι ἐκτελέσθαι, ἵνα μὴ ῥέξομεν ἑδαι*.

^a See Ellicott, Ephes. i. 17.—Professor Ellicott (ad Gal. iii. 17.), from whom I am unwilling to differ on such a point, thinks that in one at least of the three idioms, viz. *εἰς* with *τὸ* and the infinitive, there is a notion of purpose. I confess, that looking at it in the way in which we usually speak of cause and purpose, I retain my opinion (see §. 625. 3.); but when the whole course of the events in the world's

history is regarded as preordained in God's counsels, each event may be considered as designed to produce the next in the series; and it may be that the sacred writers, looking at things in this view, adopted, naturally enough, an idiom which, already established in the language of their day, represented their view more completely than the usual form of classical Greek.

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object : λέγεται, ὅτι οἱ πολέμιοι ἀποπεφεύγασιν—Δηλόν ἐστιν, ὅτι ὁ ἄνθρωπος θητός ἐστιν.

2. These impersonal forms become personal, by transferring the subject of the substantival clause into the principal clause, and making it the subject of the impersonal verb, whereby the two clauses are more closely connected : Thuc. I. 93 καὶ δὴλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. When the subject is a pronoun without any peculiar emphasis it is omitted ; as, Plat. Crit. 46 D νῦν δὲ κατὰδῆλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο : Id. Phæd. 64 B καὶ σφᾶς γε οὐ λαλήθασιν, ὅτι ἄξιοι εἰσι τοῦτο πάσχειν^a : Xen. Œcon. I. 19 ὅτι πονηρότατοι εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὥς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness : Hdt. III. 71 ἴστε, ὑμῶν ὅτι ἦν ὑπερπέση ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθᾶς ἐμεῦ κατήγορος ἔσται : Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μέναι τοσαύτη δύναμις ἐν τῷ Πόντῳ : Id. Cyr. V. 3, 30 ἴσως κάκεινο ἐννοεῖται, ὥς, εἰ—ὕψ' ἡμῶν ἀπολούνται, ὅτι τάχα οὐδένα εἰκὸς σὺν αὐτῷ βούλεσθαι : Plat. Rep. 470 D σκόπει δὲ, εἰπον, ὅτι ἐν τῇ νῦν ὁμιλοῦμένην στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστή πῶλις, ἐὰν ἐκότεροι ἐκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὥς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι^b.

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb : Thuc. I. 82 μῆτε πόλεμον ἄγαν δηλοῦντας, μὴθ' ὥς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὥς, the infinitive with accusative may be used, or the participle ; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion ; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς οἱ παῖς γέγονε : Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παιδα γεγονέναι : Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied : Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδαν ὥς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνεie, τοὺς μάγους δὲ βασιλεύειν ; Thuc. III. 3 ἐσηγγέλη γὰρ αὐτοῖς, ὥς εἶη Ἀπόλλωνος Μαλδόντος ἕξω τῇ πόλει ἐορτή, ἐν ᾗ πανδημεῖ Μυτιληναῖοι ἐορτάζουσι, καὶ ἑλπίδα εἶναι ἐπειχθέντας ἐπιπείσειν ἄφνω : Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολή τε ἄμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἑδεῖ βοηθήσαι αὐτοῖς προαποπεμφθῆναι τε αὐτὸς τούτων ἔνεκα καὶ ἄμα τῶν ἄλλων ἐπιμελησόμενος : Xen. Cyr. I. 3, 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μὲντοι τὸν παιδα χαλεπὸν νομίζειν (for νομίξει) εἶναι καταλιπεῖν : Eur. Med. 777 sq. λέξω—ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράννων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὥς has been used as if to

^a Stallb. ad loc.

^b Ibid.

introduce a substantival clause, the verb which should depend upon it follows in the infinitive; but this is only from the construction of the sentence having been interrupted by a parenthesis or a paraphrase intervening between *ὅτι* and its verb: Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὡς οἱ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ οὐδὲν ὄφελος εἶναι: Id. Hell. II. 2, 2 εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλέσῃς ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, ὅσῳ τῶν ἐπιτηδείων ἔνδειαν ἔσσεσθαι: Id. u. I. 6, 19 νομίζω ὅτι ὅστις ἐν πολέμῳ στασιάζει πρὸς τὸν ἄρχοντα πρὸς τὴν τοῦ ψυχῆς στασιάζειν. (So G. T., as Acts xxvii. 10 θεωρῶ ὅτι μετὰ ἱερῶς—μέλλειν ἔσσεσθαι τὸν πλοῦν.) And also the participle: Thuc. IV. 7 γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδῶσουσιν, ἀφθαρτομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην: Id. 90 δηλοῦντες—ὥς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι οὐκ ἂν ἔχοντος ἀπὸ τοῦ ποθὲν ὀρμᾶσθαι. It seems as if the sentence was to have been ὡς, ὡς βαρβάρου αὖθις ἐπελθόντος, οὐκ ἂν ἔχοι.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substantival clause introduced by *ὅτι* or *ὡς*, there not unfrequently follows an intercalary clause with *ὅτε* (poet. ἥμος, ἥνικα). This appears to arise from the ellipse, as τοῦ χρόνου, which the very notion of *memory* implies; so we say, *I remember when*; thus μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας: *Memoria* in Polych. 151, 34 ἄξιον δὲ καὶ τούτους τοὺς συνδικούς εὖνους εἶναι, εἰνέου τοῦ χρόνου μνησθέντας, ὅτε—ἄνδρας ἀρίστους ἐνομίξεν εἶναι: Il. ξ, 71 βρα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Il. ο, 18 ἡ οὐ μέμνη, ὅτε τ' ἐρέμω ἠνρόθεν; Thuc. II. 21 μεμνημένοι καὶ Πλειστονάκτα—ὅτε ἐσβαλὼν τῆς ἰτακῆς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν: Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο, ὅτε, σοὺ λέγοντος, συνεδόκει καὶ ἐμοὶ: Plat. Meno 79 D μέμνησαι ὅτ' ἐγώ οἱ ἄρτι ἀπεκρινάμην—: Id. Legg. 782 C τοῦναντίον ἀκούομεν ἐν ἄλλοις ὅτε ἰδὲ βοὸς ἐτολμῶμεν γενέσθαι: Soph. O. T. 1133 εὐ γὰρ οἶδ' ὅτι κάτοιδεν, ἡμῶς τὸν Κιθαιρώως τόπον—ἐπλησίαζεν: Eur. Troad. 70 οἶδ' ἥνικ' Ἀίλας εἶλε ἀσάνδραν βίᾳ: so in other combinations; as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυται, ὅτ' ἄγγελος αἴσιμα εἶδῃ. So sometimes in Latin, *metimini, quum uerem; uidi, quum prodiret; audivi eum, quum diceret*.

9. And similarly the substantival clause after verbs or sentences which express some mental emotion, as θαυμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμψεσθαι, δεινὸν ποιεῖσθαι, δεινὸν ἐστὶ, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἐστι, c., is introduced by *εἰ*, *if*, instead of *ὅτι*, when the object of this mental motion is to be represented not as certain, but as something possible, which the person can scarcely credit to be real: Eur. Alc. 199 ἡ ποῦ στενάζει κίσιδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρῆ. So where the sentence conveys the notion of *wonder*: Soph. El. 824 ποῦ πότε κεραυνοὶ ἰδῶς,—εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι. The Attic politeness, which refers indirect to direct assertion, uses this idiom very frequently, even of a past and certain matter; as, Æschin. 74. 30 οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἰδοικεν: Plat. Lach. 194 A ἀγανακτῶ, εἰ οὕτωςι ἂ νοῦ μὴ οἷός τ' εἰμι εἰπεῖν: Id. Rep. 343 E τότε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μέραι τὴν ἀδικίαν, ἣν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις^a: Id. Phæd. 95 A ἐθαύμαζον εἰ τι ἔξει τις ρήσασθαι τῷ λόγῳ αὐτοῦ: Demosth. 24, 23 οὐ δὲ θαυμαστόν ἐστιν, εἰ στρατιώτης καὶ πονῶν ἐκείνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (cunctantibus)—εργάζεσθαι: Ibid. 25, 24 ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε—ὑπὲρ ὧν Ἑλληνικῶν δικαίων ἀντήρατε (restitistis)—νυνὶ δ' ὀκνεῖτε ἐξίνααι καὶ μέλλετε

^a Stallb. ad loc.

(*cunctatim*) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων: Ibid. 52. 43 θαμά μάλ' ὃ ἔγωγε, εἰ μηδὲς ὑμῶν μήτ' ἐνθυμείται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον: Id. Mid. 29 οὐκ ἤσχυνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *that he*, &c. So G. T., as Mark xv. 44 θαύμασεν εἰ ἥδη τέθηκεν: Acts xxvi. 22 εἰ παθὴς κ. τ. λ. depends on οὐδὲν ἐκτός (= οὐδὲν δεινόν) λέγων.

10. Frequently instead of ὅτι οὕτως, we find the relative ὥς, and for ὅν τοιοῦτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. 43 B θαυμάζω αἰσθανόμενος, ὥς ἡδέως καθεύδεις^a: Ibid. σέ—εὐδαιμόνια—, ὥς ῥαδίως αἶψα (τὴν ξυμφορὰν) καὶ πρῶτος φέρεις; Id. Phæd. 58 E εὐδαιμονοῦμαι μοι ὁ ἀνὴρ ἐφαινετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεῦ πάτερ, σὺ νημεσίτη^a Ἄρηϊ τὰδε καρτερὰ ἔργα, δσδάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοιοῦτον καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκέρχον: Thuc. II. 41 ἀγανάκτησιν ὃφ' οἷων (ὅτι ὑπὸ τοιούτων) κακοπαθεῖ. So Homer: οἶ' ἀγορεύεις, οἶά μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Il. ζ, 166 τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει μῦμνεν ἐν πεδίῳ for ὅτι τοιούτος—θυμὸς, as in Lat. *que ejus est atrocitas*, or *quâ est atrocitate*: Od. ξ, 392 οἷον adverbially for ἐν τοιούτως.

Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c.

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative (more commonly with prepos. ἐπί, εἰς) or in the infinitive; and are introduced by ὥς, ὅπως, ἵνα, (ὄφρα poet.), (μή), see §. 814., ὥς, ὅπως, μή, ἵνα, μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive (past or present,) as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it depends on past circumstances, and therefore the optative is used^b. And hence the general rule may be laid down: *When the dependent verb refers to present or future time, the conjunctive is used; when to time past, the optative.* Hence too we get the usual but less accurate rule, that when the principal verb is in the pres., pft., fut., or aorist with a present

^a Stallb. ad loc.

^b Nitzsch Odys. III. 76.

looks upon the aim thereof as he did, that is, as something present or future: this poetic idiom (*πρὸ ὀμμάτων ποιεῖν*) is mostly used by the historians, especially Thucydides; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past aim, or to lay emphasis on some past aim or final cause by stating it in the exact form, (either Present or Aorist,) in which it presented itself to the mind of the original agent or writer. So Hdt. V. 68 *φυλὰς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐταὶ ἔωσι τοῖσι Σικυνωλοῖσι, — μετέβαλε ἑς ἄλλα οὐνόματα*. So G. T. as Matt. xii. 11 *ἐπήρώτησαν αὐτόν εἰ ἔξεστιν — ἵνα κατηγορήσωσιν αὐτοῦ* — where the form *εἰ ἔξεστιν* κ. τ. λ. naturally suggests the mood which would have been used when these words were spoken. Sometimes the aor. conjunctive is used where the verb in the original clause stood, or would have stood, in the present, as from the force of the Aorist proper (see §. 405. 2. and *Obs.* 2.) the Aorist conjunctive brings forward the verbal notion in which the aim consisted, and keeps out of view the accident of time which might require the optative rather than the conjunctive: Il. δ, 301 *κακοὺς δ' ἐς μέσσον ἔλασσαν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαῖη πολεμίῃ*: Hdt. I. 29 *Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο*: Ibid. 9 *ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἄρρωδέων, μὴ τι οἱ ἐξ αὐτέων γένηται κακόν*: Id. VII. 8. init. *σύλλογον Περσέων τῶν ἀρίστων ἐποιέτο, ἵνα γνώμας τε πύθηται* κ. τ. λ. πῇ τὰ

... οὐκ ὀκνητά, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἳ ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκάζομεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.: Id. Protag. 320 A *Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρεῖν δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπᾶσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευσεν*: Id. Crito 43 B *καὶ ἐπίτηδες σε οὐκ ἤγειρον, ἵνα ὥς ἡδιστα διδάγῃς*^a: Demosth. 25, 24 *πολλὰ ἰδίᾳ πλεονεκτῆσαι — οὐκ ἠθελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχῳσι τῶν δικαίων, τὰ ὑμέτερόν αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι*: Id. 836. princ. *εἶπε γὰρ, ὥς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ, sc. ὁ οἶκος*. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. *ἀλλὰ σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεύμην, ἵνα μοί*

^a "Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur." Stallb.

ποτ' αἰεκέα λοιγὸν ἀμύνης. So almost always in the *Odyssey*, when Ulysses is relating his own adventures: *Od.* ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—*νήων ἐπιβαίνεμεν*—, μήπως τις λωτοίο φάγῶν νόστοιο λάθῃται: *Od.* ι, 377 ἐπεσσί τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδείσας ἀναδύη.

Obs. 1. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the action of the verb than as an expression of past time: *Hdt.* III. 102 ἀναβαίνει ἐπιτηδεύσας δὲως ζεύξη.

Obs. 2. From what has been said above (2) as to the notion of the thing aimed at or intended being brought prominently forward by the Aorist Conjunctive, the accident of time being kept out of view, it will be easily seen how this construction became the regular idiom for the final clause in Hellenistic Greek; it was naturally adopted by the G. T. writers, so that the optative is not found in real final clauses, but its place is supplied by the (generally Aorist) conjunctive. The ind. present occurs twice after *ἵνα*—*Gal.* iv. 17 ζηλοῦσιν ὑμᾶς ἵνα αὐτοὺς ζηλοῦτε: 1 *Cor.* iv. 6 ἵνα μὴ—*φυσιοῦσθε*: and this construction is found also in the Greek of the G. T. *Sept.* So also the indicative fut. in final clauses, as 1 *Pet.* iii. 1 ἵνα—*κερδηθῶσονται*: in some editions the conj. aor. is substituted by a slight change of vowels for the fut. ind.: if the future is correct it may be referred to the usage of *ἵνα* &c. with the historic tenses. See §. 813.

Optative after a principal tense or aorist.

1. The optative is used after a principal tense (or an aorist imper., conj., or opt. in the main clause) when the action of the verb is intended or wished for.

2. The optative is used after a principal tense (or an aorist imper., conj., or opt. in the main clause) when the action of the verb is intended or wished for.

μ' εἰσάγει δομούς, ὡς ἐπὶ τῇ πόλει.

β. When the writer or speaker mentions a person, not as existing in his own mind, but in the mind of another person, so that the sentence partakes of the character of the *oratio obliqua*; as, *Il.* η, 339 πύλας ποιήσομεν (conj.) εὐ ἀραρυίας, ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη “*vult item a ceteris cogitari, quibus suum Nestor consilium suadet*.” so *Ibid.* 342 ἦ (for *ἵνα*) is used with the optative: *Soph. CE. C.* 11 στήσόν με κάξιδρυσον, ὥς πυθοίμεθα, “*ita jubetur a'iquis eadem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigona mentem spectat eam, quâ sedem jubetur eligere*.” see also *Arist. Aves* 1524: *Plat. Rep.* 410 B ἀρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἰονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχὴν; “*Socrates non e suâ ipsius sententiâ rem*

affert ; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat^a."

γ. When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on some intention which he had in time past, when he began the action he is now continuing : Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ἔχω, ἵνα μὴ ταλαιπωροῖτο μὴδ' ἄχθος φέροι "*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus : nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione caputum dicit, sed priorem cogitat consilii cogitationem^b.*"

δ. When the dependent sentence forms part of a wish introduced by εὔχομαι, &c. : Arist. Aves 928 εὔχομαι δέ σοι τάδε—ὅπως τῶν τευ-θῶων ἐμπλήμενος φθαίης ἄν : so G. T. as Eph. iii. 14 κάμπτω τὰ γόνατά—ἵνα δέη.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt. ; as, Soph. Aj. 1217 sq. γενοίμαν, ἦν' ἵλῃεν ἔπεισι πόντου πρόβλημ' ἀλκκυστον—, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας : Demosth. 39, 3 ὥς δ' ἂν ἐξετασθεῖη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὃ πάντες θεοί^c : Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίᾳς μέγιστον ὠφέλημ', ἦν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικήσειαν καὶ πόλιν γένοιτ' ἔτι : but if the notion of realisation comes in, the conjunctive is used ; Plat. Apol. 28 D αὐτίκα—τεθναῖν δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένῃ καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility or supposition^d.

2. The optative frequently expresses the ulterior consequence of the conjunctive : Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἡ κε θάνωμεν, ἢ κεν ἀλευράμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided : Il. ε, 567 περὶ γὰρ δὶε ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφάλλει πόνον, the first sentence expresses the im-

^a Stallb. ad loc.

^b Reisig 169.

^c Schäfer Appar. tom. I. 456.

^d Nitzsch Odyssey iii. 76.

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object : λέγεται, ὅτι οἱ πολέμιοι ἀποπεφύγασιν—Δηλόν ἐστιν, ὅτι ὁ ἄνθρωπος θηγός ἐστιν.

2. These impersonal forms become personal, by transferring the subject of the substantival clause into the principal clause, and making it the subject of the impersonal verb, whereby the two clauses are more closely connected : Thuc. I. 93 καὶ δὴλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. When the subject is a pronoun without any peculiar emphasis it is omitted ; as, Plat. Crit. 46 D νῦν δὲ κατὰδηλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγγο : Id. Phæd. 64 B καὶ σφᾶς γε οὐ λελήθασιν, ὅτι ἀξιοὶ εἰσι τοῦτο πάσχειν^a : Xen. Œcon. I. 19 ὅτι πονηρότατοι εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὥς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness : Hdt. III. 71 ἴστε, ὅμῳ ὅτι ἢ ὑπερπείσῃ ἢ νῦν ἡμέρῃ, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται : Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριούσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ : Id. Cyr. V. 3, 30 ἴσως κἀκεῖνο ἐννοεῖται, ὥς, εἰ—ὑφ' ἡμῶν ἀπολούνται, ὅτι τάχα οὐδένα εἰς σὺν αὐτῷ βούλεσθαι : Plat. Rep. 470 D σκόπει δὲ, εἶπον, ὅτι ἐν τῇ νῦν ὁμιλογομένη στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἐὰν ἐκείνῃ ἐκατέρω τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρώσιν, ὥς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι^b.

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb : Thuc. I. 82 μὲν πόλεμον ἄγαν δηλοῦντας, μὴθ' ὥς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὥς, the infinitive with accusative may be used, or the participle ; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion ; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς αἱ παῖς γέγονε : Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι : Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied : Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδον ὥς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν ; Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὥς εἴη Ἀπόλλωνος Μαλόεντος ἕξω τῆς πόλεως ἐορτή, ἐν ᾗ πανδημεῖ Μυτιληναῖοι ἐορτάζουσι, καὶ ἑλπίδα εἶναι ἐπειχθέντας ἐπισείειν ἄφνω : Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολὴ τε ἄμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς^c προσπομφεθῆναι τε αὐτὸς τούτων ἔνεκα καὶ ἄμα τῶν ἄλλων ἐπιμελησόμενος : Xen. Cyr. I. 3, 13 ἢ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλειπῶν : Eur. Med. 777 sq. λέξω — ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἐχῆν Dind.) τυράννων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὥς has been used as if to

^a Stallb. ad loc.

^b Ibid.

introduce a substantival clause, the verb which should depend upon it follows in the infinitive; but this is only from the construction of the sentence having been interrupted by a parenthesis or a paraphrase intervening between *ὅτι* and its verb: Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὃ πάτερ, ὡς οὐ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ οὐδὲν ὄφελος εἶναι: Id. Hell. II. 2, 2 εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλέσῃς ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάττον τῶν ἐπιτηδείων ἔνδειαν ἴσσεσθαι: Id. I. 1. 6, 19 νομίζω ὅτι δοτὶς ἐν πολέμῳ στασιάζει πρὸς τὸν ἀρχοντα πρὸς τὴν τοῦ ψυχῆς στασιάζειν. (So G. T., as Acts xxvii. 10 θεωρῶ ὅτι μετὰ ρωῆς—μέλλειν ἴσσεσθαι τὸν πλοῦν.) And also the participle: Thuc. IV. γρὸς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδῶσανται, ἰφθαρσομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην: Id. 90 δηλοῦντες—ὥς δὲ τοῦ βαρβάρου, εἰ ἀδῖς ἐπελθεῖν οὐκ ἂν ἔχοντος ἀπὸ ροῦ ποθὲν ὀρμᾶσθαι. It seems as if the sentence was to have been ὡς, ὃ βαρβάρου ἀδῖς ἐπελθόντος, οὐκ ἂν ἔχοι.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substantival clause introduced by *ὅτι* or *ὥς*, there not unfrequently follows an verbal clause with *ὅτε* (poet. ἥμος, ἥνικα). This appears to arise from me ellipse, as τοῦ χρόνου, which the very notion of *memory* implies; so: say, *I remember when*; thus μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας: *γίγας* in Polych. 151, 34 ἔξιν δὲ καὶ τούτους τοὺς συνδίκους ἐθνους ἡμῖν εἶναι, εἶναι τοῦ χρόνου μνησθέντας, ὅτε—ἀνδρας ἀρίστους ἐνομίζετ' εἶναι: Il. ξ, 71 εἰ μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Il. ο, 18 ἡ οὐ μέμνη, ὅτε τ' αἰμῶ ὑψόθεν; Thuc. II. 21 μεμνημένοι καὶ Πλειστοάνακτα—ὅτε ἐσθλὸν τῆς γυναικὸς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν: Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο, ε, σοῦ λέγοντος, συνεδόκει καὶ ἔμοι: Plat. Meno 79 D μέμνησαι ὅτ' ἐγώ εἰ ἄρτι ἀπεκρινάμην—: Id. Legg. 782 C τούτωντιον ἀκούομεν ἐν ἄλλοις ὅτε δὲ βοὸς ἐτολμῶμεν γένεσθαι: Soph. O. T. 1133 εὐ γὰρ οἶδ' ὅτι κάτοιδεν, ἵος τὸν Κιθαιρῶνος τόπον—ἐπλησίαζεν: Eur. Troad. 70 οἶδ' ἥνικ' Αἴας εἶλε ἰσάνδραν βίᾳ: so in other combinations; as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἶσιμα εἶδῃ. So sometimes in Latin, *memini, quum rem; vidi, quum prodiret; audivi eum, quum diceret*.

9. And similarly the substantival clause after verbs or sentences which press some mental emotion, as θαυμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμψεσθαι, δεινὸν ποιεῖσθαι, δεινὸν ἐστίν, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἐστι, &c., is introduced by *εἰ*, *if*, instead of *ὅτι*, when the object of this mental notion is to be represented not as certain, but as something possible, which a person can scarcely credit to be real: Eur. Alc. 199 ἡ που στενάζει ἰσὺδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρῆ. So where the sentence conveys the notion of *wonder*: Soph. El. 824 ποῦ πότε κεραυνοὶ δε,—εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι. The Attic politeness, which prefers indirect to direct assertion, uses this idiom very frequently, even a past and certain matter; as, Æschin. 74. 30 οὐκ ἀγαπᾷ, εἰ μὴ δικὴν λακκῶν: Plat. Lach. 194 A ἀγανακτῶ, εἰ οὕτως ἂν νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν: Rep. 343 E τῷδε ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέριμνάν τιν' ἀδικίαν, ν. δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις: Id. Phæd. 95 A ἐθαύμαζον εἰ τι ἔξει τις ἡσασθαι τῇ λόγῳ αὐτοῦ: Demosth. 24, 23 οὐ δὲ θαυμαστόν ἐστιν, εἰ στρατόμενος καὶ ποτιῶν ἐκείνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (*cunctantibus*)—ργήγεται: Ibid. 25, 24 ἀλλ' ἐκείνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε—ὑπὲρ Ἑλληνικῶν δικαίων ἀντήρατε (*restitistis*)—νυνὶ δ' ὀκνεῖτε ἐξίμειναι καὶ μέλλετε

^a Stallb. ad loc.

(cunctamini) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων: Ibid. 52, 43 θαυμάζω δ' ἔγωγε, εἰ μηδὲς ὑμῶν μήτ' ἐνθυμείται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φιλίππων: Id. Mid. 29 οὐκ ἤσυχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *that he*, &c. So G. T., as Mark xv. 44 ἐθαύμασεν εἰ ἤδη τέθηκεν: Acts xxvi. 22 εἰ παθητὸς κ. τ. λ. depends on οὐδὲν ἐκτὸς (= οὐδὲν δεινόν) λέγων.

10. Frequently instead of ὅτι οὕτως, we find the relative ὥς, and for ὅτι τοιοῦτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. 43 B θαυμάζω αἰσθανόμενος, ὥς ἡδὲως καθεύδεις^a: Ibid. σὲ—εὐδαιμόνισα—, ὥς ῥαδίως αὐτῇ (τὴν ξυμφορὰν) καὶ πρῶτος φέρεις; Id. Phæd. 58 E εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεὺ πάτερ, οὐ νεμεσίχη^b Ἀργεὶς τὰδε καρτερὰ ἔργα, δασυάτων τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοιοῦτος, καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησαν: Thuc. II. 41 ἀγανάκτησιν ὀφ' οἷων (ὅτι ὑπὸ τοιούτων) κακοπαθεῖ. So Homer: οἳ ἀγορεύεις, οἳ δ' ἔοργας, οἷον ἄκουσεν, pro iis, *quæ dixisti* etc.: Il. ζ, 156 τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει μῦμνεν ἐν πεδίῳ for ὅτι τοιούτος—θυμός, as in Lat., *quæ ejus est atrocitas*, or *quâ est atrocitate*: Od. ξ, 392 οἷον adverbially for τοιούτως.

Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c.

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative (more commonly with prepos. ἐπί, εἰς) or in the infinitive; and are introduced by ὥς, ὅπως, ἵνα, (ὅφρα poet.), (μή), see §. 814., ὥς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive, (past or present,) as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on *ἵνα*, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it depends on past circumstance, and therefore the optative is used^b. And hence the general rule may be laid down: *When the dependent verb refers to present or future time, the conjunctive is used; when to time past, the optative.* Hence too we get the usual but less accurate rule, that when the principal verb is in the pres., pft., fut., or aorist with a present

^a Stallb. ad loc.

^b Nitzsch Odys. III. 76.

sense, the Conjunctive is used ; but when the principal verb is in an historic tense, the Opt., (subj. of hist. tenses) is used ; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative ; as, ταῦτα γράφω, γέγραφα, γράψω, ἴν' ἔλθῃς, *ut venias*, *that you may come* : λέξω, ἴν' εἰδῶ, *dic, ut sciam*, "*that I may know*."—ταῦτα ἔγραφον, ἔγεγράφειν, ἔγραψα, ἴν' ἔλθοις, *ut venires* : but also μετεπεμψάμην, "*I sent for you*," (past) ἴνα εἰδῶ, "*that I may presently know*:" so we say, "*I do this that you may*"—" *I did this that you might*"—" *I did this that you may*;" so that generally speaking, where in English we should use "*may*," the conjunctive is used ; where "*might*," the optative. II. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἴν' ὑπέρτερον εὖχος ἄρσῃ, *ut gloriam vobis paretis* ; but II. ε, princ. ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἴν' ἐκδηλος μετὰ πᾶσιν Ἀργεῖοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἔροιτο, *ut clarus fieret et gloriam sibi pararet* : II. τ, 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσὴν ἑρατειὴν στάξον ἐνὶ στήθεσσι, ἴνα μὴ μιν λιμὸς ἱκῆται, *ut ne fames eum occupet* ; but *ibid.* 351 ἡ δ' Ἀχιλλεὺς νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσὴν ἑρατειὴν στάξ', ἴνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἱκοίτο, *ut ne—occuparet* : Od. α, 85 Ἑρμείαν—νῆσον ἐς Ὠγγυλὴν δτρύνομεν (for δτρύνωμεν), ὅφρα τάχιστα Νύμφῃ εὖ-πλοκάμῳ εἴπῃ νημερτέα βουλήν : v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω : *Ibid.* 174 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμοις ὅφρ' εὖ εἰδῶ : II. α, 26 μὴ σε, γέρον, κοίησιν ἐγὼ παρὰ νηυσὶ κικεύω, μὴ νυ τοι οὐ χραίσμῃ σκήπτρον καὶ στέμμα θεοῖο : v. 32 ἀλλ' ἴθι, μὴ μ' ἐρεθίσῃ, σαώτερος ὥς κε νέηαι ; but Plat. Rep. 393 E ὁ δὲ Ἀγαμέμνων ἡγρίαιεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὐθις μὴ ἔλθειν, μὴ αὐτῷ τό τε σκήπτρον καὶ τὰ τοῦ θεοῦ στεμματα μὴ ἐπαρκέσοι.—ἀπιέναι δὲ ἐκελευε καὶ μὴ ἐρεθίζειν, ἴνα σῶς οἴκαδε ἔλθοι : Od. ι, 355 sq. ὁδὸς μοι ἔτι πρόφρων, καὶ μοι τέον οὖνομα εἰπὲ αὐτίκα—νῦν, ἴνα τοι δῶ ξεινιον, ᾧ κε σὺ χαίρῃς : *Ibid.* 154 sq. ὥρσαν δὲ Νύμφαι—ἀγλας ὀρεσκάους, ἴνα δειπνήσειαν ἐταῖροι : Xen. C. 1 (ἐκ τῆς τῶν Περσῶν ἐλευθέρᾳ ἀγορᾷ καλουμένης) ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, ὥς ἵνα μὴ τῶν πεπαιδευμένων εὐκοσμίαι ἀποβῇ : *ibid.* 2, 25

...relative is often

AG.ist see §. 405. 2.

looks upon the aim thereof as he did, that is, as something present or future: this poetic idiom (πρὸ δυνάμεως ποιῶν) is mostly used by the historians, especially Thucydides; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past aim, or to lay emphasis on some past aim or final cause by stating it in the exact form, (either Present or Aorist,) in which it presented itself to the mind of the original agent or writer. So Hdt. V. 68 φυλὰς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐταὶ ἴωσι τοῖσι Σικυνωίοισι,—μετέβαλε ἐς ἄλλα οὐνόματα. So G. T. as Matt. xii. 11 ἐπὶρώτησαν αὐτόν εἰ ἔξεστιν—ἵνα κατηγορήσωσιν αὐτοῦ—where the form εἰ ἔξεστιν κ. τ. λ. naturally suggests the mood which would have been used when these words were spoken. Sometimes the aor. conjunctive is used where the verb in the original clause stood, or would have stood, in the present, as from the force of the Aorist proper (see §. 405. 2. and Obs. 2.) the Aorist conjunctive brings forward the verbal notion in which the aim consisted, and keeps out of view the accident of time which might require the optative rather than the conjunctive: Il. δ, 301 κακοὺς δ' ἐς μέσσον ἔλασσαν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολέμῳ: Hdt. I. 29 Σόλων ἀπεδήμησε ἕτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: Ibid. 9 ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἀρρωδέων, μή τι οἱ ἐξ αὐτέων γένηται κακόν: Id. VII. 8. init. σύλλογον Περσέων τῶν ἀρίστων ἐποιέτο, ἵνα γνώμας τε πύθηται σφέων. — πῃ τὰ

... αἰκωτάτων, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἳ ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκάζομεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.: Id. Protag. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε: Id. Crito 43 B καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς^a: Demosth. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠβελήσατε, ἀλλ', ἔν' οἱ ἄλλοι πύχῳ τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι: Id. 836. princ. εἶπε γὰρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ, sc. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. ἀλλὰ σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεῦμην, ἵνα μοί

^a "Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitur." Stallb.

ποτ' ἀεικέα λοιγὸν ἀμύνης. So almost always in the *Odyssey*, when Ulysses is relating his own adventures: *Od.* ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—*νηῶν ἐπιβαίνεμεν*—, μήπως τις λωτοίοιο φαγὼν νόστοιο λάθῃται: *Od.* ι, 377 ἔπεσσι τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδείσας ἀναδύη.

Obs. 1. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the action of the verb than as an expression of past time: *Hdt.* III. 102 ἀναβαίνει ἐπιτηδεύσας δὲ κως ζεύξῃ.

Obs. 2. From what has been said above (2) as to the notion of the thing aimed at or intended being brought prominently forward by the Aorist Conjunctive, the accident of time being kept out of view, it will be easily seen how this construction became the regular idiom for the final clause in Hellenistic Greek; it was naturally adopted by the G. T. writers, so that the optative is not found in real final clauses, but its place is supplied by the (generally Aorist) conjunctive. The ind. present occurs twice after *ἵνα*, *Gal.* iv. 17 ζηλοῦσιν ὑμᾶς ἵνα αὐτοὺς ζηλοῦτε: 1 *Cor.* iv. 6 ἵνα μὴ—*φυσιοῦσθε*: and this construction is found also in the Greek of the G. T. *ππ.* So also the indicative fut. in final clauses, as 1 *Pet.* iii. 1 ἵνα—*κερδηθῶσονται*: in some editions the conj. aor. is substituted by a slight change of vowels for the fut. ind.: if the future is correct it may be referred to the usage of *ἵνα* &c. with the historic tenses. See §. 813.

Optative after a principal tense or aorist.

1. The optative is used after a principal tense (or an aorist imper., conj., or opt. in a subordinate clause).

μ' εἰσάγει δομοῦς, ..

β. When the writer or speaker mentions a person, not as existing in his own mind, but in the mind of another person, so that the sentence partakes of the character of the *oratio obliqua*; as, *Il.* η, 339 πύλας ποιήσομεν (conj.) εὖ ἀραρυίας, ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη “*vult item a ceteris cogitari, quibus suum Nestor consilium suadet*.” so *Ibid.* 342 ἥ (for *ἵνα*) is used with the optative: *Soph.* *CE.* C. 11 στήσόν με κἀξιδρυσον, ὥς πυθοίμεθα, “*ita jubetur a'iquis eadem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigoneæ mentem spectat eam, quâ sedem jubetur eligere*.” see also *Arist.* *Aves* 1524: *Plat.* *Rep.* 410 B ἄρ' οὖν, ἦν δ' ἐγὼ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἐνεκά τινες οἰονται καθιστάσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοντο, τῇ δὲ τὴν ψυχὴν; “*Socrates non e suâ ipsius sententiâ rem*

affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat^a."

γ. When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on some intention which he had in time past, when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ ποῦ, τοῦτον δ' ἔχω, ἵνα μὴ ταλαιπωροῖτο μὴδ' ἄχθος φέροι "*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem b*."

δ. When the dependent sentence forms part of a wish introduced by εὐχομαι, &c.: Arist. Aves 928 εὐχομαι δέ σοι τάδε—ὅπως τῶν τευθίων ἐμπλήμενος φθαίης ἄν: so G. T. as Eph. iii. 14 κάμπτω τὰ γόνατά —ἵνα δέξῃ.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἵν, the dependent verb is generally in the opt.; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἑρὰς ὅπως προσείποιμεν Ἀθήνας: Demosth. 39, 3 ὥς δ' ἂν ἐξετασθεῖη ἀδίστο' ἀκριβῶς, μὴ γένοιτο, ὃ πάντες θεοί^c: Eur. Troad. 698 παῖδα γόνδε παιδὸς ἐκτρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικίσαιαν καὶ πόλις γένοιτ' ἔτι: but if the notion of realisation comes in, the conjunctive is used; Plat. Apol. 28 D αὐτίκα—τεθναῖην δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility or supposition^d.

2. The optative frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἔγων, ἵνα εἰδότες ἡ κε θάνωμεν, ἢ κεν ἀλευράμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ δὲ ποιμένι λαῶν, μήτι πάθη, μέγα δέ σφεας ἀποσφίλει πόνονιο, the first sentence expresses the im-

^a Stallb. ad loc.

^b Reisig 169.

^c Schäfer Appar. tom. I. 456.

^d Nitzsch Odyssey iii. 76.

mediate object of fear, the second the consequences resulting therefrom : Il. ο, 597 sq. Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμῶν, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξαισίον ἀρῆν πᾶσαν ἐπικρήνῃ, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result : Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστήναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνην, καὶ οἱ ἱππῆες σφέας μὴ συνοίωτο (the primary, and secondary end).

3. Or the conjunctive gives a certain, the optative only a probable result : Hdt. I. 185 ὥς τε ὁ ποταμὸς βραδύτερος εἴη (probable), καὶ οἱ πλόοι ἔωσι σκολιοὶ (certain) : Thuc. iii. 22 ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολέμοις ἦ (certain), καὶ μὴ βοηθοῖεν. So in Œ. C. 190 the optatives εἰπομεν and ἀκούσασιν (if the reading is correct) express an uncertain secondary aim in Œdipus' mind, the words μὴ χρεια πολέμωμεν give his determined and primary aim. So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὥς ὕβριν δεῖξωμεν Αἰγισθοῦ θεοῖς, γόους τ' ἀφείνῃ : Id. Hec. 1138 ἔδεισα, μὴ σοὶ πολέμος λειψθεῖς ὁ παῖς Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον, κάπειτα Θρήκης πεδία τρίβοιεν τὰδε λεηλατοῦντες, γέτοισιν δ' εἶη κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκάμνομεν, “*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, haud esse dissimile veri Achivos redituros*.”

Conjunctive and Optative with ἄν.

§. 810. 1. To the final conjunctions ὥς, ὅπως, μή and ἵνα, the modal adverb ἄν is frequently (especially in Hdt.) added, pointing to some (generally not expressed) condition : Od. ε, 167 πέμψω δέ τοι οὖρον ὀπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαίαν ἱκῆαι, αἶ κε θεοὶ γ' ἐθέλωσι : Od. β, 376 ἀλλ' ὁμοσον, μὴ μητρὶ φίλῃ τὰδε μυθήσασθαι—, ὥς ἂν μὴ κλαίονσα κατὰ χρόα καλὸν ἰάπτῃ (sc. ἐὰν ταῦτα ἀκούσῃ). Compare Od. μ, 156, §. 809. : Od. θ, 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο : Od. β, 52 οἱ πατὴρ μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐδιδῶσαιτο θυγάτρα, δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι. (The opt. is used here after the perf. according to §. 807. β.) Æsch. Ag. 364 τὸν τὰδε πράξαντ' ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (= τείναντα) ὅπως ἂν μήτε πρὸ καίρου μήθ' ὑπὲρ ἄστρων βέλος ἡλίθιον σκῆψιν, so that in this way, &c. : Eur. Bacch. 509 sq. καθέλκεται αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὥς ἂν σκότιον εἰσορᾷ κνέφας : Id. Hippol. 1313 δάκνει

^a Pfugk ad loc.

σε Θησεῦ, μῦθος, ἀλλ' ἐχ' ἥσυχος, τοῦνθένδ' ἀκούσας, ὥς ἂν οἰμώξης πλέον : Hdt. III. 44 ἐδεήθη, ὅπως ἂν καὶ παρ' ἑωντὸν πέμψας ἐς Σάμον θέοιτο στρατοῦ : Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φιλία καὶ πολέμα νομίζειν. The passages in which *μή* ἂν is used with opt. are to be explained by §. 814. c. So Thuc. II. 93 ἦν προσδοκία οὐδεμία, μή ἂν ποτε οἱ πολέμοι ἐξαπινάως οὕτως ἐπιπλεύσειαν : Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ ὀρώω δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μή λίσαν ἂν ταχὺ συμφρονισθείην.

2. The general force of ὥς ἂν, ὅπως ἂν, ὅφρα ἂν, &c. (in the dramatic writers especially) with the conjunctive seems to be that they modify or give a polite colouring to the intentions, desires, commands of the principal sentence, mostly when they are, or might seem to be, unreasonable, strange, abrupt, or startling, by stating or implying some reason or intent thereof, so that reference is made to the judgment or will of some person addressed or spoken of, as if the intention or command depended on it. This answers to our *by thus doing—if you please—if you will be so good—by your leave*, &c. Soph. Aj. 654 ἀλλ' εἰμι πρὸς τε λοντρά καὶ παρακτίους λειμῶνας ὥς ἂν λύμαθ' ἀγνίσας ἐμά—ἐξαλεύσωμαι, *I will go (by your leave) in order*, &c. : Soph. CE. C. 575 τοῦτ' αὐτὸ νῦν διδάσχ' ὅπως ἂν ἐκμάθω, *be so good as to tell this very point*, &c. It is often ironical, as Soph. Electra 1495 χώρει δ' ἔνθαπερ κατέκτανες πατέρα τὸν ἄμὸν ὥς ἂν ἐν ταύτῃ θάῃς, *be so good as to go*, &c. : Hdt. I. 24 κελεύειν—αὐτὸν διαχρᾶσθαι μιν, ὥς ἂν ταφῆς ἐν γῇ τύχη.

3. In some passages it is omitted where it might be expected. This occurs generally where the speaker is too much hurried or excited to trouble himself to be civil. So Eur. Bacch. 1202, where Agave rushes on the stage in a frantic state with the head of Pentheus in her hands, ᾧ καλλιπυργον ἄστυ Θηβαίας χθονὸς ναίνοντες ὥς ἴδητε τήνδ' ἄγραν : so Med. 1315 : so in an angry speech, Soph. Ant. 768 σὺ τ' οὐδαμὰ, τουμὸν προσόψει κράτ' ἐν ὀφθαλμοῖς ὀρώω ὥς τοῖς θέλουσι τῶν φίλων μαίῃη ξυνών.

4. In the following passages ὥς and ὅπως are to be taken as modal adverbs, and with ἂν seem to signify *how in the world* : Xen. Cyr. I. 2, 5 ἐπιμέλονται, ὥς ἂν βέλτιστοι εἴεν οἱ πολῖται, *how the citizens may be best* : Ibid. 10 βασιλεὺς ἡγεμῶν αὐτοῖς ἐστί, καὶ αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἂν θηρῶεν : Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἂν ἀριστα ἀγωνιζόμεθα : Plat. Symp. 187 D πάλιν γὰρ ἤκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμοῖς τῶν ἀνθρώπων, καὶ ὥς ἂν κοσμιώτεροι γίγνουντο οἱ μήπω ὄντες, δεῖ χαρίζεσθαι.

Obs. 1. Hence the elliptic use of the opt. with *ἄν* to express a wish : Il. ζ, 281 ὥς κε οἱ αὖθι γαῖα χάνοι ! sc. εἰ τοῦτο δυνατόν εἴη, *utinam, si fieri posset, terra devoraretur !*

Obs. 2. The general rules and exceptions given above (§. 806 sq.) hold good for the conj. and opt. with *ἄν* as well as without it.

Obs. 3. Ὡς *ἄν* with the opt. is far more rare in Attic than in Epic and Ionic ; ἵνα *ἄν* is very seldom found, see above (§. 809.) : Od. μ, 156. Soph. Cē. C. 189. Demosth. 780, 7 ἵνα μὴδ' *ἄν* ἄκων αὐτῇ ποτε προσπίῃ : ἵνα *ἄν* has generally the force of *whicunque* or *sicubi* ; ὅφρα *ἄν* (κε) is only Epic : Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούῃς Σειρήνοισιν : Il. μ, 25 sq. ὕε δ' ἄρα Ζεὺς σννεχὲς, ὅφρα κε θάσσον ἁλίσσῃα τεύχεα θείη. In G. T. either form is used indifferently, see Matt. vi. 5 and 16.

Ὅπως and ὥς with Future Indicative.—Ὅπως ἄν with Future Indicative.

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions ; as, ἐπιμελεῖσθαι, φροντίζειν, δειδιέναι, φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πρᾶττειν, *cūrare*, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, παρασκευάζεσθαι, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἀγε &c., are followed by ὅπως (ὅπως μὴ), and in Hdt. also by ὥς or ὥς μὴ (on μὴ see §. 814.). with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring, and considering*, the original sense of ὅπως is clearly seen, as ὅτῳ τρόπῳ is used instead of it : Thuc. IV. 128 ἐπρασσεν, ὅτῳ τρόπῳ—ἀπαλλάσσεται for ὅπως : Id. VI. 11 σκοπεῖν ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὐ θήσονται : Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργον ἐφίεσθαι : Ibid. II. 4, 31 Κῦρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὥς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα : Plat. Rep. 421 Εἰ παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πέντα καὶ πλοῦτος) : Demosth. 21, 12 σκοπεῖσθε—τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν : Id. 130, 75 δέδουκα, ὅπως μὴ πάνθ' ἔμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη. And ὅπως and ὥς are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta*, and the words brought prominently forward in the tense in which they were originally conceived at the time.

2. Sometimes ὅπως *ἄν* is used with fut. ind. to refer to a condition either expressed or understood : Hdt. III. 104 οἱ δὲ δὴ Ἰνδοὶ

τρόπῃ τοιούτῃ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισ-
μένως, ὅπως ἂν καυμάτων τῶν θερμοτάτων ἐόντων ἴσονται ἐν τῇ ἀρπαγῇ,
i. e. ὅταν καύματα θερμότατα ᾖ.

Obs. 1. Where an interchange takes place between the future and optative after ὅπως &c., the difference is the same as between the conjunctive and optative (see §. 809.): Hdt. I. 117 σκυπῶν ὅπως σοι ποιήσω κατὰ νόον μήτε—αὐθέντης εἶην.

3. Final clauses are sometimes expressed by Fut. Participle; as, Hdt. V. 17 ἐπέμποντο αἰτήσοντες (= ἵνα αἰτοῖεν) γῆν καὶ ὕδωρ.

Obs. 2. We must not confound this construction with the indirect question, §. 877. *Obs. 2.*

Remarks on ὅπως.—Dawes's Canon.—Elliptical use of ὅπως and ὅπως μή.

§. 812. 1. Dawes laid down (Miscell. Crit. 227, 459.) that ὅπως is joined with the conj. of the pres., aor. I. pass. aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged; as, Plat. Tim. 18 Ε ὅπως οἱ κακοὶ χωρὶς ὧ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκότεροι ξυλλέγονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται. But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., ὅπως is joined with aor. I. conj. act.: a change of ΗΙ into ΕΙ, and Ω into Ο, being all that is required to make the aor. I. conj. into the fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Hdt. and the Attic writers, prose and poetry, which contradict this rule; as, Hdt. II. 120 extr. ὅπως ποιήσωσι; Thuc. I. 73 ὅπως μή βουλευσῆσθε: Id. IV. 66 ὅπως μή ἐπιβοηθήσωσιν: Lysias 138 extr. ὅπως μή ἐργάσῃσθε. In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form; as, ὅπως κλαύσω (F. κλαυσούμαι), ἐκπλεύσῃ (F. ἐκπλεύσεται), ἀνακομίσῃ (F. ἀνακομίει), ἀπολαύσωμεν (F. ἀπολαυσόμεθα), ἀποφῆνῃ (F. ἀποφανεί). In many passages the metre forbids any alteration^a. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See Æsch. Pers. 114 ταῦτά μοι μελαγχίτων φρήν ἀμύσσεται φάβῃ,—μή πόλις πύθεται κένανδρον μέγ' ἄστυ Σουσίδος καὶ τὸ Κίσιον πολισμ' ἀντίβουπον ἴσσεται.

2. Ὅπως (or ὅπως μή) stands with the fut. ind. or with the conj. to express a desire or warning, ὅρα or ὁρᾶτε, *vide, videte*, being readily supplied by the mind: Xen. Anab. I. 7, 3 ὅπως οὖν ἴσσεσθε ἄνδρες δέξιοι τῆς ἐλευθερίας: Arist. Nub. 489 ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει: Plat. Meno 77 Α ἀλλ' ὅπως μή οὐχ οἷός

^a Dawes's error seems to have been one into which he, in common with other English scholars, has too frequently fallen, the laying down a rule from a number of instances too generally, and not caring to

inquire whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.

τ' ἔσομαι πολλά τοιαῦτα λέγειν. So in the forms δεῖ σ' (sc. σκοπεῖν) ὅπως in Attic poetry : Soph. Aj. 556 δεῖ σ' ὅπως πατὴρ δειξέας ἐν ἔχθροῖς, οἷος ἐξ οἷου τ' τράφη. (See §. 898. Obs. 2.) Conjunctive : Hdt. VI. 85 εἰ νῦν ὄργῃ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῆται, ὅπως ἐξ ὑστέρης μή τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλλωσι, *videle, ne—infestant*.

3. The final clause sometimes depends on a notion suggested by the context ; as, Eur. Ion 1420 μορφὴν ἔχον τίν' ; (*ἱρωτῶ* sc.) ὥς με μὴ ταύτῃ λάβῃς.

Ἰνα, ὥς, ὅπως (more rarely), with the Historic Indicative.

§. 813. Ἰνα, ὥς, ὅπως, (more rarely) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὥς &c. by—in *which case I should* : Soph. CE. R. 1387 οὐκ ἂν ἐσχόμεν τὸ μὴ ποκλείσαι τοιῶν ἄθλιον δέμας, ἵν' ἡ τυφλὸς τε καὶ κλύων μηδέν, *ut esset caecus* : Ibid. 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἐμαντὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς, *ut nunquam ostendissem* : Eur. Hippol. 645 sq. χρῆν δ' ἐς γυναικάς πρόσπολον μὲν οὐ περᾶν, ἄφθογγα δ' αἰτῶς συγκατοικίζειν δάκη θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινὰ, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, *ut possent* : Ibid. 928 (χρῆν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν (i. e. *injunctam*), ὥς ἡ φρονούσα τᾶδ' ἐξηλέγχετο πρὸς τῆς δικαίας, καὶ ἂν ἠπατώμεθα, *ut convinceretur* : Id. Phœn. 202 (Chorus) Τύριον οἶδμα λιποῦσ' ἔβαν—, Φοίβῳ δούλα μελάθρων ἵν' ὑπὸ δειράσει νιφοβάλοις Παρνασοῦ κατενάσθην, (κατενάσθη Dind.) *ἵνα* depending on δούλα, *ut habitarem (at ibi habitare non potuit, quoniam, bello inter Poly-nicem et Eteoclem exorto, Thebis manere coacta erat)* : Aristoph. Pax 135 οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι περὶν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος : Plat. Crit. 44 D εἰ γὰρ ὤφελον—οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, *ἵνα* οἱοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε, *quo efficere possent etiam bona maxima (at id non possunt)* : Demosth. 837, 5 ἐχρῆν—παρασημήνασθαι κελεῦσαι τὰς διαθήκας, ἵν' εἰ τι ἐγίγνετο ἀμφισβητήσιμον, ἵγ (*ut—liceret*) εἰς τὰ γράμματα ταῦτ' ἐπαυελθεῖν καὶ τὴν ἀλήθειαν πάντων εὔρεῖν : Ibid. 849, 17 ἐζήτησεν ἂν με τὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἵν', εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἐδόκουν : Id. 47, 27 οὐ γὰρ ἐχρῆν—ταφιάρχους παρ' ὑμῶν—ἀρχοντας οἰκέλους εἶναι, ἵν' ἦν ὥς ἀληθῶς τῆς πόλεως ἡ δύναμις^a : It is worthy of observation that ἂν is not used, in this construction, even where there is direct reference to a pre-

^a Schäfer ad loc.

ceeding hypothetical sentence containing the condition of the dependent clause.

Obs. The proper sense of these conjunctions is that which they have in this construction, *ὥς* (= *οἷς*), *in which case or circumstances*. The subjunctive as being the verbal expression of *mental acts*, connects them with some act of the mind, whence they get their sense of *aim* &c. See §. 327. 3.

Remarks on the construction of the seemingly final Conjunction μή.

§. 814. After verbs of *doubting, questioning, considering, reflecting, asking* and *inquiring*, and also verbs of *fear*, of *anxiety*, which imply *reflection*; (or where such a notion is implied in the context, as Hdt. V. 3 *ἀμήχανον μή ἐγγίγνται* : cf. Rom. xi. 21 *μήπως οὐδὲ σοῦ φείσεται* : sc. *δέδοικα*) ; as, *σκοπεῖν, φροντίζειν, ὁρᾶν, ὑποπτεῖν, ἐννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάρεσθαι, ἐξερευνᾶν, ὀκνεῖν, δεδιέναι, φοβεῖσθαι* &c., the negative *μή* is used without any other final conjunction, where in English we might use sometimes the word *that*, but more generally the word *lest*. *Μή* is a sort of interrogation (as in Lat. *ne*) which introduces an indirect question in the mind relating to the preceding object of anxiety, &c. ; as, Demosth. 14, 18 *ὁκνῶ μή μάταιος ἦν ἡ στρατεία γένηται*, *I fear whether the expedition has not been undertaken in vain* ; that is, *I fear that (or lest) it has*. The corresponding English expression is, *I doubt whether* (negative), or, *I doubt whether it is not* (affirmative). The construction of this sort of sentence is as manifold as that of the indirect question. See §. 873. 4. and §. 876 sqq. So G. T. as Matt. viii. 4 *ὅρα μηδενὲ εἴπης* : in ch. ix. 30 however the same notion is expressed by two independent infinitives, *ὁρᾶτε μηδεὶς γινώσκῃ* : so ch. xxiv. 6.

Hence we find *a*. The indicative of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really or will be in existence ; and hence especially of events which are either present or past to him : Od. ε. 300 *δεῖδω, μή δὴ πάντα θεὰ νημέρτεια εἶπεν*, *I fear whether the goddess has not (= that she has) told us, &c.*^a : Eur. Phœn. 92 *ἐπίσχες, ὥς ἂν προὔξερεν ἡσσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κύμοι μὲν ἄλθῃ φαῦλος, whether there is not = I am afraid that, or lest* : Thuc. III. 53 *νῦν δὲ φοβοῦμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν* : Xen. Cyr. III. 1, 27 *ὅρα, μή ἐκείνους αὐθιγῇ σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέξασιν* : Id. IV. 1, 18 *ὅρα μή πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν* : Plat. Lach. 187 B *σκοπεῖν χρὴ, μή οὐ—ὑμῖν ὁ κίνδυνος κινδυνεύεται* : Id. Rep. 451 A *φοβερὸν—, μή σφαλῇς τῆς ἀληθείας—κείσομαι*^b : Id. Phileb. 13 A *φοβοῦμαι δὲ, μή τις ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας* : Id. Cratyl. 393 C *φύλαττε μή πῃ παρακρούσομαι σε*^c.

b. The subjunct. of the principal tenses (conjunctive) after a principal, and of the historic tenses (optative) after an historic tense, to signify a suspicion ; the optative referring to past, the conjunctive to present or future time. The subjunct. is here deliberative. For examples see §. 805. 2. and Od. ε. 473 *δεῖδω, μή θήρῃσιν ἔλωρ καὶ κύρμα γένομαι* : Xen. Cyr. I. 1, 3 *ἐκ τούτου δὴ ἀναγκαζόμεθα μετανοεῖν, μή οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ* (for εἴη §. 806. 2.) *τὸ ἀνθρώπων ἀρχεῖν* : Id. M. S. IV. 2, 39 *καὶ φροντίζω, μή κράτιστον ἢ μοι σιγᾶν* : Plat. Phæd. 70 A *τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μή, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμῶς ἔτι ἢ* : Eur. Med. 118 *οἱ μοι, τέκνα, μή τι πάθῃθ', ὥς ὑπερᾶλγῃ*^d.

^a Nitzsch ad loc.

^b Stallb. ad loc.

^c Elms. Heracl. 483.

^d Pfugk ad

Obs. 1. The conjunctive is often used after past tenses, in order to bring the clause prominently forward, as if the past fear or doubt was actually present. See §. 887.

c. The opt. is also used in its secondary meaning to express more decidedly a doubt as to the realisation of the object, a possibility only of its being so : Hdt. VII. 105 ὅρα μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, *vide, ne vana jactatio fuerit hoc, quod a vobis dictum est.* So ironically : Il. γ, 436 μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης, *lest you should possibly.* "An is added when the suspicion is supposed to depend on a condition : Xen. Anab. VI. 1. 29 ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθεῖην : cf. the examples in §. 810.

Obs. 2 After verbs of *looking into, inquiring, seeing*, such as δρᾶν, σκοπεῖν, or words which imply such notions, μὴ with the ind. present expresses an inquiry whether something is not ; ὅρα μὴ ποιῇ, *see whether he is not doing it.* With the conj., a fear lest something should be : ὅρα μὴ ποιῇ, *see lest he do it.* So the ind. in Eur. Phœn. 92, given above in *a.*

Obs. 3. There is a difference also between the conj. pres. and aor., ὅρα μὴ ποιῇ, *lest he do it now ; μὴ ποιήσῃ, at some future, indefinite time.*

Obs. 4. After notions of *fear or anxiety*, &c. εἰ (*whether, if*) is used instead of μὴ, and μὴ οὐ, giving a more indefinite character to the feeling : Eur. Med. 184 φόβος, εἰ πείσω δέσποιναν ἐμὴν : "*in voc. φόβος inest notio dubitandi ; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinatur, id tamen non indicat, fit, ut ex cuiusque loci conditione intelligendum sit, utrum ei valeat μὴ οὐ an μὴ^a :*" Ibid. 931 ἐσθλὸν μ' οἶκτος εἰ γενήσεται τάδε : so for μὴ Androm. 60 καὶ νῦν φέρονσά σοι νέους ἦκα λόγους, φόβω μὲν εἰ τις δεσποτῶν αἰσθήσεται. (See also §. 75!.)

Obs. 5. We also find the following constructions after notions of *fear and anxiety*, &c. :

a. ὅπως, *quomodo*, Attic poetry : Eur. Heracl. 248 μὴ τρέσῃς, ὅπως σέ τις σὺν πασι βωμοῦ τοῦδ' ἀποσπάσει βίᾳ : Id. Iph. T. 995 τὴν θεὸν δ' ὅπως λάβω, δέδοικα, *timore percussus delibero, quomodo—lateam.*—So where the notion of *fear*, &c. is suggested by the context or supplied by the mind : Æsch. Choeph. 192 ἐγὼ δὲ (δέδοικα) ὅπως μὲν ἄντικρυς τὰδ' αἰνίσω.

b. ὅπως μὴ *quomodo non*, also Attic poetry : Soph. Œ. R. 1074 δέδοιχ', ὅπως μὴ ἔκ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά : Arist. Eq. 211 ἐνανυμῶ δ' ὅπως, followed by present.

c. ὅτι or ὥς, *that*, which signifies merely the object of fear, without any notion of deliberation : Æsch. P. V. 901 ὅτι μὲν ὁμολοῖς ὁ γάμος ἀφραδός οὐ δέδια : Xen. Cyr. V. 2, 12 μὴ φοβοῦ ὥς ἀπορήσεις^b : cf. III. 1, 1. Demosth. 141 καὶ τὸν φόβον ὥς οὐ στήσεται τοῦτο ἔνευ μεγάλου τινὸς κακοῦ.

d. Infinitive with or without the article : φοβεῖσθαι τὸ ἀποθνήσκειν—δείσαι τὸ ζῆν.—Eur. Hec. 768 ὀρρώδων θανεῖν : Plat. Gorg. 457 Ε φοβοῦμαι διελέγχειν σε. See above, §. 664. 1. and §. 670. The omission of the article makes a great difference of sense ; if the infinitive has no article, the verb of *fearing* signifies *unwillingness, hesitation* ; if it has the article, the verb takes its proper sense of fear, and the infin. with the article signifies the object of fear.

e. ὥστε μὴ with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided : Eur. Iph. T. 1380 φόβος δ' ἦν ὥστε μὴ τέγξει πόδα.

^a Pflugk ad loc.

^b Bornemann ad loc.

ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive; as, οἱ πολέμοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμοι)—τὰ πράγματα, ἃ ὁ Ἀλέξανδρος ἐπραξε (= τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα, or τὰ τοῦ Ἀλεξάνδρου πράγματα).—ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute, such as Πεισίστρατος ὁ τύραννος, is generally speaking not resolved into an adjectival sentence, such as ὁς τύραννος ἦν, except when particular emphasis is to be laid on that attribute; but if the attribute is compounded of the adj. and certain accessories thereto, the adjectival sentence is the most natural, and sometimes the only way of expressing it.

Remarks on the Relative Pronoun.

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der*; in English, "*the thing, that*" (see §. 834.): so Il. α, 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, *quæ ex urbibus diripuimus, ea distributa sunt*: (so Il. η, 481 οὐδέ τις ἐτλη πρὶν πίνειν λείψαι ὑπερμενέϊ Κρονίῳ, *nor did any one dare before to drink, before &c.*: Pind. Nem. IV. 4 οὐδὲ μὲν ὕδωρ τόσον γε μαλθακὰ τέγγει γυνί, τόσσον εὐλογία φόρμυγγι συνάωρος.) The aspirated pronouns were demonstrative as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the most perfect sort of Attic, to prove that the relative pronouns were originally demonstrative; as we find that the relative forms are used as demonstrative. (On the use of the demonstrative τοῦ, τῷ, τόν for οὗ, οῦ, ὅν, see §. 445: so even in Attic, *τίως* for *ἔως*, *ῶς* for *ὥς*.)

2. So Homer frequently uses, especially with γάρ, or καί, the relative ὅς as a demonstrative: Il. ζ, 59 μηδ' ὄντινα γαστέρι μήτηρ κοῖρον ἰόντα φέροι, μηδ' ὅς φύγοι, *ne is quidem aufugiat*: Il. φ, 198 ἀλλὰ καὶ ὅς δειδούκε Διὸς μεγάλου κεραυνόν: cf. Od. α, 286. Il. λ, 535: Æsch. Eum. 7 δίδωσι δ' ἥ (for αὐτῇ) γενέθλιον δόσιν. So οἷ—οἷ, *these—those, the one—the other*: Il. φ, 353 τεύρον' ἐγχέλυες τε καὶ ἰχθύες, οἱ κατὰ δίνας, οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα.—οἷ—οἷ τε: Il. ψ, 498 οἱ δεύτεροι, οἷ τε πάροιθεν.—οἷ for οὔτοι Hes. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases :

a. Καὶ ὅς, seldom καὶ ἥ, for καὶ οὗτος, καὶ αὕτη : Xen. Cyr. V. 4. 4 καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος : Plat. Symp. 201 E καὶ ἥ, οὐκ εὐφημήσεις ; ἔφη. In the oblique cases the article is used and not the relative, as καὶ τόν, *et eum*.

b. Ὃς μὲν—ὅς δέ Demosth. and later writers, but before them by Doric writers, not only in nom. but also in oblique cases sing. and plural : Archyt. 676. ap. Gal. (238 Orell.) τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπων, ἃ δὲ τῶν μερέων : Demosth. 248 πόλεις Ἑλληνίδας ὅς μὲν ἀναιρῶν, εἰς ὅς δὲ τοὺς φυγάδας κατὰγυν. Ὃ μὲν—ὅς δέ : Theogn. 307 ἄλλ' ὃ μὲν αὐτὸς ἔτισε κατὰ χρεῖος, ὅς δὲ φίλοισιν ἄτην ἐξοπίσω παυσὶν ἐπεκρέμασεν (Bekker οὐδὲ φίλοισιν) : so in G. T. 1 Cor. xi. 21 ὅς μὲν πεινᾷ, ὅς δὲ μεθύει : ἃ μὲν for τὰ μὲν, followed by ἀλλά for τὰ δέ.

c. Ὃς καὶ ὅς, *this and that*, indefinite ; *such a one—any one*, very rare, only in nom. ; as, Hdt. IV. 68 τὰς βασιληίας Ἰστίας ἐπιόρηκε ὅς καὶ ὅς : in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. b.

d. In the phrase ἡ δ' ὅς, ἡ δ' ἥ, *said he, she*, mostly in Plato.

e. The following relative conjunctions are also used as demonstr. : Il. ο, 547 ὃ δ' ὄφρα (for τόφρα) μὲν εἰλίποδας βοῦς βόσκ' ἐν Περκῶνῃ—αὐτὰρ ἐπεὶ κ. τ. λ. : εἰως for τῶς Il. μ, 141 : ἵνα for ἐνταῦθα Il. κ, 127. So ὅτε μὲν—ὅτε δέ even in Attic, and ὅτε μὲν—ἄλλοτε δέ : Il. ρ, 178 ὅτε δ' αὐτὸς ἐποτρυνεὶ μαχέσασθαι. So ὥς—ὥς, Il. ξ, 294 ὥς ἴδεν, ὥς μιν ἔρωε πυκνὰς φρένας ἀμφεκάλυψεν. So Theocr. II. 82. So ἔνθα—ἐνθα, *ubi—ibi* Id. VIII. 48 : ὅσον—ὅσον, *quantum—tantum* Id. IV. 39. Arist. Vesp. 212. (Hebr. x. 37.)

4. The relatives, compounded of a relative and indefinite pronoun, as ὅστις, ὅποιος, ὅπόσος, &c., express an indefinite, and hence a general notion, *whosoever, any one, every one who, &c.*, and therefore are very commonly used in general propositions : Eur. Troad. 400 φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὐ φρονεῖ : Id. Hec. 502 ὅστις εἴ, *whosoever you are* : they are frequently joined with the generalising adverbs δὴ, δήποτε, οὖν, which emphasize and therefore increase the indefiniteness of the pronoun.

5. The indefinite notion is yet more strongly marked when these pronouns are applied to an individual, so that it is not viewed as a particular individual, but merely as a representative of the class to which it belongs ; and this is frequently the case with ὅστις, *such a one as*, in Attic and also in Epic : Od. β, 124 ὄφρα κε κείνη τοῦτον ἔχη νόον, ὅτιν᾽ αἱ οἶν ἐν στήθεσσι τιθεῖσι θεοί : Xen. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι, ὅστις—αἰρεῖται πολεμεῖν : Eur. Hipp. 921 δεινὸν σοφιστὴν εἶπας, ὅστις εὐ φρονεῖν τοὺς μὴ φρονούντας δυνατὸς ἐστ' ἀναγκάσαι. So G. T., as Matt. vii. 24 πᾶς οὖν ὅστις ἀκούει.

6. From ὅστις being thus used to clothe an object in the essential characteristic of the species, rather than the accidental properties of the individual, there arises its definite force in adjectival sentences, to introduce that which is to be regarded as the especial attribute of the individual ; while ὅς expresses merely an accidental property which does not so really characterise it : hence ὅστις throws an emphasis on the subst. to which it refers ; as, ἡ πόλις ἣ κτίζεται (*the city*), but ἡ πόλις ἣτις (*that city*), ἐν Δελφοῖς κτίζεται, as early as Homer ; as, Il. ψ, 43 οὐ μὰ Ζῆν' ὅστις (*the god who*), τε θεῶν ὑπατος καὶ ἄριστος (ὅς would simply be "*who*") : Hdt. II. 151 ἐν φρενὶ λαβόντες τὸ χρηστήριον, ὃ τι ἐκέχρηστό σφι, i. e. *cujusmodi iis datum erat* : Ibid. 99 πόλιν κτίσας ταύτην, ἣτις νῦν Μέμφις καλεῖται : Soph. Œ. C.

252 οὐ γὰρ ἴδοις ἄν ἀνθρώπων βροτὸν (*that mortal*), ὅστις ἂν, εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναίτο: so G. T., as Matt. ii. 6 ὅστις ποιμαίνει κ. τ. λ.^a

7. Ὅστις is also used to mark that the relative sentence expresses some (for the time) especial quality which has a definite bearing on the statement of the principal sentence, *since he*, where in Latin *quippe qui* is used: Eur. Med. 589 εἰ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν τολμᾷς μεθεῖναι κ. τ. λ. See Soph. Trach. 6. CEd. C. 263. Hdt. III. 120 Πολυκράτεα πάντως ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε. So G. T., as 1 Tim. i. 4 γενεαλογίας—αἵτινες ἐκζητήσεις παρέχουσιν. Ὅς however has also this force.

8. Ὅστις also frequently is equivalent to εἰ τις: Soph. Trach. 22 ἀλλ' ὅστις ἦν θακῶν ἀταρβῆς τῆς θείας δδ' ἂν λέγοι. (See §. 743. 2.). So Hdt. IV. 74 ὅστις μή=εἰ μή τις: Thuc. I. 40 καὶ ὅστις (=εἷς) μή—ποιήσει: so also ὅς μή. Hdt. III. 37 ὅς δὲ τούτους μὴ ὀπώπει, ἐγὼ δὲ οἱ σσημαίνω: so the elliptic phrase ὅ τι μή=ὅ τι μὴ ἐστι for εἰ μὴ, *except*. So G. T., as Matt. v. 39 ὅστις σε ῥαπίσει.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of *ὅς* and *τίς* interrog., see *Interrogative Sentences*, §. 877.

Obs. 2. On *ὅς τε*, *ὅστις τε*, see §. 755. 3., *ὅσπερ* §. 734. 2. 3., *ὅς γε*, §. 735. 9.

Obs. 3. Occasionally *τί* stands for *ὅ τι*: this probably arose from its being so used in the indirect question (§. 877. Obs. 2.), as Soph. CEd. Col. 315 τί φῶ, and then, 317, οὐκ ἔχω τί φῶ: Xen. Cyr. I. 2, 10 οὐ ῥάδιον εἶρεῖν ἐν τῇ θήρᾳ τί ἀπεσσι τῶν ἐν τῷ πολέμῳ: this is more decided in G. T., so Mark xiv. 36 οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ: Matt. x. 19 δοθήσεται ὑμῖν—τί λαλήσετε.

Obs. 4. The difference between *ὅς* and *ὅστις* may be variously expressed—*ὅς* is objective, *ὅστις* subjective—*ὅς* is individual, *ὅστις* generic—*ὅς* expresses the personal identity of the relative and antecedent, as Θουκυδίδης ὅς ἦν Ὀλύρου υἱός—*ὅστις* the qualitative identity, i. e. by referring to the existence of some quality or characteristic, as Θουκυδίδης ὅστις ἦν Ἀθηναῖος.

Obs. 5. For *ὅστις* and *ὅς* in indirect questions, see §. 877. Obs. 4.

Relation between the Principal and Dependent Sentences.

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former; as, *οὗτος ὁ ἀνὴρ, ὃν εἶδες*. The article *ὁ, ἡ, τό*, is to be reckoned as a demonstrative, as it originally had this sense (§. 444.); as, *τὸ ῥόδον, ὃ θάλλει*. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied; as, *τὸ ῥόδον καλὸν ἐστι*, that is *ὃ ὄρῃς* or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well known. Hence the name *Article, ἄρθρον*, that is, *a joint*, is very significant, as it expresses the connexion or fitting in of the article and the relative in the two sentences, as it

^a See Elliott Gal. iv. 24.

were the two parts of a joint ; hence both the demonstr. *ὁ, ἡ, τό*, and the relative *ὅς, ἥ, ὅ*, are termed not unfrequently, "*articles*," the former *præpositivus*, the latter *postpositivus*.

2. As to *ὁ, ἡ, τό*, and the demonstr. *οὗτος, αὐτή, τοῦτο* the relative *ὅς, ἥ, ὅ* answers, so the demonstr. of quality or size, *τοῖος, τοιοῦτος, τόσος, τοσοῦτος*, have their proper relatives *ὅσος* and *ὅσος*. But sometimes *ὅς* also is the relative to *τοιοῦτος* : Plat. Gorg. 473 E *ὅταν ταῦτα λέγῃς, ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων*, as in other relations *ὅς* often expresses quality : Plat. Theæt. 197 A *οὐδένα τρόπον διαλέξομαι, ὧν γε ὅς εἰμι* : Id. Phædr. 243 E *τοῦτο μὲν πιστεύω, ὥσπερ ἂν ᾗς ὅς εἰ* : Id. Rep. 529 A *οὐκ ἀγεννῶς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ στυγρῇ ᾗ ἐστι*. See *Interrog. Sentences*.

3. *Ὅσος* sometimes refers to a simple demonstrative, with the additional notion of quantity : Eur. Hipp. 469 *ἐς δὲ τὴν τύχην πεσοῦσ' ὅσῃν σύ*. So where the antecedent is suppressed : Soph. Cē. R. 1228 *νῖψαι τήνδε τὴν στέγην ὅσα κεύθει*.

Obs. The neuter relative sometimes refers not to any individual antecedent, but to the general notion of the preceding clause : Thuc. II. 40 *ἰ τοῖς ἄλλοις ἀμαθία μὲν θράσος—φέρει* : for the construction of *ἀμαθία* see §. 824. II. *Obs.* 4.

Omission of the Demonstrative before the Relative.

4. Not only is the demonstr. omitted in the principal clause, when it would be in the same case as the relative, but even when it is in a different case, where it can be easily supplied, and has no particular emphasis : where the demonstr. would be quite indefinite, the relative is equivalent to *si qui, whosoever*, or *if any one* : and the demonstr. is often omitted when an adjectival clause precedes, as we shall see further on : Od. λ, 433 sq. *ἡ δ' ἔξοχα λύγρ' εἰδυῖα οἱ τε κατ' αἴσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω θηλυτέρῃσι γυναιξὶ καὶ (sc. ταύτῃ) ἡ κ' εὐεργὸς ἔρῃσι* : Soph. Phil. 139 *καὶ γυνώμα (sc. ἐκείνου) παρ' ὅτῃ τὸ θεῖον Διὸς σκήπτρον ἀνάσσεται* : Eur. Or. 602 *γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, (τούτοις sc.) μακάριος αἰὼν' οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τὰ τ' ξυδὼν εἰσὶ κ. τ. λ.* : Arist. Vesp. 586 *ἔδομεν ταύτην (sc. αὐτῇ) ὅστις ἂν ἡμᾶς ἀναπέσῃ* : Thuc. II. 41 *οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτῆς τέρεται κ. τ. λ.* : Lys. 152, 40 *μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος—, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτων, ὅσοι) καὶ τὰ πατρῶα κ. τ. λ.* : Plat. Rep. 373 B (*ἡ πόλις*) *ὄγκου ἐμπληστέα καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἕνεκά ἐστιν ἐν ταῖς πόλεσιν^a*. Thuc. I. 69 *καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι (ὑπὸ τινων sc.) ὧν ὁ λόγος τοῦ ἔργου ἐκράτει^b* : so in hasty expressions an emphatic

^a Stallb. ad loc.

^b Or *ἂν* may be taken objectively (§. 652. *Obs.* 6), and be referred to *ὁμοῖς* in *ἐλέγεσθε*, *whose fame &c.*

but easily supplied pronoun is sometimes omitted; Soph. Cē. C. 263 *καμοιγε ποῦ ταῦτ' ἔστιν* (παρ' ὑμῶν sc.) οἵτινες ἐλαύνετε: so where the writer wishes to generalise a principle or sentiment; Thuc. IV. 86 *καὶ οὐκ ἂν μείζω πρὸς τοῖς ὄρκοις βεβαίωσιν λάβετε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ.*: II. ξ, 80 *βέλτερον δὲ φεύγων προφύγη κακὸν ἢ ἐλπίς*: see §. 836. 6. Thuc. I. 68 *τί δεῖ μακρηγορεῖν* (περὶ τούτων sc.) ὦν τοὺς μὲν δεδουλωμένους ἦδη ὄρατε κ. τ. λ. This suits well the forcible brevity of Thucyd., so IV. 26 *ἀθυμίαν πλείστην παρείχε...ὁ χρόνος ἐπιγιγνώμενος* (ἐν τῇ πολιορκεῖν αὐτοὺς) οὗς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν. So after neuter adjectives in general statements: Thuc. I. 82 *ἀνεπίφθορον ὅσοι*=(τούτοις ἀπασιν οἱ) κ. τ. λ. So very often Lat.: Sallust. Cat. 58 *maximum est periculum* (sc. iis), *qui maxime timent*. See §. 836. 6. So οὐκ ἔστιν, ὅς (or ὅστις) οὐ ταῦτα ποιῆσαι.

5. There is a peculiar form in Greek, *ἔστιν οἱ λέγουσιν*, (*sunt qui dicant*.) This form was so firmly established in the language, that neither the number of the relative has any influence on the verb *ἔστι*, nor is the tense changed, though the time spoken of be past or future; hence this form has assumed the character of the substantival pronoun *ἐνιοι*, and by means of the cases of the relative has a complete inflexion.

Nom.—*Ἔστιν οἱ=ἐνιοι*: Xen. Cyr. II. 3, 18 *οἱ μὲν ἔβαλλον ταῖς βόλοισι, καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων κ. τ. λ.*

Ἔστιν ἃ=ἐνια. *Ἔστιν ἃ ἦν χαλεπώτατα*.

Gen.—*Ἔστιν ὧν=ἐνίων*: Thuc. III. 92 *Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλούμενον ἔπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν*.

Dat.—*Ἔστιν οἷς=ἐνίοις*: *Ἔστιν οἷς οὐχ οὕτως ἔδοξεν*. So in construction with a preposition: Thuc. I. 23 *ἔστι παρ' οἷς*.

Acc.—*Ἔστιν οὓς=ἐνίοις*: Plat. Phæd. 111 D *ἔστι δ' οὓς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους*.

Ἔστιν ἃ=ἐνια: Thuc. II. 26 *Κλεόπομπος τῆς παραθαλασσίας ἔστιν ἃ ἐδήλωσε*.

As a question—*ἔστιν οἵτινες*; Xen. M. S. I. 4, 6 *ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ*; Also singular; as, Plat. Meno 85 B *ἔστιν ἥτινα δόξαν οὐχ αὐτοῦ ὅτος ἀπεκρίνατο*;

Obs. 1. The phrase, Thuc. I. 40 *φανέεται δ, seemingly some*, is the same in principle.

Obs. 2. Sometimes we find the plural *εἰσίν*: Eur. Iph. Taur. 624 *εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τόδε*: Arist. Pax 499 *ἀλλ' εἰσὶν οἱ καλῶουσιν*: Thuc. VII. 44 *οἱ ὑσπερον ἤκουτες εἰσὶν οἱ διαμαρτύνοντες ἐπλανήθησαν*: Id. I. 23 *εἰσὶ δὲ αἱ . . . μετέβαλον*: Plat. Legg. 934 D *μαίνονται μὲν οὖν πολλοὶ ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην*; but rarely the impft. *ἦν*: Xen. Hell. VII. 5, 17 *τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδωσαν*: Id. Anab. I. 5, 7 *ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνιν μακροὺς ἤλαυνεν* (with the relative in the singular: Id. Cyr. V. 3, 16 *ἦν δὲ καὶ ὁ ἔλαβε χωρίον*).

Obs. 3. Where the Latins said *sunt qui dicant*, the Greeks would generally use the above form, *ἔστιν οἱ λέγουσιν*, or *εἰσὶν οἱ λέγοντες*, as Dem. 45, 18 *εἰσὶν οἱ πάντ' ἐξαγγέλλοντες*, *sunt qui omnia enunciant*. But sometimes also we find *εἰσὶν οἱ λέγουσιν*, as Hdt. III. 45 *εἰσι δέ, οἱ λέγοντι τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεια*.

Obs. 4. Analogous to this formula is the use of *ἔστιν* with a relative adverb, the demonstr. being omitted :—

Ἔστιν ὅτε = *ἐνίῳτε*, *est quando*, i. e. *interdum* ;

Ἔστιν ἕνα or *ὅπου*, or *ἐνθα*, *est ubi*, i. e. *aliquando* ;

Ἔστιν οὐδ' ὅπου, (Soph. El. 1043.) *est ubi*, in many places ;

Οὐκ ἔσθ' ὅπου, *nunquam* ;

Ἔστιν ἧ or *ὅπου*, *quodammodo* ; or in many spots ; *οὐκ ἔστιν ὅπου*, *no whither* ;

Οὐκ ἔστιν ὅπως, *nullo modo*, *οὐκ ἔστιν ὅπως οὐδ'*, *certainly*.

Ἔστιν ὅπως ; in the question, *Is it possible that ?*

Obs. 5. These expressions are especially Attic, both prose and poetry ; as, Xen. Cyr. III. 1, 20 *ὁ μὲν γὰρ ἰσχυὶ κρατηθεὶς ἔστιν ὅτε φήσῃ τὸ σῶμα ἀσκήσας ἀναμαχεῖσθαι* : Ibid. 24 *δουλεύοντες ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν*.

6. When the object to which the relative refers is to be considered as indefinite, the demonstrative is omitted, and the relative refers directly to the subst. ; as, (*οὗτος*) *ἄνθρωπος*, *ὃς καλὸς ἔστιν* = *ἄνθρωπος καλός*. When the relative refers to a personal pronoun, this supplies the place of the demonstr. ; as, *ἐγὼ*, *ὃς*—*σὺ*, *ὃς* &c. If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb ; as, *καλῶς ἐποίησας*, *ὃς ταῦτα ἔπραξας* : if the subst. to which the adjunct. clause refers is omitted, the adjunct. clause has the force of *of*, and is said to represent, a substantive ; as, *ἦλθον οἱ ἄριστοι ἦσαν* = *ἦλθον οἱ ἄριστοι* (sc. *ἄνδρες*).

Obs. 6. Substantives expressing *place*, *mode* or *manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun ; as, *ὁ τόπος ὅθι ἔστη* : *ὁ τρόπος ὡς ἐβίωσεν*.

Obs. 7. The case which the relative represents is to be learnt from the context—thus sentences with the relative in an oblique case can stand as the nominative case to the verb.

Dat. : Eur. Orest. 603 *οἷς δὲ μὴ πίπτουσιν εὖ*—*εἰσι δυστυχεῖς*.

Acc. : Eur. Med. 1302 *ταύτην δ' (οὗτοι) οὕς ἔδρασεν ἔρξουσιν κακῶς*.

And sometimes a relational clause thus standing for the nom. is joined with a substantive in the nom., Xen. Cyr. V. 1, 11 *ἐγὼ καὶ ὧν κράττω μενούμεν παρὰ σοί*.

Obs. 8. So sentences with the relative in nominative represent the genitive, dative or accusative of the verb, as the suppressed demonstrative would stand in one or other of these cases, as

a. Gen. : Eur. Electr. 378 *μαρτὺς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός* = τοῦ ἀγαθοῦ ἀνδρός. Cf. 376.

b. Dat. : Soph. Aj. 1050 *δοκούντα δ' (αὐτῷ) ὅς κρᾶναι στρατοῦ*.

c. Acc. : Eur. Med. 515 *πτωχοὺς ἀλᾶσθαι παῖδας ἧ τ' ἔσωσά σε* = *ἐμέ τε ἧ ἔσωσά σε* : Virg. Æn. V. 485 *Protenus Æneas celeri certare sagitta, invitat qui forte velit*.

d. So where the relative is in an oblique case^a. Thus in the acc. to represent a gen., Xen. Anab. V. 1. 8 *εἰδέναι τὴν δύναμιν* (sc. αὐτῶν) *ἐφ' οὗς ἂν ἴσων* : so in the dative it may represent a genitive : Thuc. II. 40 *δι' εὐνοίας ᾧ δέδωκε*—αὐτοῦ *ᾧ δέδωκε*. An acc. : Soph. Cē. R. 296 *ᾧ μὴ ἐστὶ δρώντι γάρβος* (τοῦτον) *οὐδ' ἔπος φοβᾷ* : thus joined with an accusative, Thuc. VI. 61 *πέμπονσι ναῦν ἐπὶ τ' ἐκείνων καὶ ὧν περὶ ἄλλων ἐμμένοντο* : with a dat., Plat. Rep. 387 E *τοὺς θρήνους γυναιξὶν ἀποδίδομεν καὶ ὅσοι κακοὶ τῶν ἀνδρῶν*.

Obs. 9. When the relative clause stands first, and the sentence is so turned that the supposed antecedent is wholly lost sight of, the relative equals *εἰ τις*, as Thuc. I. 70 *οἱ Ἀθηναῖοι ἃ ἂν ἐπνοήσαντες μὴ ἐπεξέλθωσιν αἰκίων στέρεσθαι ἡγούνται* : Xen. Mem. II. 2, 6 *ἃ ἂν οἴωνται ἄλλον ἰκανότερον διδάξαι πέμπονσι πρὸς τοῦτον*.

Obs. 10. The relative clause sometimes stands before the antecedent, when peculiar emphasis is to be laid upon it, as G. T. John i. 12 *ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς*.

Person of the Verb in the Adjectival Sentence.

§. 818. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied ; as, *ἐγὼ, ὃς γράφω* : *σύ, ὃς γράφεις* : *ὁ ἀνὴρ* or *ἐκείνος, ὃς γράφει* : *οἱ τῶν πολιτῶν ἄριστοι ἦσαν, τὴν πόλιν ἔσωσαν* : Plat. Crit. 45 E *ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγῆναι ἡμᾶς δοκεῖν, οἵτινές σε οὐ διεσώσαμεν*.

Obs. 1. Hence after the vocative, the second person is used ; as, *ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας*. Sometimes however the third person is used referring to a person speaking, or spoken to ; as, II. ρ, 248 *ὃ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μάδοντες, ὅτε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς*. Frequently there is a transition made from speaking of some one in the third person in the principal clause, to an emphatic apostrophe to him in the relative clause : Od. δ, 686 *ὑστάτα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλόν* ; Hdt. VIII. 142 *ἄλλως τε, τούτων ἀπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι Ἕλλησι Ἀθηναίους, οὐδαμῶς ἀνασχετόν οἵτινες αἰεὶ καὶ τὸ πᾶλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων*—here Herodotus returns in the adject. sentence to the *oratio recta* : Eur. Hec. 1196 *πρὸς τόνδε δ' εἰμι, . . . ὃς φῆς*.

Obs. 2. When the person of the verb in the relative clause does not refer to the subject of the principal verb, but to some other subst. in the principal clause, it often agrees, not with the antecedent, but with the person implied therein : Isocr. 141 *εἰόκατε γὰρ οὕτω διακειμένους ἀνθρώπους, οἵτινες—τεθύκαμεν—ἐκκλησιάζομεν*.

Agreement of the Relative Pronoun.

§. 819. The relative pronoun agrees in number and gender with the subst. to which it refers, (as the attributive adjective with it—

^a Ellendt Lex. Soph. ad voc. 4.

subst.,) but its case depends on its construction in the relative clause ; as, ὁ ἀνὴρ, ὃν εἶδες—ἢ ἀρετῇ, ἧς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶται, οἷς μαχόμεθα &c. : ὁ ἀνὴρ οὗ οἶκον ἡλθες.

But to both these general rules there are many exceptions.

Exceptions in gender and number.

1. Constructio κατὰ σύνεσιν ; Π. ω, 201 ὦ μοι πῇ δὴ τοι φρένες (φρόνησις) οἷχονθ' ἧς τὸ πάρος περ ἔκλε' ἐπ' ἀνθρώπους κ. τ. λ. (§. 378.). In personal names this belongs rather to poetry than prose ; as, Π. κ, 278 Διὸς τέκος, ἦτε μοι αἰεὶ—παρίσταται : Π. χ, 87 φίλον θάλλος, ὃν τέκον αὐτή : so in Homer always ; βίη Ἡρακλείη, ὅσπερ : Soph. Phil. 714 ὦ μέλεα ψυχὰ, ὅς μιν οἶνοχύτου πάματος ἦσθι δεκέτει χρόνῳ : Eur. Suppl. 12 θανόντων ἑπτὰ γενναίων τέκνων,—οὗς ποτ' Ἀργείων ἀναξ Ἄδραστος ἤγαγε. With collective nouns or substantives used as such this construction is found not unfrequently in prose as well as poetry ; Π. π, 368 λείπε δὲ λαὸν Τρωϊκόν, οὗς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε : Od. λ, 502 τῷ κε τέψ (τινὶ) στύξαιμι μένος καὶ χεῖρας ἀάπτους, οἱ κείνον βιώνται : Hdt. VIII. 128 περιέδραμε ὄμιλος,—οἱ αὐτίκα τὸ τόξενμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγοὺς : Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέῃ : Eur. Or. 1134 sq. νῦν δ' ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην, ὃν πατέρας ἔκτειν', ὃν τ' ἀπώλεσεν τέκνα : Plat. Phædr. 260 Α πληθεῖ, ὡς περ δικάσουσι. So when an adjective is used for a subst. in the gen. plural : Thuc. II. 45 γυναικείας ἀρετῆς, ὅσαι κ. τ. λ. : so G. T. as Phil. ii. 15 γενεᾶς σκολίας—ἐν οἷς φαίνεσθε.

2. Here also belong the following constructions :

a. Where the antecedent is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of οἷος ; but this is more common in poetry than prose : Od. μ, 97 κῆτος, ᾧ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη : Π. ξ, 410 χερμαδίῳ, τὰ ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλίνδετο : Eur. Or. 920 αὐτουργός, ὅσπερ καὶ μόνοι σώζουσι γῆν^a : Id. Helen. 440 Ἑλλήν πεφυκώς, οἷσιν οὐκ ἐπιστροφάι : Id. Suppl. 867 φίλοις τ' ἀληθῆς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν' ὃν ἀριθμὸς οὐ πολὺς : Theocr. 25, 121 οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου βουκολοῖς αἰτ' ἔργα κ. τ. λ. : Plat. Rep. 554 Α αὐχμηρός γε τις—ὃν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποῖς ἀνὴρ, οὗς δὴ (cujusmodi homines) καὶ ἐπαινεῖ τὸ πλῆθος^b : Demosth. 328 (24) ἀνδρὶ καλῷ τε ἀγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς. So when a plural substantive is implied in the context ; as, πάντων after a superlative : Arist. Ran. 710 ὁ πονηρότατος βαλανεὺς (πάντων) ὅσοι κ. τ. λ. So G. T., as 2 Pet. iii. 1 ταύτην—δευτέραν—ἐπιστολήν—ἐν

^a Porson et Schäfer ad loc.

^b Stallb. ad loc.

αἷς. So also when the neuter plur. & refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained: Isocr. 67 Ε οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν κ. τ. λ.: Thuc. III. 38 ἄλλο τι ἢ ἐν οἷς ζῶμεν. Cf. Plat. Alc. I. 129 C.

β. On the other hand a singular relative refers to a plur. antecedent when the relative is used in an indefinite sense; as *δοτις*, *ὅς* ἂν with conj. *quisquis*, *quicumque*: Il. λ, 367 νῦν αὖ τοὺς ἄλλους ἐπείσσομαι (*persequar*), ὃν κε κίχῃω: Il. τ, 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ: Eur. Med. 219 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, *δοτις* πρὶν ἀνδρὸς σπλάγχχον ἐκμαθεῖν στυγεί δεδορκώς, οὐδὲν ἡδίκημένος^a: Id. Hec. 359 δεσποτῶν ὠμῶν φρένας τύχοιμ' ἂν, *δοτις* ἀργύρου μ' ὠνήσεται.—So especially πάντες, *δοτις* (or *ὅς* ἂν with conj.) never πάντες οἴκινες, but always πάντες ὅσοι or *δοτις*; as, Thuc. VII. 29 πάντας ἐξῆς, ὅτῃ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας: Plat. Rep. 566 D ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ. So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, (generally a demonstr. pronoun,) follows in the plur.: Soph. Antig. 707 *δοτις* γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες ὠφθῆσαν κενοί: Thuc. VI. 17 δ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἶται, ἢ στασιάζων ἀπὸ τοῦ κοινού λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκίσειν, ταῦτα ἐτοιμάζεται.

Obs. 1. So two relatives both in the singular refer to a plural verb whose subject is ἕκαστος; Il. ο, 664 μνήσασθε ἕκαστος παίδων—ἡμὲν δτεφ ζῶουσι καὶ ᾧ κατατεθνήκασι.

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its antecedent, but is in the neuter to signify that the notion of the relative clause is to be taken not as particular, but general (§. 381.): Soph. CE. T. 540 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχελημά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, δ πλήθει χρήμασιν θ' ἀλίσκεται. This may clearly be seen in the following examples: Xen. M. S. III. 9, 8 φθόνον δὲ σκοπῶν, δ τι εἴη, *quid sit invidia* (in what category it is to be classed), *δοτις* εἴη, *qualis sit invidia*, the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. 462 D τίς τέχνη ὀψοποιεῖα; — Οὐδεμία, ὦ Πῶλε.—'Ἀλλὰ τί, φάθι.—Φημὶ δὴ ἐμπειρία τις.

Obs. 2. This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above: but in reality it refers to the whole sentence: Thuc. I. 59 τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο (where ἐφ' ὅπερ refers to τρέπονται ἐπὶ τ. Μακ.): Id. III. 39 init. νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων

^a Pflugk ad loc.

παρασκευῇ οὐκ ἀφρακτοὶ ἦσαν πρὸς αὐτοὺς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι : μὴ ἐπέρχονται.)

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular ; as, Eur. Iph. A. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἣ κενὴν κατέσχον ἐλπῖδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender ; but if the substantives express things inanimate, the relative is often in the neuter ; as, Plat. Apol. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ᾧσπερ ἐτεθράμμην : Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ᾧ δὴ νόμιμα ἦν ἐν Μήδοις : Soph. Œ. R. 216 ᾧ δ' αἰτεῖς—ἄλκην κἀνακούφισιν κακῶν λάβοις ἄν.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender ; in names of things it is generally neuter ; as, Od. β, 284 θάνατον καὶ Κῆρα μέλαιναν, ᾧς δὴ σφι σχεδὸν ἐστί : Isocr. de Pace 159 A ἡκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ᾧ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ. But sometimes it agrees, with the last subst. : Isocr. 163 A ἣν δὲ τὴν εἰρήνην ποιησώμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκίσσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

3. When there is in the relative sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called* ; the reason of this is the importance of the predicative substantive : Hdt. II. 17 ἣ μὲν (ὁδὸς) πρὸς ἣῷ τρέπεται, τὸ καλέεται Πηλοῦσιον στόμα : Id. V. 108 τὴν ἄκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου : Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι : Plat. Phædr. 255 C ἣ τοῦ ῥεῦματος ἐκείνου πηγῇ, ἐν ἡμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε : Id. Phil. 40 A λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἷς ἐλπιδας ὀνομάζομεν : Dem. 853, 31 ἔχει—Ἀφοβος—ὀγδοήκοντα μὲν μνᾶς, ἣν ἔλαβε προῖκα τῆς μητρός. And even where the relative refers to a whole sentence ; Eur. Med. 14 αὐτὴ τε πάντα συμφέρουσ' Ἰάσωνι ἥπερ μεγίστη γίνεταί σωτηρία. So G. T. as Mark xv. 16 τῆς αὐλῆς δ' ἐστὶ πραιτώριον : 1 Tim. iii. 15 ἐν οἴκῳ Θεοῦ, ἧτις ἐστὶν ἐκκλησία Θεοῦ : Eph. iii. 13 ἐν ταῖς θλίψεσι, ἧτις ἐστὶ δόξα ὑμῶν. This is less frequent in Latin.

Obs. Hence where the emphasis is to be laid on the antecedent, the attraction of gender does not take place.

4. When the relative does not follow immediately on its antecedent, but on another substantive which forms part of the principal

clause, it agrees sometimes in number and case, not with its antecedent, but with this predicative substantive: Plat. Legg. 937 D καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δὲ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Id. Gorg. 460 E οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, δὲ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται^a: Ibid. 463 B ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποιϊκὴ, δὲ δοκεῖ μὲν εἶναι τέχνη.

5. The relative sometimes agrees with a substantival personal pronoun implied in its adjectival form: Soph. CE. C. 730 τῆς ἐμῆς ἐπεισόδου, δὲ μῆτ' ὀκνεῖτε.

Exceptions in Case. Attraction.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its antecedent. This is called (*Attic*) *attraction*, the relative being, as it were, attracted to and acted upon by its antecedent; as, Hdt. I. 23 Ἀρίονα διθύραμβον πρῶτον ἀνθρώπων τῶν (=ὧν) ἡμεῖς ἴδμεν. Even Homer uses this attraction: Il. ε., 265 τῆς γάρ τοι γενεῆς ἥς Τρωί περ εὐρύοπα Ζεὺς δῶκε: Il. ψ., 649 τιμῆς ἥστέ μ' εἵκει τετιμῆσθαι: Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἐπεισε (τῶν πεισθεισῶν) στρατίαν: Arist. Thesm. 835 ἐν τε ταῖς ἄλλαις ἐορταῖς αἰσιν ἡμεῖς ἵγουμεν: Æsch. Ag. 947 μέλοι—τῶν περ ἂν μέλλης τελεῖν: Soph. CE. C. 334 ἦλθον ξὺν (τοῦτῳ) ᾧ περ εἶχον οἰκετῶν πιστῷ μόνῳ: Xen. Cyr. III. 1, 33 σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (=τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι): Plat. Rep. 408 A ἐκ τοῦ τραύματος οὗ ὁ Πάνδαρος ἔβαλεν. So G. T., as Luke ii. 20 ἐπὶ πᾶσι οἷς ἤκουσαν. The antecedent noun is often omitted (§. 817. 2.): μεμνημένος ὧν ἔπραξε or ὧν ἔπραξε μεμν. So οἷς ἔχω χρώμαι.

Obs. 1. This attraction, however, generally speaking (see below, *Obs. 8.*), is not used except where the relative should stand in the accusative, but is attracted by the genitive or dative of its antecedent.

2. The unity of the substantive and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause (see §. 824. II. 2.): ἐπιθυμῶ ἥς ἔγραφας ἐπιστολῆς (=τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς)—χαίρω ᾧ ἔγραφας ἐπιστολῇ (=τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ); Eur. Orest.

^a Stallb. ad loc.

1409 *ὡς ἔγμ' ὁ τοξότας Πάρις γυναικός*. So G. T., as 2 Cor. x. 13 *ὅς ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον* : Rom. iv. 17 *κατέναντι οὗ ἐπίστευσε Θεοῦ*^a.

Obs. 2. This attraction takes place even when the verb in the relative clause is omitted ; as, Hdt. IV. 73 *πάντων παρατίθει τῶν (for δ) καὶ τοῖσι ἄλλοισι (παρατίθει sc.)*.

Obs. 3. So the relative is in the case of a preposition, the antecedent being dropped : Soph. Elect. 1379 *ἐξ (τούτων) οἷον ἔχω αἰτῶ* : Xen. Cyr. II. 4. 17 *ὅποτε δὲ σὺ προεληλυθοῖς σὺν ᾧ ἔχους δυνάμει* : Plat. Gorg. 519 A *ὅταν τὰ ἀρχαῖα προσπολλύωσι πρὸς οἷς ἐκτίσαντο* : Xen. Cyr. III. 1. 14 *ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς ἐδὶ διδῶ, ἀνθ' ᾧ ἂν ἐμοὶ δανείσῃς* : so *ἀνθ' ᾧ* for *ἀντὶ τούτων*, *ᾧ* : *Ἐξ ᾧ* for *ἐκ τούτων*, *ᾧ* ; hence *ἀνθ' ᾧ* for *ὅτι*, as *χίρων σοὶ οἶδα, ἀνθ' ᾧ ἤλθες, because that*. So G. T. as Heb. v. 8 *ἔμαθεν ἀφ' ᾧ ἔπαθε* for *ἀπὸ τούτων ἃ ἔπαθε*.

Obs. 4. This attraction after a preposition resolves itself into a simple omission of the antecedent, if the case required by the preposition is the same as that required by the verb of the relative clause, as *πρὸς οὓς λέγω* for *πρὸς τούτους οὓς λέγω* : or where the same preposition with the same case would naturally stand with the relative, it is simply an omission of the antecedent and of the preposition which should stand with the relative, as Xen. M. S. II. 6, 34 *ἐμοὶ ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὖνοικῶς ἔχειν πρὸς ἐμὲ for πρὸς τούτους πρὸς οὓς*. But when the relative clause requires another preposition, or the same used in another relation, the attraction is not admissible. It would be wrong for instance to say, *πρὸς οὓς λέγω* for *πρὸς τούτους παρ' οἷς λέγω*. The instances which are adduced against this may be explained ; as, Xen. Cyr. VIII. 2, 26 *πολλὰ ἐμχανᾶτο πρὸς τὸ πρῶτεύειν παρ' οἷς ἐβούλετο ἐντὸν φιλεῖσθαι*, is not necessarily *παρὰ τούτοις ἐν οἷς*, as it would be correct to say, *παρ' οἷς ἐβ. φιλεῖσθαι* : so Arist. Eth. Nic. I. 5, 5 *τιμᾶσθαι (παρὰ τούτοις) παρ' οἷς γινώσκονται*.

Obs. 5. The attraction is seldom brought about by the preposition on which the antecedent depends being also used with the relative ; as in Thuc. III. 64 *ἀφ' ᾧ ἐγένοντο ἀγαθοί, ἀπὸ τούτων ὠφελείσθαι* : here more usually either *ἀπὸ τούτων* would have been omitted, or *ἀφ' ᾧ* would have been merely *ᾧ*, as the sense is, *to draw profit from those things wherein they have been brave* : Lyc. c. Leocr. c. 32 *εἰς αὐτὸ τοῦτο τὴν τιμωρίαν τάσσας, εἰς δὲ μάλιστα φοβούμενοι τυγχάνουσι* : Demosth. 95, 23 *καὶ περὶ ᾧ φασὶ μᾶλιν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε for ᾧ φασὶ etc.* ; Ibid. 96, 26 *ἀφ' ᾧ ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει*. There is a very singular passage in Hdt. III. 31 *οἱ δὲ βασιλῆϊοι δικαστὴν κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἢ σφί περὶ παρενρεθῇ τι ἄδικον μέχρι τούτου* : so G. T. as Acts xxv. 18 *ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβη*.

Obs. 6. When the attracted relative is followed by a predicative subst. or adj. the attraction extends to them likewise ; as, Demosth. 325, 10 *ἐμὲ οὔτε καιρὸς—προσηγάγετο ᾧ ἔκρινα δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, for ᾧ ἔκρινα δίκαια καὶ συμφέροντα*. Cf. Soph. CE. C. 334 above, 1.

Obs. 7. As the object of the attraction is to connect the relative imme-

^a Winer refers this to the omission of a preposition, *κατέναντι Θεοῦ (καθ') οὗ ἐπίστανται*—but this seems to violate the rule

given below (*Obs. 4.*), as the prepositions *κατέναντι* and *κατὰ* are not used in the same relation.)

diately to its antecedent as an attribute, it follows of course, that properly it can only take place when the real demonstrative is omitted in the principal sentence before the substantive; as, ἐλάττων ἐστὶ τοῦτου τοῦ ἀνδρός, ὃν εἶδες becomes ἐλάττων ἐστὶ τοῦ ἀνδρός οὐ εἶδες or οὐ εἶδες ἀνδρός: or where an adjectival sentence, by the omission of the demonstrative, represents a subatantive; as, Isocr. 46 B C ἡ πόλις ἡμῶν ὣν ἔλαβεν ἀπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλαβεν: Xen. Anab. I. 9, 25 σὺν οἷς μάλιστα φιλεῖς (= φίλους), for σὺν τούτοις, οὓς. But whenever the demonstrative is expressed in the principal clause (the article is not meant here, as it is often used not as a demonstrative, but merely as the article) there are two distinct sentences connected together indeed, but each in a whole and perfect form, so that grammatically the one form does not need the other to complete it; nor properly can the relative clause be taken into the principal clause as the attributive of the substantive, as the attribute is there already; but the attraction had so powerful an influence on the language, that it also takes place when the demonstrative is expressed in the principal sentence; and even where the relative sentence is used as a substantive, and therefore might be expected to have an independent form: Hdt. III. 80 τούτων τῶν ὁ μόναρχος ποιεῖ οὐδέν: Thuc. V. 37 ἐδέοντο τούτων ὥνπερ καὶ—φίλοι ἐπεστάλεισαν: Plat. Phæd. 70 A (ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὥν σὺ νῦν δὴ διήλθες: Id. Rep. 556 B ἐλάττω φύοιτο τῶν τοιούτων κακῶν ὧν νῦν δὴ εἰπομεν: Soph. Œ. R. 147 τῶνδε γὰρ χάριν καὶ δεῦρ' ἔβημεν, ὥν δὲ ἐξαγγέλλεται: Xen. Cyr. I. 6, 11 ὥν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται: Demosth. 843, 1 extr. μὴ γὰρ οἴεσθε αὐτὸν, ὅπερ ὥν ἤρηται μὴ λαβεῖν, ὑπὲρ τούτων ὑμῖν λειτουργεῖν ἐδελήσεται: Ibid. 70, 17 οἷς ὁσων ὑμετέροις ἔχει (ὁ Φίλιππος), τούτοις πάντα τὰλλα ἀσφαλῶς κέκτηται. So G. T. as Acts xxiv. 8 περὶ πάντων τούτων ἐπιγνώων ὥν κατηγοροῦμεν αὐτοῦ: cf. ibid. 21. So sometimes, though but rarely, in Latin: Terent. Heaut. I. 1, 35 *hæc quidem causæ, quæ dixi tibi*.

Obs. 8. The attraction seldom takes place where the relative should stand in the dative or the nominative: Dative: Thuc. I. 1 ἐκ δὲ τῶν τεκμηρίων ὥν ἐπὶ μακρότατον σκοποῦντί μοι ξυμβαίνει πιστεῦσαι, for οἷς πιστεῦσαι: Od. ω. 30 ὡς ὄφελος τιμῆς ἀπονήμενος ἥσπερ ἀνασσεε δῆμψ' ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν (for ἥπερ): Xen. Cyr. V. 4, 39 ἤγετο δὲ καὶ τῶν αὐτοῦ τῶν τε πιστῶν, οἷς ἤδετο, καὶ ὥν (for ἐκείνων, οἷς) ἠπίσται πολλούς, i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat*. So G. T. as Matt. xxiv. 38 ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε for ἄχρι ἡμέρας ᾗ; 1 Tim. iv. 6 τῆς καλῆς διδασκαλίας ἥς παρηκολούθηκας. Nominative: Plat. Phæd. 69 A τοῦτο δ' ὁμοίον ἐστὶν ᾧ νῦν δὴ ἐλέγετο for τούτῳ δ': Xen. Hell. I. 2, 1 τῷ δ' ἄλλῳ ἔτει ᾧ ἦν Ὀλυμπίας κ. τ. λ.: Hdt. I. 78 οὐδὲν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσον for τούτων ἃ ἦν^a. The following are not to be classed here: Il. ψ. 649 τιμῆς ἥστέ μ' ἔοικε τετιμῆσθαι; because we may say, τιμὴν τιμᾶσθαι; therefore ἥσπερ may be for ἥντε not ἥτε: Arist. Plut. 1044 τάλαν' ἐγὼ τῆς ὕβρεος ἥς ὑβρίζομαι; because ὕβριν ὑβρίζεσθαι: Thuc. VII. 70 πᾶς τέ τις, ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος ἠπέλ-

^a It is possible that the very difficult passage Thuc. V. 111. is an application of the principle of the attraction of the nomin., καὶ ἐνθυμείσθε ὅτι περὶ πατρίδος βουλευέσθε, ἦν (sc. βουλήν ἢ) μιᾶς περὶ, καὶ ἐς μίαν βουλήν, τεχούσαν τε καὶ μὴ κατωρθώσαν, ἔσται, which deliberation will be for the only country you have, and for the only

(time of) deliberation which will be allowed you, whether it hits the right point (= is right) or fails (= is wrong.) This is thrown out only as a possible interpretation of a passage which is esteemed hopeless, (see Arnold, ad loc.) depending on an idiom of the language, though very anomalously applied.

γετο πρῶτος φαίνεσθαι, because it may be ἐν τούτῳ δ, like προστάττομαι τι. Nor the phrases in Hdt. κατὰ τὰ εἶρηται, ὑπὸ τῶν εἶρηται, as εἶρηται is used impersonally (see §. 365. 5.), according as it has been said—by those by whom it has been said (that it was done, &c.). So in Thuc. V. 79 ἐς πόλιν ἔλθειν ἄντινα ἴσαν ἀμφοῖν ταῖς πολίεσι δοκοίη, the verb δοκοίη may be impersonal=it may seem : Ibid. VII. 61 ἀφ' ὧν ἡμῖν παρασκευάσται, it may be preparations are made : but in Plat. Rep. 402 A ἐν ἅπασιν, οἷς ἐστὶ περιφερόμενα, it seems as if οἷς ἐστὶ would most naturally equal ἃ ἐστὶ, though it is generally interpreted ἐν ἅπασιν ἐν οἷς περιφερόμενά ἐστι. If the relative should stand in the genitive it is not attracted; such a construction as χράομαι πᾶσιν οἷς ἐπιθυμῶ would be wrong.

Obs. 9. Sometimes, though but rarely, this attraction of the accusative is not used by the Attics; as, Thuc. I. 50 τὰ σκάφη οὐχ ἔλκον ἀναδύμενοι τῶν νεῶν, ἃς καταδύσειαν : Eur. Med. 752 ἔμνυμι—ἐμμένειν δ σου κλύω for οἷς σου κλύω : Ibid. 758 τυχοῦσ' ἃ βούλομαι : Plat. Gorg. 520 B μέμφεσθαι τούτῳ τῷ πράγματι, δ αὐτοὶ παιδεύουσι (because of the demonstr. :) Lysias 444 τῶν ἄλλων κακῶν, ἃ πεπόνθατε ὑπ' αὐτῶν (seemingly because a genitive follows). In G. T. also it sometimes does not take place.

Obs. 10. This attraction sometimes takes place in the local adverbs, so that the relative adverb appears in a form which expresses the direction of the demonstrative adverb, or of the substantive which precedes or is implied : Thuc. I. 89 διεκομίζοντο εὐθὺς (sc. ἐντεῦθεν) ὅθεν (for οὐ, ubi) ἵππεξί-θεντο παῖδας : Soph. Trach. 701 ἐκ δὲ γῆς ὅθεν (ubi) προῦκειτ' ἀναξέουσας θρομβώδεις ἀφροί : Id. Phil. 481 ἐμβάλον μ' ὅπη θέλεις ἄγων, ἐς ἀντλίαν, ἐπρώραν, ἐς πρύμνην ὅποι (for οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν : Id. Ant. 228 τάλας, τί χωρεῖς (ἐκεῖσε) οἱ μολὼν δώσεις δίκην ; though here οἱ may be joined with μολῶν :) Eur. Iph. T. 118 χωρεῖν χρεῶν (ἐκεῖσε) ὅπου χθονὸς κρύψαντε λήσασμεν δέμας : Id. Heracl. 19 πέμπων (ἐκεῖσε) ὅπου γῆ πυνθάνοιθ' ἰδρυμένους κήρυκας ἐξαιτεῖ.

Obs. 11. Here must be classified ὅς βούλει for οὗτος ὃν βούλει : εἰς ἱκλ Latin, *quivis* for *quemvis* : Plat. Gorg. 517 B ἔργα τοιαῦτα—, οἷα τούτων ὅς βούλει εἵργασται : Id. Cratyl. 432 A τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 12. In G. T. Luke xix. 37 περὶ πάντων ὧν εἶδον δυνάμεων, it seems as if the word δυνάμεων came into the writer's mind, after he had written πάντων, as explanatory of it; it is in a sort of apposition.

Attraction of the Relatives οἷος, ὅσος, ἡλίκος.

§. 823. The relatives, οἷος, ὅσος, ὅστις, ἡλίκος, suffer attraction, not only from the accus. but also from the nomin., to some other case, when the verb εἶναι with an express subject is the verb of the relative sentence, as οἷος σὺ εἶ, οἷος ἐκείνος (or ὁ Σωκράτης) ἐστὶ ; and this in a very peculiar manner, as the two following examples will shew : Xen. M. S. II. 9, 3 χαρίζομαι οἷῳ σοὶ ἀνδρὶ for χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, and in an adjectival sentence representing a substantive, χαρίζομαι οἷῳ σοί, for χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ. This attraction consists in the omission from the principal clause of the demonstrative adjective, (or the substantive,) in genitive, dative, or accusative, as τοιούτου ἀνδρός, τοιούτῳ ἀνδρὶ, τοιούτου ἀνδρα, or τοῦ

τοιούτων, τῷ τοιούτῳ, τὸν τοιούτον, and then putting the relative by attraction in the case of the preceding substantive or of the demonstrative which is omitted; as, ἀνδρὸς οἴου, ἀνδρὶ οἴῳ, ἀνδρα οἶον or οἶον, οἴῳ, οἶον: the verb of the relative sentence (εἶναι) is then also omitted, and the subject of the relative sentence agrees with the attracted relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive omitted from the principal clause, and to which the relative refers, in the adjectival sentence. So

Gen.	ἐραμαι οἴου σοῦ ἀνδρός.	ἐραμαι οἴου σοῦ.
Dat.	χαρίζομαι οἴῳ σοὶ ἀνδρί.	χαρίζομαι οἴῳ σοί.
Acc.	ἐπαινῶ οἶόν σε ἄνδρα.	ἐπαινῶ οἶόν σε.
Gen.	ἐραμαι οἶων ὑμῶν ἀνδρῶν.	ἐραμαι οἶων ὑμῶν.
Dat.	χαρίζομαι οἴοις ὑμῖν ἀνδράσι.	χαρίζομαι οἴοις ὑμῖν.
Acc.	ἐπαινῶ οἴους ὑμᾶς ἀνδρας.	ἐπαινῶ οἴους ὑμᾶς.

οἶος: Thuc. VII. 21 πρὸς ἄνδρας τολμηροὺς οἴους καὶ Ἀθηναίους for οἶοι Ἀθηναῖοι εἰσω: Lucian Toxar. c. 11 οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἴῳ σοι πολεμιστῇ μονομαχῆσαι. So also Thuc. I. 70 δοκεῖτε οὐδ' ἐκλογίσασθαι πάποτε, πρὸς οἴους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται, *You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be;* for οἶοι εἰσω Ἀθηναῖοι πρὸς οὗς &c.: Arist. Nub. 1109 τὴν δ' ἑτέραν αὐτοῦ γνάθου στόμῳσον οἶαν ἐς τὰ μέζω πράγματα. So in an adjectival sentence representing a substantive: Plat. Soph. 237 C οἴῳ γε ἐμοὶ παντάπασιν ἄπορον for τῷ τοιούτῳ, οἴος γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Here also belongs the attraction of οἶος with superlative; as, Plat. Symp. 220 B καὶ ποτε ὄντος τοῦ πάγου οἴου δεινोटάτου for τοιούτου, οἴος ἐστι δεινोटάτος: Arist. Eq. 978 καὶ πρεσβυτέρων τινῶν οἶων ἀργαλειωτάτων ἤκουσα for τοῶν οἶοι ἀργαλειωτατοὶ εἰσι. A curious construction is found in Plat. Apol. 39 C τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέρην ἢ οἶαν ἐμὲ ἀπεκτόνατε, for ἡ αὕτη ἐστίν, οἶαν ἐμὲ ἀπ. *quam quā me affecistis.*—Ὅσος: Od. ι, 321 sq. τὸ μὲν (ῥόπαλον Κῦκλωπος) ἄμμες ἐτίσκομεν εἰσορόωντες ὅσον θ' ἰσθὺν νηὸς ἐξεικοσῶροιο: Ibid. 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς for τοσοῦτο ὅσον ἐστὶν ὄργυια: Od. κ, 113 τὴν δὲ γυναῖκα εὗρον ὅσῃν τ' ὄρεος κορυφήν, for τοσαύτην ὅση ἐστὶν ὄρεος κορυφή: Hdt. I. 160 ἐπὶ μισθῷ ὅσῃ δὴ, *mercede, quantulacunque est.* So also ὅσος in indefinite notions of magnitude: Id. I. 157 Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσῃν δὴ κοτε ἔχων, *partem, quantulacunque erat.*—Ὅστισούν:

Plat. Rep. 335 B ἔστιν ἄρα δίκαιον ἀνδρὸς βλάπτειν καὶ ὄντων ἀνθρώπων for ἀνθρώπων καὶ ὄντισιν ἔστι.—Ἡλικός : Arist. Ach. 703 εἰκὸς ἄνδρα κυφὸν ἡλίκον Θουκυδίδην ἐφολέσθαι.—Ὅστις : Thuc. VIII. 87 ἦν δὴ γνώμη, for τῇ γνώμῃ ἣτις ἦν, *whatever it was* : Ὅποιος : Demosth. τούτους τοὺς στρατιώτας Διοπέθης νῦν ἔχει τοὺς ὁποίους τινὲς οὖν.

Obs. 1. So Il. ι, 354 ἀλλ' ὅσον ἐς Σκαίᾱς τε πύλας καὶ φηγὸν ἵκανεν, i. e. ἐπὶ τοσοῦτον, ὅσον ἐστὶν ἐς Σκ, *he only came as far as* &c. Hence the forms ὅσον μόνον, *tantum non, almost*, ὅσον οὐ or ὅσονού, *prope, &c.*^a

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonstr. originally performed the functions of the relative : Il. ψ, 246 τόμβον δ' οὐ μάλα πολλὸν ἐγὼ ποίεσθαι ἄνωγα, ἀλλ' ἐπιεικέα τοῖον, i. e. τοῖον οἷον ἐπιεικέα or τοῖον οἷος ἐπιεικής : Ibid. 454 ὅς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετέφω λευκὸν σῆμ' ἐτένκτο : Od. δ, 371 νήπιος εἷς, ὃ ξεῖνε, λίην τόσον, ἥ χαλὶφρων.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὅσπερ, and is joined with the infin. in the sense, *I am of such a nature or sort, as, (is sum, qui,)* hence, *I can, I ought, I am prepared, I am able, (so quæo, I am able, from quis.)* The relative οἷος points to a demonstr. τοιούτος which is sometimes expressed. The following are two instances of the idiom without attraction : Plat. Crit. 46 B ἐγὼ—τοιούτος οἷος τῶν ἐμῶν μηδενὶ ἄλλω πείθεσθαι ἢ τῷ λόγῳ : Id. Apol. 31 A ἐγὼ τυγχάνω ἄν τοιούτος οἷος ὑπὸ τοῦ θεοῦ τῇ πάλαι δεδοσθαι. With the attraction (the demonstr. sometimes precedes); as, Od. φ, 172 οὐ γὰρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ρυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν : Soph. Œd. Col. 869 ἦλιος δόλῃ βίον τοιούτον οἷον (ὥσπερ) κάμει γηράναι ποτέ : Plat. Rep. 415 E στρατοπεδευσάμενοι δὲ—εὐνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρουσι ἱκανὰς εἶναι : Demosth. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι : Lucian Hermot. c. 76 Στωϊκῶ τοιούτῳ—οἷῳ μῆτε λυπεῖσθαι μῆτ' ὀργίζεσθαι : but as a general rule the demonstr. is omitted : Xen. M. S. III. 11, 1 γυναῖκός—καλῆς—καὶ οἷας συνεῖναι τῷ πεῖθοντι : Ibid. I. 4, 12 μήτηρ τὴν τῶν ἀνθρώπων (γλώτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τε τὴν φωνήν κ. τ. λ. : Demosth. 23, 17 ἤκουον ἀνδρὸς οὐδαμῶς οἷου τε ψεύδεσθαι. So ὅσος in the sense of οἷος with the further notion of quantity : Arist. Nub. 434 ὅσ' ἐμαντῶ στρεψοδικῆσαι for τοσαῦτα ὅσα.

Obs. 4. When τέ is attached to οἷος it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected ; this of course must be the demonstrative of οἷος, as οἷος can refer to nothing else. See under τέ (§. 755. 3, 4.).

Obs. 5. When the adjct. sentence is used as a substant. the article sometimes precedes the attracted οἷος, ἡλικός, and the sentence takes the character of an inflected substantive :

Nom.	ὁ οἷος σὺ ἀνὴρ.
Gen.	τοῦ οἷου σοῦ ἀνδρός.
Dat.	τῷ οἷῳ σοὶ ἀνδρί.
Acc.	τὸν οἷόν σε ἄνδρα.
Nom.	οἱ οἷοι ὑμεῖς ἄνδρες.
Gen.	τῶν οἷων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἷοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἷους ὑμᾶς ἄνδρας :

^a Passow Lex. v. ὅσος.

Xen. Cyr. VI. 2, 2 οἱ δὲ οἱοί περ ὁμῆς ἄνδρες—καταμαθάνουσιν : Id. Hell. II. 3, 25 γρόντες μὲν τοῖς οἰοῖς ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν : Arist. Eccl. 465 ἐκείνο δεινὸν τοῖσιν ἡλίκοισι νῶν for τηλικούτοις, ἡλικοί νῶ ἐσμεν : Plat. Lach. 180 D οἱ ἡλικοί ἐγώ αἱ. καὶ ἐγώ.

Obs. 6. When the subject of the abbreviated adject. sentence and the article are of different number, the subject is in the nomin. without being affected by the attraction; this however is but seldom : Arist. Ach. 601 παρίας δ' οἴους σὺ διαδεδρακότας : Xen. Hell. I. 4, 16 οὐκ ἔφασαν δὲ τῶν οἶων γερ αὐτὸς ὄντων : Æschin. F. Leg. 48, 20 τρισμυρίους κιναιδούς οἴουσπερ σὺ : Demosth. 758 οἴουσπερ σὺ συμβούλοις.

Obs. 7. A similar contraction of the principal and relative clauses takes place in expressions such as, θαυμαστὸν ὅσον προῖχώρησε=θαυμαστὸν ἐστὶν ὅσον προῖχώρησε *mirum quantum processit* (for *mirum est, quantum processerit*). And even Plat. Rep. 350 D μετὰ ἰδρώτος θαυμαστοῦ ὅσου for θαυμαστὸν ἐστὶν μεθ' ὅσου : Id. Hipp. 282 C χρήματα ἔλαβε θαυμαστὰ ὅσα, for θαυμαστὸν ἐστὶν, ὅσα : Hdt. IV. 194 οἱ δέ (sc. πύθιοι) σφί ἀφθονοὶ ὅσοι ἐν τοῖς ὑβρεσι γίνονται : Id. I. 14 ὅσα ἔστι οἱ πλείωτα for ὅσα ἔστι ἐν Δελφοῖσι πλείωτα οἱ ἔστι. So Latin, *quam plurima*. So Od. δ, 74 ὅσσα ταδ' ἄσπετα πολλά. So Lucian Toxar. c. 12 πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτὸν—φιλίας πλείστον ὅσον ἀποδόντας : Arist. Vesp. 213 ἀπεκοιμήθημεν ὅσον ὅσον στίλην : Plat. Charm. 155 C ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι ὁλον. Also θαυμαστὴ ὅση ἢ προχώρησις αὐτοῦ : Hdt. IV. 28 ἀφόρητος οἶος γίνεται κρυμός. Lastly in adverbs, θαυμαστῶς ὥς, θαυμασίως ὥς : Plat. Rep. 331 A εὐ οὖν λέγει θαυμαστῶς ὥς σφόδρα for θαυμαστὸν ἐστὶν, ὥς.—So θαυμασίως ὥς ἄθλιος γέγονε for θαυμάσιόν ἐστιν, ὥς ἄθλιος γέγονε : Plat. Phæd. 66 A ὑπερφύως—ὥς ἀληθῆ λέγεις : Ibid. 96 C θαυμαστῶς ὥς : Id. Symp. 173 C ὑπερφύως ὥς χαίρω for ὑπερφύως ἐστὶν, ὥς χαίρω : Demosth. 844, 1 θαυμαστῶς ἂν ὥς εὐλαβούμεν : so G. T. as Heb. x. 37 μικρὸν ὅσον ὅσον.

Obs. 8. A peculiar method of making sentences coalesce occurs, when, after a verb of *asking* or *knowing*, &c. ὅστις or οὗτος &c. might stand in the sense of "*wh*" (*what*) *he* is, with a demonstrative as the subject (by inverse attraction, see below) of the verb εἶναι ; as, ἔρειο ὅστις οὗτός ἐστιν (for ἔρειο τοῦτον ὅστις ἐστίν), and on this a relative adjectival sentence follows, (such as ὃν ἄγει) referring to that demonstrative, the full sentence being ἔρειο τοῦτον ὃν ἄγει ὅστις ἐστίν. The verb εἶναι and the second relative are omitted, and the first relative and the demonstrative to which the omitted relative refers are in the case of the omitted relative ; as, Il. λ, 611 Νέστορ' ἔρειο, ὅτινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο, i. e. ὅστις οὗτός ἐστιν, ὃν ἄγει : Od. ι, 348 ὅφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νηὺς ἐκεκείθει ἡμετέρη, i. e. οἷόν τι ποτὸν τόδε ἐστίν, ὃ νηὺς ἐκ. So Hdt. IV. 133 ὅτι βούλουτ' ἂν τοσοῦτο πλῆθος γίνεσθαι for τί ἐστι ὃ βούλοιτο τοσοῦτο. But a more simple way of explaining this construction is, to translate the demonstr. "*here*"—*whom brings he here, or in such numbers*.

Inverse Attraction. The Antecedent attracted to the case of the Relative.

§. 824. I. 1. Sometimes the relative does not stand in the case of the antecedent in the principal clause, but, *vice versa*, the antecedent in the case of the following relative—this is called *Inverse*

Attraction. It most frequently occurs when the subst. should be in the nom. or acc., and the antecedent is separated from the rest of its clause by the relative clause to which it seems to belong ; as, Il. §, 371 ἀσπίδες ὅσσαι ἀρισται ἐνὶ στρατῷ ἤδὲ μεγίσται, ἐσσάμενοι—*Ιομεν* : Il. κ, 416 φυλακὰς δ' ἄς εἴρεαι, ἥρως, οὔτις κεκριμένη ρύεται στρατόν : Soph. CE. C. 1150 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεῦρο, (sc. τούτου,) συμβάλου γνώμην, *de eo tuam tecum reputa sententiam* : Id. Trach. 283 τάσδ' ὅσπερ εἰσορᾷς, ἐξ ὀλβίων ἀζηλον εὐρούσαι βίον, ἥκουσι πρὸς σε : Lysias 649 τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν : Plat. Lys. 221 B οἷόν τε οὖν ἐστίν, ἐπιθυμοῦντα καὶ ἐρώντα τούτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν ; Xen. Hell. I. 4, 2 πάντων ὧν δέονται πεπραγότες εἶεν : Soph. Trach. 151 τότε ἂν τις εἰσθόοιτο—κακοῖσιν οἷς ἐγὼ βαρύνομαι : so G. T. as 1 Cor. x. 16 τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία—τοῦ σώματος. The dative is very seldom thus lost by attraction : Eur. Med. 11 Μήδεια ἀνδάνουσα μὲν φυγῇ πολιτῶν (MSS.) ὧν ἀφίκετο χθόνα, i. e. *placere studens civibus, in quorūm terram fugā pervenit*.

Obs. 1. Sometimes a demonstrative is used in the principal clause to supply the case thus lost : Hom. Hymn. in Cer. 66 κοῤῥην τὴν ἔτεκεν, γλυκερὸν θάλας, εἶδεῖ κυδρήν, τῆς ἀδινῆς ὅπ' ἄκουσα : Arist. Plut. 200 τὴν δόναμιν ἣν ὑμεῖς φατέ ἔχειν με, ταύτης δεσπότης γενήσομαι : Soph. CE. R. 449 τὸν ἄνδρα τούτον ὃν πάλοι ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε : Eur. Or. 1629 sq. Ἐλένην μὲν ἣν σὺ διόλῃσαι πρόθυμος ὧν ἡμαρτες—, ἥδ' ἐστίν : Ibid. 591 sq. Ἀπόλλων δὲ μεσομφάλους ἔδρας νάων βροτοῖσι στόμα νέμει σαφέστατον—, τοῦτ' ἐπιβόμενος τὴν τεκοῦσαν ἔκτανον : Plat. Meno 96 A ὁμολογήκαμεν δὲ γε, πράγματος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο δὲ δακτὸν μὴ εἶναι. So G. T. as Luke xii. 48 παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.

2. This inverse attraction is very common in οὐδεὶς ὅστις οὐ (or rarely ὅς, Plat. Alc. 103 B) the verb ἐστί being omitted : Plat. Protag. 317 C οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην : Id. Phæd. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλαυσε τῶν παρόντων.—Hence the formula, οὐδεὶς ὅστις οὐ, as a pronomen subst. (for πάντες, *nemo non*), which is inflected through all the cases ; as,

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὄντινα	οὐ κατέκλαυσε.

So οὐδαμὸς : Hdt. VII. 145 οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλῶν μέζω^a.

^a Soph. Ant. 3 seq. may be explained by this analogy, joining οὐδέν ἐσθ' ὅποιον οὐ, taking the words οὐτ' ἄλγεινον, οὐτ' αἰσχρὸν κ. τ. λ. as subdivisions of οὐδέν

(§. 777. 5.), and the οὐκ before ὅπουτα is merely a repetition of the former negative. See οἷος, §. 823. *Obs. 3.*

3. But sometimes this formula suffers the common attraction, the relative following the case of οὐδείς instead of οὐδέ τις the case of the relative. So with an inf. depending on the attracted acc.: Xen. Cyr. I. 4, 25 οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεισθαι, for οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύων ἀποστρέφοιτο: Plat. Protag. 323 C ὡς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς (τῆς δικαιοσύνης).

4. So in questions with τίς: Thuc. III. 39 τίνα οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι;

Obs. 2. The local adverbs also are thus attracted, the demonstr. adverb assuming the form of the relative; as, Soph. OE. C. 1227 βῆναι κείμεν ὄθεν περ ἦκει for κείμε, ὄθεν: Plat. Crit. 45 B πολλοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ὀφίη, ἀγαπήσουσι σε for ἄλλαχού ὅποι.

Inverse Attraction by the transposition of the Substantive.

II. 1. There is also another sort of this attraction, whereby the connexion between the two sentences is clearly marked; it differs from the one just treated of, in that the antecedent is not merely attracted to the case of its following relative, but is actually transposed into the relative clause, and stands after the relative in immediate construction with the verb thereof, as ὃν εἶδες ἄνδρα ἦλθε. This deserves a further remark, as it is very frequently used, and sometimes creates at first sight a difficulty in the construction, while it gives force to the whole sentence. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the case of the verb thereof.—This is called *transposition*. (See also §. 898. 2.)

2. The most remarkable uses of it are: *a.* The cases required in the two clauses being the same, the principal clause or part of it standing first, but the antecedent being made to depend on the verb of the relative clause: Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγελαίε τάχιστα Πηλεΐδῃ: Eur. Or. 1184 οἷδ' ἦν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.—*b.* The cases required in the two clauses being different, the relative clause standing first, and the transposed case being supplied by a demonstrative (see *Obs. 1.*) *Ὅν εἶδες ἄνδρα, οὗτός ἐστιν: so G. T., as Mark vi. 16 ὃν ἐγὼ ἀπέκεφάλισα Ἰωάννην, οὗτός ἐστιν: John xvii. 2 πᾶν δὲ δέωκας αὐτῷ, δώσω αὐτοῖς ζωήν.—*c.* The cases in the principal and dependent clause being different, the principal clause or part of it

standing first and the transposed case not supplied by a demonstrative. Nom. lost: Il. θ, 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηύρων κούρην Βρισηὸς: Soph. Aj. 1044 τίς δ' ἔστιν, ὄντων' ἄνδρα προσλεύσεις στρατοῦ; Eur. Hipp. 389 οὐκ ἔσθ' ὅποιν' φαρμάκῃ διαφθερεῖν ἐμελλον: So Cicero de Legg. III. 5, 12 *hæc est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicæ*.—Acc. lost: Xen. Anab. I. 9, 19 εἴ τινα ὁρῶν κατασκευάζοντα, ἧς ἄρχοι χώρας: Æsch. Ag. 1457 sq. νῦν δὲ τελείαν ἐπηνθίσω—ἦτις ἦν—ἔρις: Choeph. 698 νῦν δ' ἥπερ ἐν δόμοισιν βακχείας καλῆς λατρός ἐλπίς ἦν, παρούσαν ἐγγράφει: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάγια, ὕβρεις ὕβριζιν, ὅστις ἐστὶν ὁ ξένος: so G. T. as Acts xxi. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι. So Cicero pro Sulla c. 33 *quæ prima innocentis mihi defensio est oblata, suscepi*.—Dat. lost: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅτῃ ἄλλῃ παρασκευῇ ξυνέλπετο, πρότερον εἴρηγο κ. τ. λ.: Hdt. IX. 26 ὅσαι ἤδη ἔξοδοι ἐγένοντο, for ἐν πάσαις ἐξόδοις αἱ ἐγένοντο. So G. T., as Rom. vi. 17 ὑπηκούσατε εἰς τὸν παρὰ δόθητε τύπον διδαχῆς. So Cicero N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem*.

Obs. 1. Generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Eur. Or. 63 sq. ἦν γὰρ κατ' οἶκον ἔλαψ' ὅτ' ἐς Τροίαν ἔπλει, παρθένον—, ταύτῃ γέγηθε: sometimes even when the principal clause stands first, as Il. φ, 441 οὐδέ νῦν τῶν περ μέμνηται, ὅσα δὲ πάθομεν κακὰ.

Obs. 2. This transposition sometimes takes place in the simple attraction, and sometimes when the cases are both in the accusative; as, Hdt. I. 57 τὸν ἡνέικαντο χαρακτήρα—τούτον ἔχουσι ἐν φυλακῇ (see §. 822. 2.).

3. When attributive adjectives are joined to the substantive, either

(a.) The adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μιμησκόμενοι, οἱ δὲ πολέες τε καὶ ἐσθλοὶ—κέατο ψυχὰς ἀλέσαντες: Demosth. 1239 ταύτην ἦτις εἶη μεγίστη πίστις;

(b.) Or the subst. remains in the principal, and the adj. only is transposed to the relative clause: Od. δ, 11 υἱεῖ—, ὅς οἱ τηλύγετος γένητο κρατερὸς Μεγαπέρθης: Eur. Or. 853 πότνι' Ἡλέκτρα, λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἦκω φέρων;

(c.) Or the adjective remains in the principal, and the subst. is transposed to the relative clause: Eur. Herc. F. 1163 ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ῥοὰς μένουσι ξυνοπλοὶ γῆς Ἀθηναίων κόροι: Arist. Ran. 889 ἕτεροι γάρ εἰσιν οἷσιν εὐχομαι θεοῖς;

(d.) Or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause; as, Il. v, 339 sq. ἐφρίξεν δὲ μάχῃ φθισίμβροτος ἐγγείησιν μακρῆς δὲ εἶχον ταμεσίχροας.

Obs. 3. Sometimes the demonstrative is transferred to the relative clause: Eur. Iph. Aul. 155 σφραγίδα φύλασσε' ἦν ἐπὶ δέλτῳ τήνδε κομίζεις.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause: Od. a, 69 Κέκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, ἀντίθεον Πολύφημον: Od. δ, 11. Il. γ, 122. λ, 625. Plat. Hipp. M. 281 C τί ποτε τὸ αἴτιον, οἱ οἱ παλαιοὶ ἐκεῖνοι, ὃν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος κ. τ. λ.^a: Plat. Apol. 41 A εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, ὥπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακός^b: Eur. Hec. 771 πρὸς ἄνδρ', ὃς ἄρχει τῆσδε, Πολυμήτωρ, χθονός^c: Ibid. 986 πρῶτον μὲν εἶπε παῖδ', ὃν ἐξ ἐμῆς χειρὸς, Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις. So Arist. Poet. XI. ἐλεός τε καὶ φόβον ὦλον πράξεων ἢ τραγῳδία μίμησις ἐστίν, for πράξεις τοιαύτας ὦλον κ. τ. λ. So G. T. as Philem. 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγὼ ἐγέννησα—'Ονήσιμον: Luke i. 72 μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρκον (ὀρκον) ὃν ὤμοσε. So frequently when in apposition to a demonstr. Il. η, 187 ἀλλ' ὅτε δὴ τὸν Ἰκάνε—ὃς μιν ἐπιγράψας κυνέη βάλε φαίδιμος Αἴας: Eur. Hipp. 101 τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν, Κύπρις. And sometimes when the demonstr. is omitted; as, Plat. Rep. 402 C οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὗς φαμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας^d.

Obs. 4. A substantive (mostly with the article) is often placed in the relative clause, in the same case with the relative, to explain or define a notion to which the relative refers: Plat. Theæt. 167 B ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν: Id. Rep. 477 C εἰ ἄρα μανθάνεις, δ βούλομαι λέγειν τὸ εἶδος: Id. 583 E δ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι τὴν ἡσυχίαν, τοῦτό ποτε ἀμφοτέρα ἔσται λύπη τε καὶ ἡδονή: Soph. Antig. 404 ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν ἀπείπας.—Without the article: Thuc. III. 12 δ τοῖς ἄλλοις μάλιστα εὐνοια πίστιν βεβαιοί, ἡμῖν τοῦτο (τὴν πίστιν) ὁ φόβος ἐχυρὸν παρείχε.

A relative clause coalescing with its dependent clause.

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being thrown into the dependent clause, and standing in the case required thereby; while the relative clause is placed, without any relative, after its dependent clause: Isocr. de Pace c. 16 ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅπταν τις πλείονα μισθὸν διδῶ, μετ'

^a Heindorf ad loc.

^b Stallb. ad loc.

^c Pflugk ad loc.

^d Stallb. ad loc.

ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν, for οἱ ἀκολουθήσουσιν ὅσταν τις αὐτοῖς —διδῶ : Plat. Rep. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, for οἱ, ἐξὸν αὐτοῖς—οὐδὲν ἔχοιεν^a : Id. Gorg. 492 B οἷς ἐξὸν ἀπολαβεῖν τῶν ἀγαθῶν—δεσπότην ἐπαγάγοντο κ. τ. λ.^b : Demosth. 128, 68 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, εἰ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοιτο, for εἰ αὐτὰ τότε προείδ., αὐτοὺς ἔσωσεν ἂν. The construction is still more peculiar when the relative clause is altered from the form in which it would have stood had the relative not been removed : Isocr. Panath. c. 18 συνέβη κυρίαν ἐκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν ἢν ὀπότεροι ἂν κατάσχουσιν, ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων, for ἢ, ὀπότεροι ἂν αὐτὴν κατάσχουσιν, ὑπηκόους παρέξει τὰς πλείστας κ. τ. λ. For an analogous construction, see γάρ (§. 786. Obs. 5.).

Obs. Adverbial relatives.—What is said of the construction of the pronouns *ὅς, ὅστις* &c., holds good also of the adverbial relative pronouns; as, *οὗ, οἷ, ὅθεν, ὅπως, ὅνα, ὅθεν* &c. See the examples given under the *Adverbial Sentences*.

The Moods in Adjectival Sentences.

Indicative without ἂν.

§. 826. 1. The tenses of the indicative are used according to their respective powers, when the notion expressed in the adject. sentence is spoken of as something real or certain : ἡ πόλις, ἡ κτίζεται, ἡ ἐκτίζετο—ἡ ἐκτίσθη,—ἡ κτισθήσεται.

2. The indicative future is used very frequently when the certainty of something future is spoken of : στρατηγούς αἰροῦνται, οὗ τῷ Φιλίππῳ πολεμήσουσιν.—See §. 406.

3. After negatives also the indicative is used (where in Latin the conjunctive occurs,) when truth or certainty is to be expressed ; as, Xen. Hell. VII. 1, 4 παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί, *nemo, qui non possit*.

Obs. *Μή* is used because the simple fact is stated with reference to the nature or requirements of the person spoken of—*who is not able*.—See §. 743.

4. The Greeks, as well as the Latins, use the indicative in those adject. sentences which are introduced by the indefinite relative pronouns ; as, ὅστις, *quisquis* ; ὅστις δὴ, *quicunque* ; ὅστις δὴ ποτε (Demosth. and the later writers, ὅστις δὴ ποτ' οὖν,) ὅσος δὴ, ὅσος οὖν, *quantuscunque* ; ὁπόσος, ὁποσοσούν &c., expressing indefinite and general notions ; because, though the particular nature of

^a Stallb. ad loc.

^b Ibid.

the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns: thus Hdt. VI. 12 δουλήτην ὑπομείναι, ἥτις ἔσται, *qualiscunque erit*; (*I know it will be, though whether it will be intolerable or bearable I do not know*: ἥτις εἴη, *I am not certain whether it will be, nor do I know its nature*:) Id. VII. 16, 3 οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐθελὲς ἀνήκει τοῦτο, δ τι δὴ κατ' ἐστὶ, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὁρῶν, σε εἶναι: Xen. Anab. VI. 5, 6 ἔθαπτον—, ὅπως ἐπελάμβανεν ἡ στρατιά: Eur. Or. 418 δουλεύομεν θεοῖς, δ τι πότε εἰσὶν οἱ θεοί. (For ἡγγεῖλας οἱ ἡγγεῖλας, *et simil.* see §. 835. 1.)

5. The indicative is also used after an indefinite relative when a notion, viewed as an actual fact in a particular case, is referred to the class under which the particular subject falls, where in Latin the indefinite conjunctive is used: Eur. Hipp. 921 δειὼν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι: Aristoph. Vesp. 1168 κακοδαίμων ἐγὼ, ὅστις ἐπὶ γήρα χίμετλον οὐδὲν λήφομαι, *one of those who*.

Indicative with ἄν (κέ).

§. 827. α. The indicative future with ἄν occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition: Il. ι, 155 ἐν δ' ἄνδρες ναλοῦσι πολύρρηγες, πολυβοῦται, οἳ κε ἐδωτῶνσι θεὸν ὥς τιμήσουσιν, *if he comes to them, they will surely honour him*: Il. μ, 226 πολλοὺς γὰρ Τρώων καταλείψομεν οὓς κεν Ἀχαιοὶ χαλκῷ θρώσουσιν, ἀμυνόμενοι περὶ νηῶν: Od. κ, 432 τί ἱμέρετε, Κίρκης ἐς μέγαρον καταβήμεναι; ἥ κεν ἀπαντας ἡ σὺς ἡδὲ λύκος ποιήσεται (*sc. εἰ καταβησόμεθα*).

Obs. 1. Homer sometimes uses here the conjunct. instead of the future, with this difference, that the future event is expressed with less certainty: Il. θ, 353 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ἔλυνται, *who, if we take no care for them, will probably perish*. So Hdt. IX. 46 ὁκότεροι δὲ ἄν νικήσωσι for νικήσουσι. So Od. ζ, 200.

Obs. 2. Where κέ is found with ind. pres. the reading is corrupt: Od. α, 316 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγει, where read either with Hermann ἀνώγη, or with Nitzsch ὅττι τε.

β. The indicative of historic tenses (impft., plpft., aor.) takes ἄν when it is to be expressed that the action of the relative sentence would either take place, or have taken place under certain conditions, which however do not, or have not happened (§. 424. α.): Od. ε, 39 sq. πόλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπὴμων

ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν : Od. ξ, 62 ἡ γὰρ τοῦγε θεοὶ κατὰ νόστον ἔδησαν, ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ ἔδησαν : Od. ι, 129 sq. οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες . . . οἳ κε σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο : Soph. CE. T. 1371 sq. ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεΐδον εἰς Ἄιδου μολών ; Eur. Med. 1339 οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη, quæ sustinuisset hoc : Plat. Apol. 38 D οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾤμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 262 where κέ is used in a relative sentence in the sense of *frequency, being accustomed to do so*; the condition being conceived in *animo loquentis*, as taking place: καὶ γὰρ Τρώας φασὶ μαχητὰς ἔμμεναι ἄνδρας—οἳ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοίου πολέμοιο^a. In G. T. we find ἂν joined to the indicative historic tenses in the sense of *quicumque* (see §. 826. 4.): Mark vi. 56 ὅποι ἂν εἰσπορεύετο—ὅσοι ἂν ἤψαντο αὐτόν.—The ἂν or κέ belongs to the verb and not to the relative. Cf. Acts ii. 45.

Conjunctive.

§. 828. 1. If the attributive notion expressed by the relative sentence is not to be viewed as actually taking place, but only supposed and possible, the relative is followed by the conjunctive, if the verb of the principal clause is in one of the principal tenses (pres., pft., or fut.).

Obs. 1. The relative sentence can generally be taken as an expression of a condition under which the verb of the principal clause will take effect; and the relative, with or without ἂν, can frequently be resolved into εἰ and the conjunctive.

2. Without ἂν it is used where the relative clause forms part of a general statement which is not merely viewed as universally true, but which is applied to some definite substantive or pronoun in the principal clause, *that—who, or which*, rather than *whosoever, whatsoever*; the conjunctive is used to give that indefiniteness which a general statement implies: Od. α, 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἦτις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται, *men praise that song which is new*. The attribute of the song is not expressed as any thing actual, as it would be by the indic., but as something supposed—something possible, (*if it is new, εἰν νεωτάτῃ ἦ*.) Comp. Cicero de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*^b: Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt*: Id. Acad. II. 41, 128 *earum etiam auctoritatem, si quæ*

^a Hermann de Part. ἂν p. 21 (whom Kühner follows), would read *οἳ τε*. He does not give any MSS. authority for it,

but says, "*poetam dedisse οἳ τε non dubium esse puto.*"

^b O. M. Müller ad loc.

illustriores videantur, amittere (*si quæ i. q. quæcunque*): Il. π, 386 sq. *ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπήνῃ* (Ζεύς), *οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας*: Od. λ, 427 sq. *ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται* (ἐάν τις, sc. γυνή,—βάλλεται): Il. ο, 491 sq. *ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, ἡμὲν δότεισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ, ἡδ' ὄντας μινύθῃ* (§. 816. 2.): Od. μ, 42 *δοῖς αἰδρεῖν πελάσῃ, καὶ φθόγγον ἀκοόσῃ Σειρήνων, τῷ οὔτι γυνή κ. τ. λ.* So Hdt. IV. 46 *τοῖσι γὰρ ἢ μήτε ἄσπεα μήτε τείχεα ἐκτισμένα—κὼς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι*—here there is reference to the definite demonstrative following: Soph. Aj. 812 *σώξειν θέλουτες ἀνέρ' ἐς σπειδῇ θανεῖν*. So G. T., as James ii. 10 *δοῖς ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἔνι*, the former clause is particularised by the latter, and the latter follows the construction. In Matt. x. 33 the relative clause is particularised by the following pronoun, but *ἂν* is the reading of the received text.

Obs. 2. *ἂν* is used in general statements when the universal truth, rather than any particular application thereof, is intended.—See §. 829. 2. And the conjunctive without *ἂν* is also sometimes used where the general notion is limited in its application only *in animo loquentis*. Cf. Il. ξ, 81, See §. 830. 2., 836.

3. Or it expresses some definite attribute of the principal clause, the existence of which is only supposed. This is rare in Attic Greek, as they usually preferred the optative for that purpose: Od. α, 415 *οὔτε θεοπροπίης ἐμπόζομαι, ἥντινα μήτηρ, ἐς μέγαρον καλέσασα θεοπρόπον, ἐξερέται* (ἐάν τινα—ἐξερ.).

4. The conjunctive without *ἂν* is used when the relative sentence forms part of a comparison. The notion is considered as a condition or assumption under which the comparison expressed in the principal clause is conceived. If the comparison is considered absolutely, and the relative sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the indicative is used. As the comparison is always conceived by the speaker as present, the conjunctive follows after an historic, as well as after a principal tense: Il. ν, 63 *αὐτὸς δ', ὅσ' ἱρξ' ὠκύπτερος ὦρτο πετέσθαι, ὅς ῥα τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς, ὀρμήσῃ πεδῶιο διώκειν ὄρνεον ἄλλο, ὅς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσίχθων* (ἐὰν ὀρμήσῃ): Ibid. 179 *ὁ δ' αὐτ' ἔπρεσεν, μελή ὥς, ἥτ' ὄρεος κορυφῇ—χαλκῷ ταμνωμένη τέρενα χθονὶ φύλλα πελάσῃ*: Il. ρ, 110 *ὥστε λῖς ἡὔγενειος, ὃν ῥα κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῖο δῶνται*: Ibid. 134 *ἐσθήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσιν, ᾧ ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ ἄνδρες ἐπακτῆρες*: Il. ο, 579 *κύων ὥς, ὅσ' ἐπὶ νεβρῷ βλημένῳ ἄττει*.

Obs. 3. In G. T., as Acts vi. 3, we find the conjunctivus adhortativus (see §. 416. 1.) used after the relative, *ἐπισκεψάμεθα—ἄνδρας ἐξ—οὓς καταστήσωμεν*.

Conjunctive with ἄν.

§. 829. 1. If *ἄν* is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, "*be he who he may*;" and in consequence of this indefiniteness the conjunctive is used, where in English the indicative stands; *ὃς ποιεῖ, he who does it*; *ὃς ποιῇ, he who may do it*; *ὃς ἂν ποιῇ, whosoever may do, or does, it*.

2. Thus the conjunctive with *ἄν* is most commonly used in all general statements, proverbs, and sentiments, &c. which are not limited or referred to any definite person or thing, but are universally true—*whosoever*; and here it is equivalent to *ἐάν τις* or *ὅταν τις*: Thuc. II. 62 *καταφρόνησις δὲ (ἐγγίγνεται), ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν*; Xen. Hell. II. 3, 51 *νομίζω προστάτου ἔργον εἶναι οἷου δεῖ, ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ*: Plat. Rep. 402 D *ὅτου ἂν ξυμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἦθῃ ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις,—τοῦτ' ἂν εἴῃ κάλλιστον θέαμα*: so where the relative clause may be referred by an ellipse to a plural indefinite adjective or pronoun; as, Arist. Pax 371 *ἂρ' οἴσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς (πᾶσι) ὃς ἂν (be he who he may) ταύτην ἀνορύττειν ἐθέλῃ*: Thuc. II. 44 *τὸ δὲ εὐτυχὲς (τούτοις sc.) οἱ ἂν κ. τ. λ.* (Where the pronoun is expressed, the conjunctive stands without *ἄν*, see §. 828. 2.) So G. T., as Matt. x. 11 *εἰς ἣν ἂν πόλιν—εἰσέλθῃτε*: Gal. v. 17 *ἃ ἂν θέλητε*.

3. Hence also the relative with *ἄν* is used to express the indefinite nature, properties, or size of any thing; as, Od. α. 158 *ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσῃαι, ὅττι κεν εἴπω*; *si quid dixero*: Hdt. VI. 139 *ἦ δὲ Πυθίῃ σφέας ἐκέλευε Ἀθηναίοισι δίκας δίδοναι ταύτας, τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι, quascunque—constituissent*: Id. IV. 68 *λέγουτες τῶν ἀσπῶν τὸν ἂν δὴ λέγωσι*: Soph. Ant. 563 *ὃς ἂν βλάβῃ μὲνει νοῦς, whatsoever it be*: Ibid. 1071 *ἂρ' οἴσθα ταγόνος ὄντας, ἂν λέγῃς, λέγων*. So G. T., as Col. iii. 17 *πάν ὃ τι ἂν ποιῇτε*: Matt. xxi. 22 *ὅσα ἂν αἰτήσῃτε*. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

Obs. 1. On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present. For Pres. and Aor. Conj., see §. 405. 2. and *Obs. 2.*

Obs. 2. The indefinite notion expressed by the ind. with *ὅστις, ὅσος* &c. is different from that of the conjunctive, in that the former relates to the

indefinite nature of the thing spoken of, the latter to the indefinite chances of the thing spoken of happening; when both these notions are required, *ὅστις ἂν* is used with the conjunctive.

Obs. 3. If *ἂν* belongs to the verb it is used in much the same sense as the future: Il. φ, 103 *ῥῖν δ' οὐκ ἴσθ' ὅς κεν θάνατον φύγη*, *can possibly escape*, (§. 827. *Obs.* 1.); but where it is wished to give an indefiniteness to the action of the verb beyond that which arises from the indefiniteness of the relative, the optative is commonly used.

4. It is also used with a peculiar force to signify that what is spoken of in the relative clause is the sole condition of the action of the principal clause; so in the instance above: *τὰς ἂν διαδώσει*, *whatsoever*—nothing else was to be taken into consideration but the judgment of the Athenians: Hdt. I. 29 *ὀρκίοισι γὰρ μεγαλοῖσι κατείχοντο δέκα ἔτεα χρῆσθαι νόμοισι τοὺς ἂν σφί Σόλων θῆται*—the only point for them to consider was, whether Solon enacted them. So Thuc. II. 34 *ῥηρμένους—ὅς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη*—any one was eligible who came up to this standard: Hdt. IV. 66 *πίνουσι ἄνδρες τῶν Σκυθέων τοῖσι ἂν ἄνδρες πολέμοι ἀραιρμένοι ἴωσι*—this was the sole condition: Xen. Cyr. III. 1, 20 *ὅς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τοῦτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πεῖθεσθαι*: Ibid. I. 1, 2 *ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συν-λωτάνται, ἢ ἐπὶ τοῦτους, ὅς ἂν αἰσθῶνται ἀρχειν αὐτῶν ἐπιχειροῦντας*.

5. The conjunctive sometimes gets from the context the sense of indefinite frequency, *as often as*. The relative sentence contains a condition, recurring with several indefinite persons or things, under which the principal verb has taken or will take place. The *ἂν* belongs to the verb: Il. β, 391 *ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶσθαι κ. τ. λ.*, *as often as I observe, &c.* See Plat. Apol. Socr. 23 A.—See the examples, §. 828, above.

Obs. 4. In G. T. *ἐάν* is used after the relatives for *ἂν*.

*Remarks on the position, and the omission of ἂν with the
Conjunctive.*

§. 830. 1. *Ἄν* is so closely connected with the relative that it forms but one word with it, as in *ὅταν*, *ἐπὶ ἂν*, *ἐπειδὴ ἂν*, &c. (§. 428. a.); and hence it cannot be separated from it, except by little words, such as *δέ*.

2. The relative is found with the conjunctive without *ἂν* in Homeric language very frequently, often in traged., sometimes in Hdt., rarely in Attic prose writers. Where it is omitted it falls under one of the rules given in §. 828. For Homer see above, §. 828: Soph. El. 771 *οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκη προσγίγνεται*: Eur. Iph. T. 1064 *καλὸν τοι γλῶσσ'*, *ὅτῃ πίστις παρῇ*: Id. Med. 516 *ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὅς κίβδηλος ἦ τεκμήρι' ἀνθρώποισιν ὥπασας σαφῇ*: Id. Alc. 76 *ὅτου τόδ' ἔγχος κρατὸς ἀγνίσση τρίχα*: Ibid. 978 *καὶ γὰρ Ζεὺς, ὃ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ*: Id. Or. 805

ἄνθρωπος, ὅστις τρόποισι συντακῇ, θυραῖος ἄν, μυρίων κρείσσων (ἴστω) ὁμαίμων— φίλος : Thuc. IV. 18 οἷτινες νομίσωσι : Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρὶς μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found with the conjunctive without ἄν. In G. T. we find the conjunctive without ἄν : James ii. 10 (See §. 828. 2.) and Luke viii. 17 δὲ οὐ γινώσκῃ (al. γνωσθήσεται).

3. The omission of ἄν generally modifies the sense as follows :

*Ο γενήσεται, *which will be* ; not a supposition, but a certainty.

*Ο γενήται, *which may (or will) probably be* ; not a certainty, but a supposition, in some case more or less definite.

*Ο ἂν γενήται, *whatsoever it may (or will) probably be*, without limitation to any particulars. (See §. 829.)

4. The relative with ἄν and conjunctive is sometimes interchanged with the indicative : when the conjunctive is used it is viewed as something which may happen to all, but it is not thought of as happening to any one in particular ; by the indicative the actual existence of the verbal notion is denoted. So Thuc. IV. 92 οὐ γὰρ τὸ προμηθεὺς, οἷς ἂν ἄλλος ἐπὶ—ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ ἑαυτοῦ ἔχει κ. τ. λ., *Pagondas is thinking of the Athenian.*

Optative without ἄν.

§. 831. 1. The relative without ἄν is joined to the opt. after an historic, in the same way as with the conj., after a principal tense, and expresses a supposed condition of some past action, and may be resolved into εἰ τίς with opt. : Il. κ, 20 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνοτο βουλή, Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν, εἰ τινὰ οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, ἧτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο = εἰ τις—γένοιτο.

2. Hence after an expression of indefiniteness (§. 826. 2.) : Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων θου ψαύσειεν, *whatsoever* : Thuc. VII. 29 πάντας ἐξῆς, ὅτῃ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες : Hdt. III. 1 ἱητρὸν ὀφθαλμῶν ἐς εἴη ἄριστος.

3. Indefinite frequency. The principal verb is either in impft. or frequentative aor., and expresses repetition or recurrence : (§. 402. 1. 2. ;) Il. κ, 489 sq. ὄντινα Τυδεΐδης ἄορι πλήξειε παράστας, τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν : Il. β, 188 ὄντινα μὲν βασιλῆα καὶ ἑσυχὸν ἄνδρα κιχείη, τὸν δ' ἀγαυοῖς ἐπέεσσιν ἐρητύσασκε παραστάς : v. 198 ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοδύντά τ' ἐφέουροι, τὸν σκῆπτρῳ ἐλάσασκε : Il. μ, 268 πάντοσε φοιτήτην, μένος δτρύνοντες Ἀχαιῶν ἄλλον μελιχίλοις, ἄλλον στερεοῖς ἐπέεσσιν νείκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν : Il. ο, 743 ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο—, τὸν δ' Αἴας οὔτασκε : Xen. Anab. I. 9, 20 φίλους γε μὴν δσοὺς ποιήσαιο καὶ εὖνους γνοίῃ δντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

4. We have seen that when an indefinite character is to be given to the relative *ἄν* is used with conjunctive; when the indefinite character of the action is to be called out the optative is used—where the optative does not definitely refer to past time, it is used in some of its secondary and implied forces (§. 418. 1. α.) of uncertainty, indefinite possibility—a supposition without any notion of any particular case in which it was realised.

α. When the relational sentence expresses something uncertain, doubtful: Soph. Antig. 666 ἀλλ' ὃν πόλις στήσῃ, τοῦδε χρὴ κλύειν (εἰ τινα στήσῃ): Id. CE. Tyr. 713 ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἰ τις) γένοιτ' ἐμοῦ τε κἀκείνου πάρα: Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, αἰ μὴ σαφῶς εἰδεῖν, φείδεσθαι δεῖ, *when perhaps he does not know them for a certainty*: Plat. Rep. 455 B ἄρα οὕτως ἔλεγες, τὸν μὲν εὐφυνὴ πρὸς τι εἶναι, τὸν δὲ ἀφυνή, ἐν ᾧ ὁ μὲν ῥᾶδως τι μαθάνοι, ὁ δὲ χαλεπῶς.

β. When the verb of the principal clause is in the optative, as being indefinite: Il. ν, 344 μάλα κεν θρασυκάρδιος εἴη, δὲ τότε γηθήσειεν ἰδὼν πόνον, οὐδ' ἀκάχοιτο, i. e. εἰ γηθήσειεν: Il. μ, 228 ὦδ' ἔ' ὑποκρίναίτο θεοπρόπος, δὲ σάφα θυμῷ εἰδεῖν τεράων, καὶ οἱ πειθολάτο λαοί i. e. εἰ—εἰδεῖν: Od. α, 47 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαυτὰ γέ ρέζοι, i. e. εἰ τις ρέζοι: Il. γ, 299 ὑπότεροι πρότεροι ὑπὲρ ὅρκια πημήναιαν, ὦδ' σφ' ἐγκέφαλος χαμάδις ρέοι, ὡς ὅδε οἶνος: Il. ζ, 521 οὐκ ἄν τις τοι ἀνὴρ, δὲ ἐναΐσμιος εἴη, ἔργον ἀτιμήσειε μάχης.

γ. Hence when the relative sentence forms part of an indefinite wish; as, Il. ξ, 107 νῦν δ' εἴη, δὲ τῇσδ' γ' ἀμείνουσα μῆτιν ἑνίοποι: Il. ρ, 640 εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα Πηλεΐδῃ: Soph. Trach. 94 εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων: Arist. Vesp. 1431 ἔρδοι τις, ἣν ἕκαστος εἰδεῖν τέχνην. But the indicative is sometimes found when it is wished to exclude the notion of indefiniteness: Eur. Med. 659 ἀχάριστος ὄλοιθ', ὅτφ πάρεστι, "*hic enim Chorus loquitur definite, quippe Jasonem cogitans.*" So when the relative sentence is a member of a compound dependent clause, expressed as a wish, the optative is used.

Obs. 1. Sometimes the opt. without *ἄν* is interchanged with the conjunct. with *ἄν*, but in different notions: Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μὲν, οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι ὅποιον τινοςοῦν πράγματος, ἥδιον εἶναι εὐ τε λέγοντα καὶ εὐ ποιοῦντα παρορμᾶν μᾶλλον, ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιο συνεργοὺς προθύμους, τούτους παντάπασιν ἐμοιγε δοκεῖ ἀγαθοῖς θηρατίον εἶναι καὶ λόγοις καὶ ἔργοις: οὓς ἄν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not*; here *ἄν* belongs to the οὓς (*if there be*

such); οὐδ' ἂν τις βούλοιοτο, *but if a person should wish... I am not fixing that he does, but supposing he does* (without any notion of realisation) *wish to make certain others &c.* So that in the first clause the conjunctive supposes something which does really take place every day, though without any notion of its taking place in any particular case; but in the second clause it is not to be expressed that any one ever does really wish to do this, but only *suppose one should do so*; and therefore it is put in that indefinite form, οὐς τις βούλοιοτο, instead of οὐδ' ἂν τις βούληται; or in the first case ποιείσθαι, to express the reality in present time of the action; in the second, ποιήσασθαι, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.) For some other uses of the mood after relatives, see the *Oratio Obliqua*, §. 886. 3. b.

Obs. 2. In Il. ο, 82 ὥς δ' ὅτ' ἀναιξην νόος ἀνέρος ὄστ' ἐπὶ πολλὴν γαίαν ἐηλουθῶς φρεσὶ πενκαλίμῃσι νόσση ἐνθ' εἴην ἢ ἔνθα, μενοινήσασθαι τε πολλά. The optative following on a conjunctive seems to arise from its juxtaposition with the wish, in the words ἐνθ' εἴην.

Obs. 3. The optative is not used in G. T. after relatives either with or without ἂν, but the conjunctive (generally the aorist) is used in its stead, see §. 806. *Obs. 2.*

Optative with ἂν.

§. 832. The optative is used with ἂν (κέ), in the relative sentence in the same sense as in independent sentences, to express a supposition or assumption depending on certain conditions, hence a still more indefinite possibility; or it is merely a polite form of the future; the ἂν belongs not to the relative, but to the verb: Il. ο, 738 οὐ μὲν τι σχεδόν ἐστι πόλις πύργοις ἀραρυῖα ἢ κ' ἀπαμυναιμέσθ', sc. εἰ ἡμῖν εἴη τοιαύτη πόλις: Od. ι, 126 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτορες, οἳ κε κάμοιεν νῆας εὐσσέλμους, αἳ κεν τελείοιεν ἕκαστα: Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπῆρετμοι καὶ ἑταῖροι, οἳ κεν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης: Od. ε, 165 αὐτὰρ ἐγὼ σίτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενσοικέ', ἃ κεν τοι λιμὸν ἐρύκοι, *which will perhaps*: Thuc. III. 59 καὶ ὥς ἀσταθμήτων τὸ τῆς συμφορᾶς ὥτινί ποτ' ἂν καὶ ἀναξίφ' συμπέσοι, *it will possibly fall*: Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν; Plat. Phæd. 89 D οὐκ ἔστιν οὐτις ἂν τις μείζον τούτου κακὸν πάθοι.

Obs. Some commentators have been much troubled by the optative without ἂν, where they expected the optative with ἂν; and some have laid it down that the optative without ἂν is a solecism; but there are enough instances given in the last section to set their minds at rest. "Ἄν" is used with the optative when some condition of the verbal notion is to be signified; so by the optative without ἂν the event is represented as indefinitely possible, without dependence or connexion with any circumstances which might affect its realization: and that view of the matter in

hand depends on the judgment or fancy of the writer, whether the act is or is not so viewed^a. It is more commonly omitted in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: Il. ε, 303 μέγα ἔργον, δ' οὐ δύο γ' ἄνδρες φέροιεν. A prose writer would have probably added ἄν to represent the condition, εἰ βούλουτο: Plat. Euthyd. 292 Εἰ τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἥ ἡμᾶς εὐδαίμονας ποιήσειεν (but 293 Α τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυχόντες ἄν καλῶς τὸν ἐπίλοιπον βίον διέλθοιμεν). So where a negative or a perfectly indefinite clause precedes; as, Æsch. P. V. 291 οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νεύμαιμ' ἢ σοί. It being previously stated that there is no such person, makes it unnecessary to refer by ἄν to his existence; as, οὐκ ἔστιν ὅτῳ ἄν &c., *there is no one, to whom if he existed (ἄν), &c.*; the construction with ἄν after such a negative is admissible, when it is wished to lay emphasis on it; as, Eur. Electr. 224 οὐκ ἔσθ' ὅτου θίγοιμ' ἄν (*could possibly*) ἐνδικώτερον: Soph. Ant. 912 οὐκ ἔσθ' ἀδελφός ὅστις ἄν βλάστωι ποτέ, the impossibility is more emphatic than without ἄν; and when the negative is not indefinite we find ἄν: Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς ὅστις ἄν εἴποι, *who, if he were present, might &c.*

Construction of several relational Sentences together.—Change from the Relative to the Demonstrative Construction.

§. 833. 1. When there are two or more relational clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one; as, ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξεν—ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο—ἀνὴρ, ὃν ἐθανμάζομεν καὶ (ὃν) πάντες ἐφίλουν.

2. But if the verbs of the two clauses require different cases, the relative should stand with each in its proper case; as, ὁ ἀνὴρ, ὃς παρ' ἡμῖν ἔν, καὶ ὃν πάντες ἐφίλουν. The Greeks however endeavoured to avoid this repetition either (*a.*) by omitting the second relative, or (*b.*) by using a demonstrative (mostly αὐτός) or a personal pronoun in the place of the second relative, so that the dependent relative clause assumes the character of a demonstrative principal clause, connected with the other by καὶ or δέ &c.: *a.* Od. β, 114 ἀνωχθὶ δέ μιν γαμέεσθαι τῷ, ὅτεψ' τε πατήρ κέλεται καὶ (sc. ὃς τις) ἀνδάνει αὐτῇ: Od. ι, 110 ἄμπελοι, αἵτε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει: Il. ν, 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο for καὶ οἱ οὐ δύνανται κ. τ. λ.: Il. γ, 235 οὗς κεν ἐὺ γνολὴν καὶ (sc. ὧν)

^a In fact, in this, as in many if not most other constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always

observe. It could hardly fail to be more profitable if, admitting the exceptional passages, we were to endeavour to catch the shades of meaning which are conveyed by the more or less usual construction.

τοῦνομα μυθησαίμην. So in prose where the clauses are opposed: Plat. Rep. 533 D ἄς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ δυνάματος ἄλλου.—b. Il. a, 78 ἧ γὰρ ὄτομαι ἄνδρα χολώσέμεν, ὅς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ (for φῖ) πείθονται Ἀχαιοί: Il. κ, 243 sqq. πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ (for ὦν δὲ φιλεῖ) Παλλὰς Ἀθήνη; Il. μ, 300 ὥστε λέων ὀρεσίτροφος, ὅς ἐπιδευῆς δηρὸν ἐξ κρειῶν, κέλεται δέ ἐ θυμὸς ἀγήνωρ: Od. a, 70 ἀπὸ θεοῦ Πολύφημον, δοῦ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θῶσσα δέ μιν τέκε Νύμφη: Od. ι, 20 ὅς πᾶσι δόλοισιν ἀνθρώποισι μέλω (curae sum), καὶ μευ (for καὶ οὐ) κλέος οὐρανὸν ἵκει: Hdt. III. 34 Πρηφάσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος: Plat. Rep. 395 D οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὣν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας γενέσθαι ἀγαθοὺς (for καὶ οὓς φαμεν δεῖν ἄνδρ. ἀγ. γεν.)^a: Ibid. 505 E δ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτου ἕνεκα πάντα πράττει: Id. Gorg. 452 D δ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σε δημιουργὸν εἶναι αὐτοῦ^b: Id. Phileb. 12 B ἦν δὲ Ἀφροδίτην μὲν λέγεσθαι φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἡδονὴν εἶναι: Demosth. 122, 47 Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, ὑφίστατο δ' οὐδὲν αὐτοὺς, for οὓς οὐδὲν ὑφίστατο, *quibus nihil non cessat*: Ibid. 35, 24 ἐκείνοι τολύν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουσιν αὐτούς^c. So the Latin, Cic. de Orat. II. 74 *Themistocles, ad quem quidam doctus homo—accessisse dicitur, eique artem memoriae—pollicitus esse se traditurum*. So G. T., as 2 Pet. ii. 3 οἷς τὸ κρίμα ἐκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

Obs. 1. So also the relative adverbs are changed into demonstr. adverbs: Hdt. V. 49, 11 *ἐνθα βασιλεύς τε μέγας δίαίταν ποιεῖται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτά εἰσι*.

Obs. 2. There are even some passages where, in the same sentence, we find both the relative and demonstr.: Hdt. IV. 44 *Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*: Eur. Andr. 650 (*γυναικα βάρβαρον*) *ἦν χρὴν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥοάς*: Soph. Phil. 315 οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. In such passages the demonstr. is emphatic and points to some thought to be supplied—*which—and indeed that river is one of two, &c.—which—this I mean*. So G. T., as Mark vii. 25 *γυνή, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα*: Rev. vii. 2 οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν: Gal. ii. 10 δ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness: Xen. R. Lac. X. 4 *ὃς (Λυκούργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοὶ εἰσι τὰς πατρίδας αὔξειν, ἐκείνος ἐν τῇ Σπάρτῃ ἠνάγκασε κ. τ. λ.*

Obs. 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the

^a Stallb. ad loc.^b Ibid.^c Bremi ad loc.

preceding clause as grammatically a principal clause; as, Plat. Gorg. 483 E *ἐπεὶ ποῖα δικαιῶ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἡ δὲ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἡ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν* (for *ἡ τοιαῦτα ἄλλα μυρία δὲ ἂν τις ἔχοι λέγειν*).

Relative used for Demonstrative.

§. 834. 1. The relative pronoun is used not only to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for καὶ and a demonstrative, referring to a word in the preceding clause. This is used but seldom in Greek when compared with its very wide use in Latin—in Greek sentences very often begin, *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο* &c., where in Latin the relative *qui* &c. would be used.

2. We shall give some of the more unusual cases of this idiom :

a. In sentences which express the ground or reason, in place of the demonstr. with γάρ, both in poetry and prose (see also §. 836. 3.); as, Xen. M. S. III. 5, 15 sq. *πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἡ πρεσβυτέρους αἰδίσονται;—οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν πατέρων—ἡ σωματοσκήσουσιν οὕτως;—οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμειβοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι κ. τ. λ.* So Latin : Cicero Phil. IV. 5 *virtus est ppa altissimis defixa radicibus : quæ* (i. e. *hæc enim*) *nunquam uld vi labefactari potest, nunquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses : generally there is joined to the relative some conjunction, as ἄρα, *igitur*, which denotes that the interrupted sentence is taken up again : Il. λ, 221 (*τίς δὲ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν;*) *Ἰφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε, δε τράφη ἐν Θρήκῃ κ. τ. λ.* : Vers. 230 *ὅς βα τόν Ἀτρεΐδην Ἀγαμέμνωνος ἀντίος ἦλθεν.* So also in prose.

c. In addresses, questions, commands, but mostly only in poetry : Soph. C. C. 1352 *νῦν δ' ἀξιώθεις εἰσι κακούσας γ' ἐμοῦ τοιαῦθ', ἀ μὴ τοῦδ' οὐποτ' εὐφρανεῖ βίον.* *ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,*—for *σύ γ', ὦ κάκιστε* : Eur. Or. 746 Or. *ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών* : Pyl. *ἡ κρινεῖ τί χρῆμα;* for *αὕτη δὲ τί χρῆμα κρινεῖ* : Soph. C. T. 723 *τοιαῦτα φῆμαι μαντικαὶ διόρισαν* *ὦν ἐντρέπου σὺ μηδέν* for *τούτων δὲ ἐντρέπου σὺ μηδέν.* So Hdt. I. 89 *οἱ λεγόντων=καὶ οὗτοι λεγόντων.*—See §. 816. 2.

Obs. As the proper force of the relative is a mental repetition of the demonstrative, it is naturally used for the demonstrative and copula.

Especial peculiarities.—Relative with the principal Verb repeated.
—*Relative joined to an explanatory Infinitive or whole Sentence.*

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable : Eur. Med. 889 *ἀλλ' ἐσμέν, οἷόν ἐσμεν, οὐκ ἐρῶ κακόν, γυναικες* : Ibid. 1011 *ἡγγεῖλας οἷ' ἡγγεῖλας, σὺ σε μέφομαι.* So with relative adverbs : Soph. C. C. 273 *ἰκόμην ἴν' ἰκόμην* : so *ὅπη Æsch. Ag. 67 ὅστι δ' ὅπη νῦν ὅστι* : especially *ὅς* and *ὅπως* Eur. Or. 78 sq. *ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ* : Id. Hec. 873 *πόσχον-*

τοὺς ἀνδρὲς ὀρθῶς οἷα πέλειται : *Ita loquuntur, qui rei gravis aut male omī-nata mentionem declinent*^a. So to express indefiniteness : Hdt. IV. 5 οἷστιν ὅπως κέρ ἐστι.

2. As a substant. is taken into a relative sentence as an explanation or illustration of the notion signified by it (§. 824. II. *Obs.* 4.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers : Thuc. V. 6 ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὀρμώμενος ὁ Κλέων τῷ στρατῷ ὅπερ προσεδέχετο ποιήσῃν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπερδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. So Cicero de Offic. III. 31, 112 *crimīnabatur etiam, quod Titum filium ab hominibus relegasset, et ruri habitare iussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur.* So Xen. Hier. VI. 12 δ' ἐξήλωσας ἡμᾶς, ὥς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, *quod for quod attinet ad id, quod.* Sometimes in plur. : Xen. Hell. II. 3, 45 & δ' αὖ εἶπεν, ὥς ἐγὼ εἰμὶ οἷος δεῖ ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα : Eur. Or. 564 ἐφ' οἷς δ' ἀπειλεῖς, ὥς πετρωθῆναι με δεῖ, ἀκουσον.

The Relative Sentence used for the other Dependent Sentences.

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or partic. used as a substantive; as, ἦλθον οἱ ἀριστοὶ ἦσαν, for ἦλθον οἱ ἀριστοὶ (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adject. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "*they who were the bravest came.*" This use of the adj. sentence is mostly Epic. So Il. η, 50 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν δοστὶς ἄριστος (= Ἀχαιῶν τὸν ἄριστον) : Plat. Rep. 466 Ε' ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἀδροί, ex *liberis quotquot adoleverunt (= omnes adolescentes)* : Demosth. 231, 4 οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκίχρητο (= τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the = substantival notion expressed by the whole sentence, has also the force of a substantival sentence : Plat. Symp. 193 Β φίλοι γὰρ γενόμενοι καὶ διαλλα- γέντες τῷ θεῷ ἐξευρήσομεν τε καὶ ἐντευξόμεθα τοῖς παιδικοῖς τοῖς ἡμετέροις αὐτῶν, δ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "*id quod.*" So sometimes in Greek, especially in Plato : Theæt. 172 D : Gorg. 461 C *id quod* ταύτης ἴσως τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' δ δὴ ἀγαπᾷς. αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.) : Demosth. 205, 13 προσήκει δήπου πλείω χάρις αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν,—ἢ ὧν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι, φοβούμενοι ἐκείνων, ὅτι. Even a real substantival sentence introduced by ὅτι assumes sometimes the form of a (substantival) adjective sentence, as ἀντὶ τούτου ὅτι may be resolved into ἀντὶ τούτου οὐδ' ὁ ἀνθ' ὅτου.

Obs. 1. On οἷος, ὅσος &c., for ὅτι τοιοῦτος, τόσος &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by ὅτι, or of a gerundial participle, *because* : Hdt. I. 33 (Κροίσος Σόλωνα) ἀποπέμπεται, κάρτα δόξας ἀμαθῆ εἶναι, ὅς, τὰ παρῶντα ἀγαθὰ

^a Pflugk ad loc.

μετεῖς, τὴν τελευταίαν παντὸς χρήματος ὁρᾶν ἐκέλευε (= καλεῦσαντα) : Xen. M. S. II. 7, 13 θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως (= θ. π. ἡμῖν—διδούς).

4. The adjectival sentence can also be used for a substant. final sentence. The moods follow the usual rules of this construction (§. 805. sqq.) : Eur. Iph. T. 1208 καὶ πόλει πέμψον τίν', ὅστις σημανεῖ : Xen. M. S. II. 1, 14 δπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας : Plat. Men. 89 E εἰς καλὸν ἡμῖν αὐτὸς δδε παρακαθί(ε)το, ὃ μεταθῶμεν τῆς σκέψεως, *quem (ut eum) participem facere possimus* : Thuc. VII. 25 καὶ τῶν νεῶν μὲν εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, ὥπερ τὰ σφέτερα φράσωσιν : II. ι, 165 κλητοὺς ὀτρύνονμεν, οἳ κε ἔλθωσ' εἰς κλισίην Πηληϊάδεω Ἀχιλῆος : Od. ο, 457 καὶ τότ' ἀρ' ἀγγελλον ἦκαν, ὅς ἀγγεῖλαιε γυναῖκα. So G. T., as Matt. xi. 10 ὅς κατασκευάσει τὴν ὁδὸν κ. τ. λ.

5. The adjct. sentence is very often used for an adverb. sentence introduced by ὥστε.

a. After οὕτως or ὥδε : Soph. Ant. 220 οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ : Demosth. 13, 15 τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἦγοντα^a : Id. 100, 44 οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει.

b. After τοιοῦτος, τηλικούτος, τοσοῦτος : Isocr. Epist. 408 D χρὴ ἐπιθυμεῖν δόξης—τηλικαυτῆς τὸ μέγεθος, ἣν μόνος ἀνὰ τῶν νῦν ὄντων κτήσασθαι δυναθείης. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος : Eur. Heracl. 742 σύμμαχος γένοιό μοι τοιοῦτος, οἷος ἀνὰ τροπὴν Εὐρυσθέως θείην. And generally the verb is in the infin. (as after ὥστε), as the adjectiv. sentence expresses the consequence or result of the principal clause : Thuc. III. 49 ἡ μὲν ἔφθασεν τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι : Plat. Symp. 211 B τὰ δὲ ἄλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον ἑνὰ τοιοῦτον, οἷον—μήτε τι πλέον μήτε ἔλαττον γίνεσθαι μηδὲ πάσχειν μηδὲν : Id. Apol. 31 A ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδοσθαι : Soph. Œ. T. 1295 θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγούνη' ἐποικτίσαι : Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. This illustrates the derivation of ὥς from ὅς.

Obs. 2. So the phrases ὅσον γ' ἔμ' εἰδέναι, *quantum equidem sciam*, must be explained, in so far as (or that) I can know : so Soph. Œd. Col. 150 μακράων γ' ὅσ' ἐπεικάσαι. Also οὐδὲν οἷον with infin. (in n'y a rien de tel) ; as, Arist. Aves 966 οὐδὲν οἷον ἀκοῦσαι τῶν ἐπὶ αὐτοῦ, properly "nothing is of such a nature as—nothing is better than to hear his words—it is best" &c.

Obs. 3. When οὕτως (or ὥδε) is followed by the relative ὅς, ὅστις for ὥστε, there is something contrary to the general character of the Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other ; as, ὁ or αὐτός—ὅς ; τοσοῦτος—ὅσος ; τοιοῦτος—οἷος ; οὕτως—ὥστε. On the contrary, the construction in which τοιοῦτός, τοσοῦτος, is followed by οἷος, ὅσος instead of ὥστε, is in harmony with this general principle of the language.

c. This takes place in the forms ἐπὶ τούτῳ, (ἐπὶ τοῖσδε) ἐφ' ᾧτε, or (the demonstrative being merged in the relative) ἐφ' ᾧτε alone, on condition that, with the ind. fut., or usually with the infin., for ἐπὶ τούτῳ, ἐπὶ τοῖσδε, ὥστε, as often in Thuc. ; as, III. 114 σπονδὰς καὶ ξυμμαχίαν ἐποίησαντο—ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας—στρατεύειν ἐπὶ Πελοποννησίους, μήτε κ. τ. λ.

^a Bremi ad loc.

6. On *ὅς, ὅς ἄν, ὅστις ἄν*, with conjunct. for an hypothetical adverbial sentence with *ἐάν*, see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, a relative clause is used to explain and give these circumstances; as, *βέλτερον ὅς, = it is better for one, if he &c.*: see §. 817. 4: *Il. ξ. 81 βέλτερον ὅς φεύγων προφύγη κακὸν ἢ ἐάλω*: *Hes. Op. 327 ἴσον δ' ὅς θ' ἰκέτην ὅστε ξείνον κακὸν ἔρξῃ, ὅς τε κασιγνήτοιο ἐοῦ ἀνὰ δέμνια βαίῃ*—, *ὅς τε τευ ἀφραδίῃς ἀλισταίνεται ὀρφανὰ τέκνα, ὅς τε γονῆα γέροντα—νικεῖ*· *τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται*: *Eur. Fragm. inc. 49 συμφορὰ δ', ὅς ἄν τύχη κακῆς γυναικός*: *Thuc. VI. 16 οὐκ ἀχρηστος ἦδ' ἡ ἄνοια, ὅς ἄν—τὴν πόλιν ὠφελῇ*: *Id. II. 44 τὸ δ' εὐτυχές, οἳ ἄν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε νῦν τελευτῆς, ὑμεῖς δὲ λύπης*: *Xen. Hell. II. 3, 51 νομίζω, προστάτου ἔργον εἶναι αἰὸν δεῖ, ὅς ἄν ὀρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ*: *Id. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξόν—εἰρήνην ἀγειν ἀνευ ἀσχύνης καὶ βλάβης, αἰρείται πολεμεῖν*.

7. In G. T. we find *ὅς ἐάν* for *ὅς ἄν*.

ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerundial participle, and expresses therefore the *accidents*, or *circumstances* attending on the action of the verb; as, *ὅτε τὸ ξαρ ἦλθε*, (= *τοῦ ξαρος ἐλθόντος*) *τὰ ἀνθη θάλλει*. The adverbial is joined to the principal clause by the relative adverbs, such as *οὗ, οὗ, ὅς, ὅτε* &c. These relatives refer back to a demonstr. adverb (expressed or implied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.); as, *ὅτε τὸ ξαρ ἦλθε, τότε τὰ ἀνθη θάλλει—ὅς ἐλεξας, οὕτως ἔπραξας*. The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local; as, *ἐνταῦθα, ἐκεῖ*.—Temporal; as, *τότε*.—Mode and Manner; as, *οὕτως*.—Causality; as, *ἐκ τούτου, ἐπὶ τούτῳ*.—Comparison; as, *οὕτως, τοσοῦτον, τοσοῦτῳ*. As one or — other of these demonstr. adverbs stands in the principal clause, the = adverbial sentence is local, temporal, &c.

Local Adverbial Sentences.

§. 838. 1. A local adverbial sentence is the resolution of — local adverb, or of the case of a subst. which, either with or without a preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs, *οὗ, ἧ, ὅπῃ, ὅπου, ἐνθα, ἵνα* (not in G. T. or LXX)—*ubi*—; *ὅθεν, ἐνθεν—unde*—; *οἱ, ὅποι, ἧ, ὅπῃ—quo*—and like the local adverbs express either *where, whence, whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied; as, *ἐνταῦθα, ἐκεῖ, ἐκείσε, ταύτῃ* &c.

2. The use of the moods in the adverbial is exactly the same as in the relative sentence: Il. μ, 48 ὅπη τ' ἰθόσει, τῇ τ' εἰκονσι στίχες ἀνδρῶν, *where—there*: Hdt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται, ὅθενπερ καὶ ἐκεῖνος ἐμὲ ἐπεδέξατο γυμνὴν: Id. III. 39 ὅκου γὰρ ἰθόσει στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως (*indefinite frequency*): Hdt. VII. 25 ἵνα ἐπιτηδεώτατον εἴη: Xen. Anab. IV. 2, 24 μαχόμενοι δὲ οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους (*optative on account of the historic tense, ἐκώλυνον*): Id. Cyr. III. 3, 5 ἐθήρα ὅπουπερ ἐπιτυγχάνοιαν θηρίοις, *anywhere where*: Od. ε, 490 ἵνα μὴ πόθεν ἄλλοθεν αὔοι, *as being a mere supposition*. So when *ἄν* is joined to the adverb and conjunctive it signifies *wheresoever*: Hes. Opp. 206 τῇ δ' εἰς, ἥ σ' ἄν ἐγὼ περ ἄγω, *wheresoever*: Soph. Ant. 773 ἄγων ἔρημος ἐνθ' ἄν ᾗ (*wheresoever*), βροτῶν στίβος: Thuc. II. 11 ἔπεσθε (ἐκεῖσε), ὅποι ἄν (*whithersoever*) τις ἡγήται: Plat. Apol. 28 D οὐ ἄν τις ἐαυτὸν τάξῃ—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

Obs. 1. On the attraction of local adverbs, see §. 822. Obs. 6. §. 824. Obs. 2; on their pregnant construction §. 646. Obs. 1; and change of relative into demonstrat. construction, §. 833. Obs. 1.

Obs. 2. The local adverbial clauses sometimes express the aim of a motion; *as*, Soph. OE. R. 796 ἔφευγον ἔνθα μήποτ' ὀψοίμην κακῶν χρησμῶν δνειδῇ.

Temporal Adverbial Sentences.

§. 839. 1. A temporal adverbial sentence is the resolution of a temporal adverb or gerundial participle, or the case of a subst. with or without a preposition, expressing a notion of *time*. Thus the sentence ὅτε ἡ νῆξ ἐγένετο may be a resolution either of *νύκτωρ*, or a partic., *νυκτὸς γενομένης* (§. 696.); or a subst. with a preposition, *ἐν τῇ νυκτί*; or the dative alone, *τῇ νυκτί*; or the genit. alone, *τῆς νυκτός*. The adverbial sentence is less used in Greek than in modern languages in consequence of the powers of the participle; *as*, *when he had done this he went away*, ταῦτα ποιήσας, ἀπέβη (§. 696.).

2. The time in which the dependent verb stands in relation to the principal verb is either coincident, *ἐν ᾧ σὺ γράφεις, ὁ ἑταῖρος ἐπιγίγνεται—ὅτε σὺ ἔγραφες, ὁ ἑταῖρος ἐπεγίγνετο* &c.; or antecedent, *ἐπειδὴ ὁ Κῦρος ἐπεηλύθει (ἐπῆλθεν), οἱ πολέμοι ἀπέφυγον*; or consequent, *πρὶν ὁ Κῦρος ἐπῆλθεν, οἱ πολέμοι ἀπέφυγον*.

3. The conjunctions whereby these adverb. sentences are introduced are,

a. When the adverbial sentence is coincident in time with the

principal clause, ὅτε, (εὐτε Epic, formed by a resolution of the aspirated form ὅτε,) ὁπότε, ὥς (ὡςπερ Hdt. ; ὅπως in Attic poetry, ὡς Hdt.), ἥνίκα, which expresses a point, and ἐν ᾧ, ἕως, *while*, (ὅφρα, *as long as*,) which express a space of time.

b. Antecedent to the principal clause, ἐπεί, ἐπεί (ἐπειή poet. ; ἐπεί τε Hdt.), ἐπειδή, *postquam* ; ἐξ οὗ, ἐξ οὗτου, also ἐξ ὧν, *ex quo* ; and ἀφ' οὗ, *since*.

c. Consequent, πρὶν, *before* ; πρὶν ἢ, *before that*, *priusquam* ; ἕως (τέως in Post-Homeric Epic writers, and even now and then in Attic prose), ἕως (χρόνου) οὗ (ἕως οὗτου G. T.), εἰς ὃ (ἐς οὗ Hdt.), ἕσπε, μέχρις or ἄρχις οὗ, μέχρις οὗτου, μέχρι, (ἄχρι poet.) (ὅφρα poet.)

Obs. Ὅτε, ὁπότε, ὥς, ἐπεί, ἐπειδή, have also very often a causal force—*since*.

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause ; as, Ὅτε—τότε ; Ἔως—τέως (poet.) ; Ἦμος—τῆμος poet. ; Ὅφρα—τόφρα poet. ; Ἦνίκα—τηνίκα (poet.) ; Πρὶν (sc. τούτου), *præius*, —ἢ, *quam* ; Ὡς—ὧς ; and frequently, especially in Hdt., Ὡς, Ὅτε—ἐνταῦθα, οὕτω δὴ, often stands in the principal clause when it is placed after the subordinate clause, and expresses the result thereof. Sometimes the demonstrative adverb is supplied by a pronoun or adjective agreeing with a suppressed substantive ; as, Il. ι, 21 ἐξέτι τοῦ (χρόνου) ὅτε ; Soph. Phil. 493 παλαί' ἂν ἐξότου δέδοικα.

Use of the Moods in Temporal Adverbial Sentences.

Indicative.

§. 840. The indic. is used when what is said is to be represented as a fact—past, present or future : Il. δ, 221 ὅφρα τοι ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον : Il. λ, 90 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δόρπον, —τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας : Il. ω, 31 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦ δυωδεκάτη γένετ' ἡώς, καὶ τότε ἄρ' ἀθανάτοισι μετῆνθα Φοῖβος Ἀπόλλων : Il. α, 432 οἱ δ' ὅτε δὴ λυμένους πολυβενθέος ἐντὸς ἱκοντο, ἰστία μὲν στελαιαντο, θέσαν δ' ἐν νηϊ μελαίῃη · Od. ι, 233 μένομέν τε μιν ἔνδον ἦμενοι, ἕως ἐπῆλθε νέμων : Il. ν, 495 Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει, ὥς ἴδε λαῶν ἔθνος ἐπισπομένον ἐοῖ αὐτῷ : Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνου ἥδδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη : Hdt. VI. 41 καὶ ὡςπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἐπλεε διὰ τοῦ Μέλανος κόλπον : Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα—, ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες : Id. VII. 7 ὥς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι

ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατητὴν ποιέεται : Id. IX. 6 ἐπεὶ δὲ—σχολαίτερα ἐποίηον—, οὕτω δὴ ὑπεξεκομίσαντο—πάντα : Id. I. 11 ὥς δὲ ἡμέρη τάχιστα ἐγεγόνει (ὥς τάχιστα, *quum primum, as soon as*) : Thuc. I. 8 οἱ γὰρ ἐκ τῶν νήσων κακούργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just when*) καὶ τὰς πολλὰς αὐτῶν κατόκλιε : Isocr. 348 B οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον : Xen. Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν : Xen. Cyr. VII. 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐπέρρει, ὥσπερ ἔφθασεν ἐσπέρα γενομένη, *until that* : Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ οἱ προῤῥαίτατα ἀριστῶντες, μέχρι τούτου ἐσθίουντες καὶ πίνοντες διάγουσιν, ἔστε περ οἱ ὀψιαίτατα κοιμώμενοι, *until that*.

Obs. The perfect coincidence of two clauses is also signified by making the logically dependent clause grammatically independent, and joining it with the other clause by καί, (or generally Τέ—καί,) or δέ. Compare the examples given (§. 754.), and the following : Il. τ, 241 αὐτίκ' ἐπειθ' ἄμα μῦθος ἔην, τετέλεστο δὲ ἔργον : Hdt. III. 135 καὶ ἄμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίηε. Hence the proverbial phrases, ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος τε καὶ ἔργον, *dictum factum, no sooner said than done* : Demosth. 50, 19 τοιγαροῦν ἄμα ἀπεκδάμεν τε καὶ τριηράρχους καθίσταμεν.

Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, the verb of the principal clause being in a principal tense. These conjunctions most frequently take the particle ἄν, as ὅταν, ὅτανπερ, (εἴτ' ἄν epic), ὁπότεν, ἡνίκ' ἄν, (ἐπεὶ ἄν Hdt.), ἐπάν, (ἐπὴν, ἐπείαν), ἐπειδάν ; πρὶν ἄν, ἕως ἄν, μέχρις ἄν (ἄχρις ἄν poet.), ἔστ' ἄν (εἰσόκε epic, ὅφρ' ἄν poet.),—this ἄν points to certain circumstances on which the time of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*, such as those from ὅταν down to ἐπειδάν, the ἄν marks that the action may take place at some indefinite time or times ; thus while ὅτε would express *when*, ὅταν &c. signify *whensoever*^a : the action depending on ὅταν &c. is viewed as probable, though uncertain and future, and as the conjunctive is the proper expression of future probability, these conjunctions, compounded or joined with ἄν, take the conjunctive, except sometimes in the *oratio obliqua*. And thus they frequently mark that the principal clause depends on an action probably taking place at some uncertain indefinite time, which is re-

^a Ellendt. Lex. Soph. ad voc. ὅταν et ἡνίκα.

presented as the condition, cause, or reason of the principal clause; *then, when, or if, soever you do what is right*: τότε δὲ, ὅταν, ἂν ἤτοι ποιῆς, εὐτυχεῖς, or εὐτυχήσεις. Thus also πρὶν ἂν introduces the temporal condition of the principal verb, so that the dependent verb having previously happened, is viewed as the condition of the principal action.

3. But with the other conjunctions (coming after πρὶν ἂν in the above list) expressing *until, whilst*, the conjunctive expresses some event conceived as probable but yet uncertain in its occurrence or duration, representing an indefinite space or point of time up to or during which the principal action continues; thus it often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed ὅφρα is often used as such in poetry: ἂν, if used, generally adds to the uncertainty of the point or duration of time, thus making the temporal condition less definite.

Remarks on the Conjunctive Construction.

4. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *oratio obliqua* to the *recta*. (See §. 886.)

5. We find some of the conjunctions given in §. 839. 3. with the conjunctive without ἂν in the more definite sense of *when, &c.* as distinguished from *whensoever, &c.*, frequently in Epic, sometimes in Ionic prose, as, ὥς, Hdt. V. 172: ἐς οὗ, Id. III. 31 οἱ δὲ βασιλῆϊοι δικασταὶ κεκρίμενοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἢ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου: πρὶν, Id. VI. 82 πρὶν γε δὴ ἱροῖσι χρήσεται καὶ μάθῃ: πρὶν ἢ, Id. I. 19. IV. 196: μέχρι, IV. 119 μέχρι δὲ τοῦτο ἴδωμεν, μενέομεν παρ' ἡμῖν, &c. Some are thus used, though but seldom, in Attic; as, ἐπεὶ Soph. OE. C. 1226. Ant. 1025: ἡνίκα, πρὶν in Attic poets and prose writers; as, Eur. Or. 1343 πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόνον: Thuc. VIII. 9 οἱ δὲ Κορινθιοὶ—οὐ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἰσθμια—διορτάσωσιν: Ibid. οὐ βουλόμενοι πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι: Plat. Tim. 57 B λυόμενα οὐ παύεται, πρὶν ἢ—διαλυτὰ ὄντα ἐκφύγῃ—ἢ νικηθέντα—μείνῃ: Id. Legg. 873 A. Æschin. §. 60. ed. Bremi μήτ' ἀπογονότω μηδὲν μήτε καταγνώτω, πρὶν ἀκούσῃ: Antiphon. ad Pharm. 619 πρὶν ἐν αὐτῷ ὦσι τῇ κακῇ γ' ἤδη καὶ γιγνώσκωσι τὸν δλεθρον, ἐν ᾧ εἰσὶ: μέχρι, ἄχρι, ἕως, *until*, without ἂν in poetry; Soph. Aj. 571 μέχρις μυχοῦς κίχῳσι νεργέρον θεοῦ; and Thuc. I. 137 μέχρι πλοῦς γένηται: Soph. Aj. 555 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.—μέχρις οὐ often Thucyd.

Obs. 1. Homer joins ὅτε κε, εἰσόκε sometimes with ind. fut.: Il. v, 335 ἀλλ' ἀναχωρῆσαι, ὅτε κεν θυμβλήσεται αὐτῷ: Od. θ, 317 ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει, εἰσόκε μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.): so G. T. as Rev. ix. 4 ὅταν δώσουσιν τὰ ζῶα δόξαν.

Obs. 2. Ὅταν is found with the present ind. in G. T., Mark xi. 25 ὅταν στήκετε προσευχόμενοι: so LXX. Exod. I. 16: and with the impft. in the frequentative sense: (the ἄν, though combined with ὅτε into ὅταν, yet belongs to the verb rather than to the conjunctive:) Mark iii. 11 ὅταν αὐτὸν ἐθεώρει: cf. LXX. Gen. xxxviii. 9 &c.: so Polyb. iv. 34 ὅταν—ἦσαν.

Ὅτε &c.—Ὅταν &c.

§. 842. 1. Hence *first*, the conjunctive with conjunctions compounded with ἄν expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192 (Λαέρτη) βρώσιν τε πόσιν τε παρτιθεῖ, εὐτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν: cf. Od. λ, 16: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς: ὅπταν στρατοπεδεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: Soph. Elect. 696 ὅταν, *whensoever*, τις θεῶν βλάβῃ, δύναιτ' ἄν οὐδ' ἄν λυχύνει φυγεῖν.

2. The conjunctive without ἄν is sometimes found when the principal clause gives some general statement which does not depend for its realisation on the action of the temporal clause, but merely happens at some definite time signified by that action: Od. η, 202 θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὐτ' (*when*) ἔρδωμεν ἀγακλειτὰς ἐκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ δθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντον ἀνὴρ ἡδὲ γυνή. (Εὐτ' ἄν would represent that the principal action took place whenever the other occurred.) Seldom ὥς: Hdt. IV. 172 τῶν δὲ ὥς ἕκαστός οἱ μυχθῇ, διδοὶ δῶρον, τὸ ἄν ἐχῇ φερόμενος ἐξ οἴκου.

Obs. 1. As a corollary from this difference it follows that ὅταν gives a greater probability of the occurrence of the action than ὅτε; as that which is conceivable at a number of indefinite times is more likely to happen than that which is conceived only at some one definite time.

3. *Secondly*, the conjunctive with ἄν is used when there is some connexion of cause and effect between the clauses; when some particular fact is spoken of, not only as taking place when the action of the temporal clause takes place, but depending for its realization on the event to take place at the *indefinite time* so signified—*when*—

soever this takes place, so does the other; whatever may be the other circumstances, the arrival of that time is the definite condition on which it depends (see §. 829. 4.): Od. θ, 444 μήτις τοι καθ' ὅδον δηλήσεται, ὅππότε' ἂν αὐτε εὐδῇσθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαιο, ὅππότε' ἂν ἡβήσῃ: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἴκωνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ νῖδον ἔμδον τίσωσιν: Plat. Prot. 335 B ἐπειδὴν σὺ βοῶλη διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι: Il. ι, 702 μαχίηται, ὅππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ: Od. ι, 138 ἀλλ' ἐπικέλευστας μέναι χρόνον, εἰσέκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται. Cf. Æsch. Pers. 364.

4. The conjunctive is used in Epic (with or without ἂν, according as it is wished to give the sense of *when* or *whensoever*) when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. ν, 334 ὥς δ' (ἔστιν) δῖ' ὑπὸ λιγέων ἀνέμων σπέρχωνται ἄελλαι: (Ἔστιν, as it actually takes place; *δτε σπέρχωνται*, at the supposed moment when &c.): Il. ξ, 16 ὥς δ' *δτε* πορφύρῃ πέλαγος— ὥς δ' γέρων ὤρμαινε: Il. ο, 605. 624 ἐν δ' ἔπεισ', ὥς *δτε* κῦμα θοῇ ἐν νηϊ πέσησιν: Il. π, 212. 297. Od. ι, 392 ὥς δ' *δτ'* ἀτὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα, φαρμάσσων—ὥς τοῦ (Κύκλωπος) σὺ δ' ὀφθαλμοὺς ἐλαϊνέφ' περὶ μοχλῶ: Il. ο, 80 ὥς δ' *δτ'* ἂν ἀΐξῃ νόσος ἀνέρος—ὥς κ. τ. λ.: Soph. Ant. 587 ὁμοίον ὥστε ποντίαις οἶδμα *δταν* ἐπιδραμῇ: Eur. Hec. 1026, we must read *ἐκπεσεῖ* for *ἐκπέση*.

Obs. 2. Ὅταν in these comparisons gives more reality to the action, representing it as frequently happening.

5. The difference then between *δτε* &c., with the conjunctive, and *δταν* &c. is twofold.

1. Ὅτε, *when*, and Ὅταν, *whensoever*.

2. Ὅτε, *when*, as a mere point of time: *δτε* τοῦτο ποιῇ, *ἀμαρτήσεται*, *he will be wrong when he does this*. Ὅταν, *whensoever*, time as a condition of the action with the additional notion of the probability of its happening: *δταν* τοῦτο ποιῇ, *ἀμαρτήσεται*, *whensoever he does this, he will be wrong*.

6. The aorist conjunctive expresses something which is conceived of as complete at some future time, and is translated into Latin by the *fut. exactum*: as, τότε δὴ, *δταν*, ἡ χρὴ, ποιήσης, εὐτυχῆσεις, *tum demum, quum officia tua expleveris, felix eris*. See §. 407. Obs. 2.

Optative.

§. 848. 1. The optative is used with the uncompounded conjunctions *ὅτε* &c., not *ὅταν* &c. (see §. 844. *Obs.*), after historic tenses (besides the *oratio obliqua*, §. 885. 3.) in the same constructions as the conjunctive after principal tenses (§. 414.).

2. Very frequently to express indefinite frequency (§. 842. 1.). After the impft. or frequentative aorist, in the principal clause : Od. θ, 69 sq. *πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν, πὰρ δὲ δέπας οἶνοιο, πιεῖν, ὅτε θυμὸς ἀνώγει, when, or as often as he might have a mind* : Il. κ, 14 *αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύνουσιν ἔλκετο χαίτας* : Od. η, 136 *εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας σπενδόντας δεπάεσσιν εὐσκόπῳ Ἀργεϊφόντῃ, ᾧ πυμάτῃ σπένδεσκον, ὅτε μνησαίατο κόϊτου* : Od. λ, 510 sqq. *ἦτοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς, αἰεὶ πρῶτος ἔβαλε καὶ οὐχ ἡμάρτανε μύθων*—*αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὔ ποτ' ἐνὶ πληθὺὶ μένεν ἀνδρῶν*,—*ἀλλὰ πολὺ προθέσκε* : Il. ν, 711 *λαοὶ ἔπουνθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, ὅππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο* : Hdt. VI. 61 *ὅκως δὲ ἐνείκει ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷ γαλμα ἴστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον* : Ibid. 75 *ὅκως γάρ τεφ' ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον* : Id. VII. 119 *ὅκως δὲ ἀπίκοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιέεσκετο Ξέρξης*· *ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος*· *ὥς δὲ δειπνου γένοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχασκον πόνον*· *οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (transsegissent), τῇ ὑστεραίῃ τὴν τε σκηνὴν ἀνασπάσαντες καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαυνέσκον* : Id. I. 17 *ὥς δὲ ἐς τὴν Μιλησίην ἀπίκοιτο, so often*.

Obs. Sometimes in this construction *ἂν* is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.) : Hdt. III. 51 *ὁ δὲ, ὅκως ἀπελανόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης*—, *ἀπελανόμενος δ' ἂν ἦτε ἐπ' ἐτέρην τῶν ἐταίρων* : Xen. Cyr. VII. 1, 10 *ὅπότε προσβλέψει τις τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν κ.τ.λ.* : Id. Anab. I. 5, 2 *οἱ μὲν ὄνοι, ἔπει τις διώκοι, προδραμόντες ἂν εἰστήκεσαν* (the plpf. has the force of impft.). See *Hypothetical Sentences*.

§. 844. Secondly, the opt. is used, when the time is not past, in its secondary force (§. 418.) of an *indefinite possibility—uncertainty*.

a. When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect : Od. β, 31 *ἢ ἐτιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιο* ; *when perhaps he has heard it* : Thuc. I. 91 *μὴ οἱ Λακεδαιμονιοὶ σφᾶς ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν* : Xen. M. S. II. 1, 18 *ὁ μὲν ἐκὼν πει-*

νῦν φάγοι ἂν, ὁπότε βούλοιο (but directly afterwards, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὁπότεν βούληται, παύεσθαι) : Plat. Amat. 133 A ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἀνθρώπων νομίσαμει ἐμᾶντὸν εἶναι. So also ὅτε μή, *nisi*; often in Homer with optative.

δ. When the temporal clause forms part of a wish : Il. φ, 249 τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἄγωγοί,—εἴεν, ὅτ' Ἀργείοισι μαχοί-
ατο θωρηκτῆσιν : Il. σ, 465 αἱ γάρ μιν θανάτοιο δυσηχέος ὤδε δυναίμην
νόσφιν ἀποκρίψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.

c. When the dependent clause is a continuation of an optative construction; as, Soph. CE. C. 776 ὥσπερ τις εἰ σοι λιπαροῦντι
μὲν τυχεῖν μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι, πλήρη δ' ἔχοντι θυμὸν ὦν
χρήζοις, τότε δωροῦθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι.

Obs. Sometimes instead of the simple conjunctions ὅτε, ἐπεὶ &c. the forms compounded with ἂν, ὅταν, ἐπὶ ἂν, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either in the *oratio obliqua* when the notion is borrowed from another person and is not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without ἂν^a : Od. β, 105 ἔνθα καὶ ἡματὶ μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύεσκεν, ἐπὶν δαΐδας παραθεῖτο (indefinite frequency) : Il. ω, 226 αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς,—, ἐπὶν γόσω ἐξ ἔρον εἴην (continuation of a wish) : Il. τ, 205 εἰ γὰρ ἂν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν—, ἅμα δ' ἡελίφ καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὶν τισαίμεθα λῶβην (*oratio obliqua*) : Æsch. Pers. 450 ἐνταῦθα πέμπει (Præs. histor.) τοῦσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκω-
λοῖατο, κτείνειαν εὐχείρων Ἑλλήνων στρατόν (*oratio obliqua*) : Xen. Cyr. I. 3, 11 ἐπειδὴν δὲ πάνν σπουδάζοι φαγεῖν, εἵποιμ' ἂν, ὅτι παρὰ ταῖς γυναιξὶν ἔστιν : Demosth. 865, 6 οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδόντων δικῆν με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθείην. In many passages the reading varies^b.

Optative with ἂν (κέ).

§. 845. The opt. is used with ἂν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 418.) : Demosth. 48, 31 φυλάξας (Φίλιππος) τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ (ἡμῖν), ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκέισε (εἰς τὴν τοῦ Φιλίππου χώραν) ἀφικέσθαι, *when though we wished it ever so much, at any rate, we could not come.*

Obs. The local adverbial clauses follow the same constructions and idioms as the temporal; ἔπειθε ὅποι ἡγοῦμαι, *follow where I lead*; ὅποι ἡγῶμαι, *where I may lead*; ὅποι ἂν ἡγῶμαι, *wheresoever (no matter where) I lead*; ὅποι ἡγοίμι, *where I may possibly lead*; ὅποι ἂν ἡγοίμι, *where I may (on such or such conditions) lead.*

^a Stallb. Plat. Phæd. 101 D.

^b Bernhardy, Synt. 413.

Remarks on the use of ἕως.

§. 846. ἕως, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: Od. η, 280 νῆχον πάλιν ἕως ἐπήλθον ἐς ποταμόν: Æsch. Pers. 426 οἰμωγὴ κατεῖχεν ἅλα, ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" Plat. Gorg. 506 B ἡδέως ἂν διελεγόμην ἕως τὴν τοῦ Ἀμφίονος ἀπεδωκα ῥῆσιν: so G. T. as Matt. i. 25 οὐκ ἐγίνωσκεν αὐτὴν ἕως ἔτεκεν κ. τ. λ.

Obs. 1. Sometimes we find ἕως with an historic tense after the historic present: Eur. Alc. 757 πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ.

2. With the conjunctive, of a present or future point of time—expressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with ἂν and without, but in prose writers it generally takes it^a. α. With ἂν: 1. ἂν adds to the uncertainty of the time of the event by making the conjunction more indefinite—*until whensoever it may be*; but adds to the probability of its taking place some time or other: Soph. CE. R. 834 ἕως δ' ἂν ἐκμάθῃς, ἔχ' ἐλπίδα. 2. With ἂν the clause frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease: Soph. CE. C. 77 σιγήσομαι—ἕως ἂν ἐκμάθω. See *ἄτε* and *ὅταν* §. 842. β. Without ἂν it gives a point of time *up to* which the action of the principal clause continues, or *before* which it will not take place: Soph. Phil. 764 ἕως ἀνῆ' τὸ πῆμα, σὼς' αὐτά. Without ἂν in prose: Xen. Cyr. VII. 5, 39 περιμένετε ἕως τὸν ὄχλον διωσώμεθα. So G. T. 2 Thess. ii. 7.

3. With the optative (α) in the same sense as the conjunctive, but depending on an historic tense: Od. ε, 385 ὥρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαίηκεσσι φιληρέτμοισι μυγίῃ. So in the *oratio obliqua*: Soph. Trach. 684 σῶζειν (ἐκέλευε) ἕως ἂν ἀρτίχριστον ἀρμύσαιμί πον: Arist. Ran. 766 ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος: cf. Arist. Eq. 135. (b.) When the adverbial clause is a continuation of the opt. in the principal clause, as of a *wish*, &c.: Plat. Rep. 501 C καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλειφοίεν, τὸ δὲ ἐγγραφοίεν ἕως ὅτι μάλιστα ποιήσειαν κ. τ. λ.: Id. Phæd. 101 D οὐκ ἀποκρίναιο ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο. (c.) So after a clause expressing an indefinitely repeated past action: Plat. Phæd. 59 D περιέμενον ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον.

Obs. 2. Ἄν is generally omitted^b; if it is used, it has the same force of indefinite time (*until whensoever*) as with the conjunctive.

Obs. 3. In G. T., as Luke xix. 13, ἕως is used with pres. ind. in the sense of future, *πραγματεύσασθε ἕως ἔρχομαι*.

§. 847. ὥς, *as long as—whilst*, denotes a space of time during which some action did, does, or will continue.

^a Elms. Heracl. 959.

^b Ibid. Stallb. Rep. 501 C.

1. With the historic tenses of the indicative, when a past action is spoken of : Od. ν , 314 πάρος ἤπιή ἦσθα, ἕως ἐν Τροίῃ πολεμίζομεν.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst* : Plat. Apol. Socr. 39 οὐδέν γάρ κωλύει διαμυθολογῆσαι—ἕως ἔξεστι.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, *as long as*. In this construction the conjunctive always takes *ἄν*, to mark a connexion between the two clauses, in that it represents the indefinite duration of the action of the temporal clause as the sole condition of the principal clause—as *long as*, however long it may be : the two clauses are coextensive in duration : Æsch. Ag. 1435 ἕως ἄν αἰθῇ πῦρ ἐπ' ἐσχαρῆς ἐμῆς Αἴγισθος. In G. T. with conj. without *ἄν* in the sense of "*whilst*," Matt. xxvi. 36. In the *oratio obliqua* it is used with the optative, but without *ἄν* : Plat. Theæt. 155 A φήσομεν μηδέν ἄν μείζον μῆτε ἑλαττον γενέσθαι ἕως ἴσον εἰς αὐτὸ ἑαυτῶ.

Obs. The difference between the ind. and conj. with *ἕως* in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action ; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it : Arist. Eq. 110 χρησμούς ἐνεγκε ἕως καθεύδει, do it *while he is sleeping* ; ἕως ἄν καθεύδῃ would be, continue to do so *as long as he sleeps*.

Remarks on the use of *πρίν*.

§. 848. 1. *Πρίν*, *before*, *before that*, *until*, is used with the indicative, conjunctive, optative and infinitive. The clause in which it stands defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and optative only when a negative clause precedes ; with the indicative and infinitive after both negative and affirmative clauses.

3. Indicative, *until* ; when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations ; as, Æsch. P. V. 479 οὐκ ἦν ἀλέξην' οὐδέν—πρίν ἐγὼ σφίσιν ἔδειξα κράσεις. So with an historic present : Thuc. I. 132 οὐδέ—ἤξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν—πρίν γε δὴ—ὁ μέλλων—τὰς ἐπιστολάς κομμεῖν μηνίτης γίγνεται. So with *ἦ* : Xen. Ages. 2, 4 πρίν ἦ ἐγένοντο.

Obs. 1. The indicative is sometimes used seemingly in expressions of future events, after negative clauses ; as, Il. α , 29 τὴν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἔπεισω—but *πρίν* is in these passages to be translated as simple adverb—*sooner* : Il. σ , 283. Cf. Il. π , 62.

4. Conjunctive^a of something future—and only after negative clauses and principal tenses. The reason of this is founded on the logical relations of the two sentences : the temporal clause expresses by *πρίν ἄν* and conjunctive the event or condition on which the principal clause depends ; (cf. *ὅς ἄν*, §. 829. 4., also 841. 2.) so that it is implied, that if the principal clause has taken place, the event of the temporal clause has preceded it. Now if the principal clause were affirmative, as ποιήσω πρίν ἄν ἔλθῃ, it would imply that the person had come before the action took place,

^a Elmsley Med. 215. Herm. on Elmsley Med.

whereas the action is said to take place before the person comes, and he may never come at all: so that *πρὶν ἄν* after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but *οὐ ποιήσω πρὶν ἄν ἔλθῃ* contains no such contradiction, as, if the action is done, the person must have come, for the action was not to be done unless or until he came; so that *πρὶν ἄν* with conjunctive = *ἐὰν μὴ*, and may be translated *until* or *unless*: *ἄν* is sometimes omitted^a; with *ἄν*, Soph. OE. C. 1040 *οὐχὶ παύσομαι πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων*: without *ἄν*, Id. Philoct. 917 *μὴ στέναζε πρὶν μάθης*: Hdt. I. 136.

Obs. 2. The difference between *πρὶν* and *πρὶν ἄν* seems to be that the latter marks that the action of the temporal clause is viewed as something which will probably take place some time or other: hence it gives a greater probability than *πρὶν* alone; *ἄν* is omitted where there is no notion of realisation: Eur. Alc. 849, Soph. Ant. 619.

5. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, (and only after negative clauses, for the same reason as given above;)

a. Where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 884.): Soph. Phil. 199 *τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμήχητα βέλη, πρὶν ὅδ' ἐξήκοι χρόνος*: *πρὶν ὅδ' ἐξήκοι χρόνος* is a quotation from the supposed original decree of the gods, in which it would have been *ἐξήκη*: cf. Arist. Pax 1076: so Xen. Cyr. I. 4, 14 *ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπληθῇ*: Isocr. Evag. 201 D *εἰδισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστάσι πρὶν κύριοι γένοιτο τῶν σωμάτων*: Xen. Anab. VII. 7, 57 *εἰδόντο μὴ ἀπελθεῖν πρὶν ἄν ἀπάγαγοι*, the original words of entreaty, adopted by the writer.

β. After an optative or some word introducing some past *opinion*, *mental determination*, *will*, &c., which either is or might be in the optative, and of which the condition expressed by the optative is a continuation; so a *determination*, Soph. Phil. 551 *ἔδοξέ μοι μὴ σίγα πρὶν φράσαιμί σοι τὸν πλοῦν ποιεῖσθαι*: *wish*, Soph. Phil. 961 *ὄλοιο μὴ πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ.*: cf. Ibid. 656: after *καταφαίη*, CE. R. 505: *ἔθελε*, Il. φ, 581: *ἤγγοντο*, Isocr. 347 E; *νομίσαντες*, Thuc. IV, 117: *οἶεσθαι*, Xen. Hell. II. 3, 48; or when the opinion is implied in the context: so Plat. Rep. 402 B *προθυμώμεθα διαγιγνώσκειν ὡς οὐ πρότερον ἐσόμενοι γραμματικοὶ (as we thought we should not) πρὶν οὕτως ἔχομεν*. So G. T., as Acts xxv. 16 *πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς*.

Obs. 3. *Πρὶν* is very seldom indeed found with the conjunctive after an affirmative clause: Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 *φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβόν, πρὶν τέρμ' ἵκηται*. So in Hdt. VII. 10 *ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμαθῇ*, the conjunctive seems to stand here from this combination being an almost proverbial form.

Obs. 4. There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause^b; as, Soph. Ant. 175 *ἀμήχανον = οὐκ ἄν μάθοις*: Eur. Or. 1218 *φύλασσε δ' ἦν τις = μὴ τις*: so *τίς* interrog. (Id. Her. 180) —*οὔδεῖς*.

Obs. 5. There are passages where the optative follows a principal tense, and the conjunct. an historic tense; as, Soph. Aj. 741 *τὸν ἀνδρ' ἀπηύδα—μὴ ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη*^c, but this is for emphasis (see §. 887. 1.).

^a R. P. Med. 222.

^b Elmsley Med. 215. Ellendt Lex. Soph. *πρὶν*.

^c *τύχοι* Dindorf. Herm. ad loc. "Omnes libri *τύχη*."

When an infin. pres. or fut. follows the past verb, the conjunctive depends upon that, and not on the verb, which accounts for the optative. In Soph. Phil. 199 οὐκ ἔστ' ὥς οὐ θεῶν του μελέτη=οὐκ ἔστ' ὅπως οὐ θεός τις ἐμελέτησε^a : and Id. Trach. 2 λόγος μὲν ἔστ' ἀρχαῖος=ἦν λόγος.

6. When the temporal clause does not signify the condition of the principal clause, but only a point of time up to which the principal action (whether positive, *I will*,—or negative, *I will not*.) will last, or before which it will happen, so that the action of the temporal clause is posterior to, and in some sort a result of the principal, πρὶν is used with the infinitive after the analogy of ὥστε with infin. which expresses the result (§. 665. Obs.): Il. ι. 387 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρὶν γ' ἀπὸ πῶσαν ἐμοὶ δόμεναι θυμολγία λῶβην=*I will continue unpersuaded by Agamemnon till in consequence hereof*; οὐ πείσει is prior and continues till δόμεναι : Od. ε. 385 τίς γάρ κεν ἀνὴρ πρὶν τλαῖη πάσασθαι ἰδητύος ἡδὲ ποτήτος, πρὶν λύσασθ' ἐτάρους : Il. α. 98 οὐδ' ὅγε πρὶν λοῖμοιο βαρείας Κῆρας ἀφίξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι (sc. Ἀγαμέμνονα) ἐλικώπιδα κούρην ἀπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην : Hdt. VI. 119 Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας, ἐνείχε σφί δεινὸν χόλον—ἐνείχε χόλον is prior, and continues till αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας : Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τόδ' ἐξηγνηκέναι : Id. Alc. 362. So also πρὶν ἤ : Il. ε. 288 πρὶν γ' ἤ—ἄσαι : Hor. II. 2 πρὶν μὲν ἢ Ψαμμάτικον—βασιλεύσαι. So sometimes πρότερον ἢ : Hdt. VII. 2 ἔσαν γὰρ Δαρεῖφ, καὶ πρότερον ἢ βασιλεύσαι, γεγονότες τρεῖς παῖδες. So G. T., as Matt. i. 18 πρὶν ἢ συνελθεῖν.

Obs. 6. Πρὶν with pres. infin. expresses that something happened up to the beginning of an action ; with perfect infin. up to the time following it ; with aor. infin. up to the perfection or end : so πρὶν δειπνεῖν, *priusquam cœpet*^b ; or *cœnatum eo*^c : δειπνήσαι, *priusquam cœnavero* : δεδειπνηκέναι, *priusquam a cœnâ surrexero*.

Obs. 7. When the principal and dependent clauses have a common subject, it is not repeated in the latter : when the subject is different, it stands in the dependent clause in accus. before the infin., but sometimes it is wanting, as in Il. α. 98 given above ; but Il. ζ. 82 στήτ' αὐτοῦ,—πρὶν αὐτ' ἐν χερσὶ γυναικῶν φεύγοντας πεσεῖν, δηίοισι δὲ χάρμα γενέσθαι—φεύγοντας refers to λαόν in the former part of the sentence.

Obs. 8. The Homeric πάρος, when it is used as a conjunction, as πρὶν, always has the infinitive ; as, Il. σ. 245 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι : Il. ψ. 764 αὐτὰρ ὅπισθεν ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι.

Obs. 9. In some passages we find the infinitive and conjunctive (or optative) construction, with πρὶν in successive sentences, joined together by ἤ, or : Il. ρ. 504 οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένιος σχήσεσθαι οἶω, πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ, νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν Ἀργείων, ἢ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλώῃ.

Obs. 10. Πρὶν ἂν is found with the infinitive in Hdt. I. 140 ; ὥς οὐ πρότερον θάπτεται ἀνδρὸς Περσέω ὁ νέκυς πρὶν ἂν ἀπ' ὀρυθθῇς ἢ κυνὸς ἐλκυσθῆναι. (See §. 889.)

Obs. 11. Οὐ ποιήσω πρὶν ἐλθῆς, *I will not do it until you come.*

_____ ἂν ἐλθῆς, *until you come, whensoever that is—an expectation of your coming at some time.*

_____ ἐλθεῖν, *I will continue not to do it before you come.*

^a Ellendt Lex. Soph. πρὶν.

^b Herm. Med. 78.

^c Elm. Med. 78.

Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerundial participle ; as, ἐπεὶ ταῦτα λέγεις, ἀμαρτάνεις (ταῦτα λέγων ἀμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition : or subst. in the local dat. ; as, διὰ τοῦτο, ὅτι πολλά τε καὶ καλὰ ἔργα ἀποδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν or πολλά τε καὶ καλὰ ἔργα ἀποδειξάμενος μεγάλην δόξαν ἐκτήσατο.)

Adverbial sentences expressing the reason of the principal clause.

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverbial sentence introduced by the temporal conjunctions ὅτε, ὁπότε, ὥς, ἐπεὶ, *since*, (perhaps connected with ἔπομαι, *sequor*.) (ἐπεὶ τε Hdt., ἐπειὴ Epic.) *quoniam*, *puisque*, ἐπειδὴ, *quoniam*, ἐπεὶ, ἐπειπερ, ἐπειδήπερ, and by the conjunctions of place, applied to notions of time ; as, ὅπου, *quandoquidem*. The reason is conceived as coincident with the principal verb (ὅτε, ὁπότε, ὥς) or antecedent to it, (ἐπεὶ, ἐπειδὴ.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses (§. 845.), the opt. with ἄν, and also the ind. of historic tenses with ἄν, when it is to be signified that the action of the adverbial sentence would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause ;
a. Indicative : Il. φ, 95 μὴ με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι, *quoniam*—*sum* : Hdt. I. 68 ἡ κοῦ ἄν, ὧ ξεῖνε Λάκων, εἴπερ εἶδες, τόπερ ἐγώ, κάρτα ἄν ἐθωμάζες, ὅκου νῦν οὕτω τυγχάνεις θωῶμα ποιεύμενος : Æsch. Ag. 827 νίκη δ', ἐπεὶπερ ἔσπετ', ἐμπέδως μένοι ! Demosth. 9, 4 ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν—
b. Optative with ἄν : Il. ι, 304 νῦν γάρ χ' Ἑκτορ' ἔλοισ, ἐπεὶ ἄν μάλα τοι σχεδὸν ἔλθοι, *since he might come near enough to you* : Plat. Prot. 335 D δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδίων ἀκούσαιμι ἢ σοῦ.—*c.* Ind. of historic tenses with ἄν.—(Some such clause as *if he had not*, must be supplied : Il. ο, 228 ὑπέειπεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελέσθη, *he retreated, since, if he had not, it &c.*

Obs. 1. The clause, of which the reason is so given, must sometimes be supplied from the context, when ὥς (and also γάρ) is used : so in an answer : Soph. Aj. 38 ἡ καὶ, φίλη δάσποινα, πρὸς καιρὸν πονῶ ; Minerva : ὥς

ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι : *yes, since* &c. So often in the dialogues of tragedy.

Obs. 2. Ἐπεὶ is also used as an independent adverb, *then, thus*^a ; thus it introduces questions and commands, where it must be translated "*then*." See below under ὥστε.

3. The reason or cause may be also expressed by a subst. sentence, introduced by ὅτι, διότι (formed from διὰ τοῦτο, ὅτι) διότι περ, *from exactly the same reason that*, and the two poetic words οὐνεκα (τούτου ἕνεκα, ὅ) or ὁδούνεκα (ὅτου ἕνεκα, as οὐνεκα for οὐ ἕνεκα.) The relative ὅτι, *quod*, refers to a demonstr. in the principal clause, expressed or supplied ; as, τοῦτῃ, διὰ τοῦτο, ἐκ τούτου &c.

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood : Od. ψ, 224 αὐτὰρ μὴ νυν μοι τόδε (i. e. ἕνεκα τούτου) χάω, μηδὲ νεμέσσα, οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ἃδ' ἀγάπησα : Plat. Euthyphr. 9 sq. ἄρα τὸ ὅσιον, ὅτι ὀσιὸν ἐστὶ, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, ὀσιὸν ἐστὶ : Soph. Aj. 123 ἐποικτεῖρω δὲ νυν—, ὁδούνεκ' ἄτη συγκατέξενται κακῇ.

Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions εἰ and ἐάν (ἦν, ἄν). It is a resolution of an adverb, as εἰ οὕτω ποιήσῃς, ἀμαρτάνοις ἂν (=οὕτω γ' ἂν ἀμαρτάνοις) : or a gerundial participle, as εἰ ταῦτα λέξεις, ἀμάρτοις ἂν (=ταῦτα λέξας ἀμάρτοις ἂν) : or a substantive, (or infin. used as a subst.) with a preposition, (ἐπὶ with dat., ἀνεύ with gen. :) εἰ τὰ πράγματα οὕτως ἔχει (=ἐπὶ τῷ τὰ πράγματα οὕτως ἔχειν) — εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἂν ἐγένετο (=ἀνευ τούτου καὶ ἐκεῖνο οὐκ ἂν ἐγένετο). See below. The conjunction εἰ (ἐάν) refers to a demonstrative in the principal clause, generally supplied, but sometimes expressed, in τότε, τότε δὴ, οὕτως : Xen. Cyr. VIII. 1, 3 εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἵστε, ὅτι κ. τ. λ. The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it : as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis*, the principal clause *apodosis*.

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between

^a See Michet. Eth. 135.

the protasis and apodosis are accurately distinguished; and therefore it will be advisable to treat separately of the different forms of protasis and apodosis.

Obs. *El* is, both in form and meaning, the same as the Lat. *si*: *ei*, *si*, *si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences*.

Different forms of the Protasis.

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the apodosis, or not. Wherefore, as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used;—but the notion of its only being a possibility is given in this construction, not by the moods of the verb only, but by the conjunctions *ei*, *ἐάν*; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

2. The condition then may be viewed in a threefold way:

I. The condition, though only a supposition, is viewed by the speaker, as if it were before his eyes as a fact in its nature and results. It represents itself vividly to him as a past, present, or future reality, whether it may, or may not ever, have been or be in existence; in which case *ei* with any tense of the indicative is used; as, *ei τοῦτο λέγεις*—*ei τοῦτο ἔλεγες*—*ei τοῦτο πεποίηκας*—*ei τοῦτο ἐπεποιήκεις* (*ἐποίησας*)—*ei τοῦτο λέξεις*.

II. The condition is laid down more in its true character as a possibility: in this case either the conjunctive with *ἐάν* is used, as *ἐάν τοῦτο λέγῃς*, or the optative with *ei*, as *ei τοῦτο λέγοις*.

a. Conjunctive in its secondary sense (§. 411. 1.), with *ἐάν*:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realized; as, *ἐάν τοῦτο λέγῃς*, *I know not whether you will say it, I only suppose you may, but from the present posture of affairs, I rather expect you will.*

b. Optative in its secondary sense (§. 411. 1.), with *ei*:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty,

indefiniteness is implied thereby ; as, *εἰ τοῦτο λέγεις, supposing you were to say this.*

Obs. 1. The Latin generally uses the present conjunct. for both these forms, *si hoc dicis* = *ἐὰν τοῦτο λέγῃς* and *εἰ τοῦτο λέγεις* ; but sometimes the optative, as in Greek ; as, *si hoc diceretur, vere diceretur.* In G. T. the conjunctive construction has almost entirely superseded the optative.

III. The condition is regarded by the speaker as a supposition, of the non-existence or impossibility of which he has a conviction. In this case the indicative (impft., or aor. used for impft., §. 398. 3.) is used ; as, *εἰ τοῦτο ἔλεγες, si hoc diceres, if you said this ; εἰ τοῦτο ἔλεξας, si hoc dixisses, if you had said this, but I know you did not.* In French the indicative is used as in Greek ; as, *s'il avait, il donnerait.*

Obs. 2. The forms of the hypothetical conjunction *ἤν, ἄν*, come from *ἐάν*, but the shortened form *ἄν* is not used in tragedy. The Æolic and Doric used *αἰ* for *εἰ* which is also found in Epic, but only in combinations with *γάρ* and *θε*, *αἰ γάρ*—*αἴθε* for the Attic *εἰ γάρ, εἴθε*, in wishes or addresses ; and with *κε* (*αἶ κε* for the Attic *ἐάν*) both in indirect questions, after verbs of seeking, trying, &c. and also in real hypothetical sentences, when the protasis implies a hope, or wish, or anxiety for something.

Obs. 3. Of course the indicative is used where the speaker or writer means to imply that the condition is not only supposed to be true, but actually is true ; hence in all constructive conditional syllogisms, whether in matter purely logical or physical, as *εἰ θεὸς ἔστι, σοφός ἐστι—εἰ ἐβρόντησεν καὶ ἡστράψεν.* (See §. 853. 1.)

Different Forms of the Apodosis.

§. 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold :

a. It is either a necessary, certain, undoubted result from the protasis, or to be viewed as such ; in which case the indic. is used ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις—εἴ τι ἔχει, καὶ δίδωσιν—εἰ εἰσὶ βῶμοι, εἰσὶ καὶ θεοί—ἐὰν τοῦτο λέγῃς, ἀμαρτάνεις :*

b. Or only a supposed, uncertain, indefinite, possible result ; in this case the opt. is used with *ἄν* ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, erraveris ; εἴ τι ἔχει, δοίη ἄν :*

c. Or it depends on a condition which is conceived not to take place (§. 424. 3. a.), and therefore is itself certain not to take place ; in which case the indic. of historic tenses is used with *ἄν* ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares (at, ut scio, hoc non dicis ; ergo non erras) ; εἴ τι εἶχεν, ἐδίδου ἄν, si quid haberet, daret, s'il avait quelque chose, il donnerait ; εἰ τοῦτο ἔλεξας, ἡμάρτες ἄν, si hoc dixisses, errasses (at, ut scio, hoc non dixisti ; ergo non errasti) ; εἴ τι ἔσχευ, ἔδωκεν ἄν, si quid habuisset, dedisset.*

Obs. 1. The protasis in which the conjunctive with *ἄν* is used has no corresponding conjunctive for the apodosis in the common speech, as for it the fut. ind. is used; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages when the conjunct. with *ἄν*, with or without *κέ*, stands in the apodosis; as, *Il. a. 137* *εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*.—See §. 855. *Obs. 3.*

2. The character of the protasis would naturally determine that of the apodosis, as in the above instances. A condition which is known to be certain (*εἰ* with ind.) admits of the result being expressed with certainty; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις*. So a condition which, though only supposed, yet conveys a notion of its realization (conj. with *ἔάν*); as, *ἐάν τοῦτο λέγῃς (λέξης), ἀμαρτήσῃ, errabis, or ἀμαρτάνεις, erras*. A condition which is a mere supposition—a possibility (*εἰ* with opt.), properly admits of no result more certain than itself—a mere supposition or possibility; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν*. And when the speaker has determined on the non-existence or impossibility of the condition (*εἰ* with ind.), the result which would have followed therefrom is also denied and impossible; as, *εἰ τοῦτο εἰλεγες, ἡμάρτανες ἄν*.

3. But in Greek this general principle is deviated from, and the apodosis is often expressed in a form which does not correspond with the protasis; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*. And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.—See the following Sections.

4. The apodosis is sometimes expressed by an infinitive, depending upon λέγω, οἶμαι, &c.: *εἰ τοῦτο λέγοις ἀμαρτάνεις*: as, *Soph. Œ. R. 87* λέγω γὰρ καὶ τὰ δύσφορ' εἰ τύχοι κατ' ὄρθον ἐξελθόντα, πάντ' ἄν εὐτυχεῖν: cf. *Thuc. I. 10*: *Il. a. 61* (see *Obs.*) Without *ἄν*, *Plat. Prot. 316 C* τοῦτο δὲ οἰεταί οἱ μάλιστα γενέσθαι. So *G. T.*, as *John xxi. 25* ἅτινα ἐὰν γράφηται καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι: or by a participle with *ἄν*: *Hdt. VII. 15* εὐρίσκω ὧδε ἄν γινόμενα ταῦτα, εἰ κ. τ. λ.; or by an imperative; or by a substantive: *Arist. Equit. 660 τῇ δ' Ἀγροτέρῃ κατὰ χιλίων παρήνεσα εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον αἱ τριχίδες εἰ γενοίαθ' ἑκάτον τοῦβόλου*: or by a question.

Obs. 2. We sometimes find a protasis followed by another sentence depending on it as its protasis: *Il. a. 61* νῦν ἄμμε παλιμπλαγχθέντας ὁῶ ἄψ' ἀπονοστήσειν εἰ κεν θάνατόν γε φύγοιμεν, εἰ δὲ ὁμοῦ πῶλεμός τε δαμάῃ καὶ λοιμὸς Ἀχαιοῖς. So *G. T.*, as *1 Cor. vii. 36* εἰ τις ἀσχημονεῖν νομίζει—ἐὰν ᾗ ὑπέρακμος. So also a second protasis following upon an apodosis: *John xiii. 17* εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά.—See also §. 860. 10.

Forms of the Protasis and Apodosis.**Ei with Indicative in the Protasis.*§. 853. 1. *Ei* with any tense of the indicative :

The thing supposed is really an actual fact, though for the sake of politeness or a form of argument it is stated hypothetically, as *εἰ λέγεις τοῦτο ἀμαρτάνεις*, instead of *ἐν ᾧ λέγεις ἀμαρτάνεις* : cf. Eur. Phœn. 1201 (see below, *Obs.* 2.) : or where that which is really a supposition is, for the sake of argument, or out of deference to the view of some one else, stated as a fact. So Soph. CEd. Tyr. 692, see below, *Obs.* 1 : and of course the apodosis may be looked upon in the same view, and stand in the indicative. So G. T., as 1 Cor. xv. 26 *εἰ νεκροὶ οὐκ ἐγείρονται οὐδὲ Χριστὸς ἐγήγερται* κ. τ. λ. Cf. Rom. iv. 2.

Obs. 1. It will generally be found that the protasis and apodosis taken together give the real view of the speaker, however much in one or the other it may be supported for the sake of politeness : Soph. CEd. Tyr. 692 *ἄπορον ἐπὶ φρόνιμα πεφάνθαι μ' ἂν εἴ σε νοσφίζομαι* : the negation of the apodosis destroys the seeming admission in the protasis, see also §. 855. *b.*

2. The result thereof is expressed in the apodosis,

a. By a tense of the indic. (or by the imperative), as a certain, undoubted, necessary consequence ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις* — *εἰ θεὸς ἔστι, σοφὸς ἔστι* : Plat. Rep. 408 C *εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ, σὶ Apollinis filius erat, non erat sordidi lucri cupidus.*—*Εἰ ἐβρόντησε, καὶ ἤστραψεν* : Plat. Protag. 319 A *ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, if you really possess it, you possess a fine contrivance.*

b. By an opt. with *ἂν* when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., *ἂν* referring to the condition of the former sentence : *Εἰ τοῦτο λέγεις, ἀμαρτάνοις ἂν* : Od. ι, 277 *οὐδ' ἂν ἐγὼ πεφιδόμην οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει* : Il. ζ, 128 sq. *εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην* : Il. α, 293 sq. *ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην, εἰ δὴ σοι πᾶν ἔργον ὑπέϊξομαι, ὅττι κεν εἴπῃς* : Eur. Hipp. 471 *ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἄνθρωπος οὔσα, κάρτα γ' εὐπράξειας ἂν*, “*ubi enuntiatum conditionale rem continet, quæ pro*

* Dissen Kleine Schrift. p. 47—92 sqq.

verâ ponitur, indicativus adjungi solet, quamvis sequatur optativus, quippe de re, quæ probabili conjectura inde efficitur:" Plat. Apol. 25 B πολλή γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" *great would be the good fortune of the young, if one only, as you say &c.:* Ibid. 37 D πολλή μέντ' ἂν με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστός εἰμι, (ἂν in that case): Ibid. 30 B εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερά: Id. Theæt. 171 B οὐκοῦν τὴν αὐτοῦ (οἴησιν) ἂν ψευδῇ συγχωροί, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεῦδεσθαι ὁμολογεῖ ἀληθῇ εἶναι: Demosth. 52, 42 νῦν δ' ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασιν ἀπεγνώκατε.

Obs. 2. When ἂν is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realization; something which might possibly happen without any notion of circumstances which might make it more or less possible: Eur. Phœn. 1201 εἰ δ' ἀμείνων' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *happy should I be!* Cf. §. 855. *Obs. 6.*

c. Sometimes by the indic. of historic tenses with ἂν, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so; but this is not so*, and therefore the condition is denied also, either directly or by implication: Eur. Or. 566 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, ἄνδρας φονεύειν, καταφρυγὰς ποιοῦμεναι ἐς τέκνα,—παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσει: Demosth. 833, 63 εἰ γὰρ ἐκεῖνα ἀνήλωται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἢ παρ' αὐτῶν ἂν με ἔτρεφον, ἢ τῷ λιμῷ περιεῖδον ἀπολόμενον.

Obs. 3. So χρῆν without ἂν, *oportebat*: Eur. Hipp. 459 sqq. χρῆν σ' ἐπὶ ῥήτοίς ἄρα πατέρα φυτεύειν ἢ ἐπὶ δεσπόταις θεοῖς ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους: Ibid. 507 εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν. Here the apodosis, though without ἂν, is only so far denied as to mark that it ought not to be, not that it actually is not.

Obs. 4. We sometimes find οὐ after εἰ instead of μή, where the οὐ is either actually privative, or is made to seem so by an antithesis, see §. 744. *Obs.* This usage is more common in G. T. than in classical Greek, though the passages may all be referred to the rules laid down in §. 744. *Obs.* Thus 1 Cor. xi. 6 εἰ οὐ κατακαλύπτεται, is *uncovered*: Id. ix. 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, has a privative character given it by the antithetical clause ἀλλὰ γε ὑμῖν: so James ii. 11 εἰ οὐ μοιχεύσεις, is opposed to φονεύσεις δέ. Of course the use of εἰ with the adverbial οὐδέ does not belong here, see Luke xii. 26.

Obs. 5. Ἐάν is found in G. T. also with the indicative, though in many passages the reading varies: Rom. xiv. 8 ἐάν ἀποθνήσκομεν (al. ἀποθνήσκωμεν): 1 John v. 15 ἐάν οἴδαμεν.

Ἐάν (ἦν, ἄν; Epic, εἰ κα, αἰ κα, also εἰ alone) with *Conjunctive*.

§. 854. 1. The conjunctive with ἔάν is used in the protasis when the speaker regards the condition, as a supposition, something not actually existing or thought of as existing, but of the realization of which he has some notion.

Obs. 1. Εἰ is also sometimes in Epic (especially in the combinations, εἴπερ, εἰ γούν, εἰ δὴ and καὶ εἰ), and very usually in Doric and Attic poets, as regularly for instance in Pindar, used with the conjunct. : cf. *Od.* α, 204. μ, 96. ξ, 337. *Il.* μ, 223, &c. *Theocr.* 25, 6. In *Hdt.* (II. 13 εἰ μὴ—ἀναβῆ; VIII. 49 εἰ νικηθῶσι: *Ibid.* 118 εἰ μὴ—γένηται) MSS. vary. In traged. some single instances are found: *Æsch.* *Eum.* 234 εἰ προδῶ: *Soph.* *CE.* R. 198 εἰ τι νύξ ἀφῆ; *Ibid.* 874 εἰ ὑπερπλησθῆ; *Id.* *CE.* C. 1443 εἰ σου στερηθῶ: *Id.* *Ant.* 710. So in a wish: *Id.* *Phil.* 1092 εἴθ' ἄλωσί με^b—εἰ μὴ: *Arist.* *Equit.* 698 εἰ μὴ σ' ἐκφάγω. Cf. §. 700. In Attic prose writers the MSS. are very doubtful: *Thuc.* VI. 21 εἰ ξυστῶσι: *Plat.* *Crat.* 435 D εἰ—ἀπαλλαγῶμεν (αἰ.—εἴμεν). In later writers the use of εἰ for ἔάν however returns, and they even use ἔάν with ind., which is also found in *Hdt.* (II. 13. III. 69. I. 206) though the readings are most probably corrupt. In Homer ἔάν can be resolved into εἰ ἄν by the interposition of a small word; as, εἴπερ ἄν, εἰ δ' ἄν. So *G. T.*, as *Rev.* xi. 5 εἰ τις θέλησῃ (αἰ. θέλει), *Luke* ix. 13.

Obs. 2. The Æolic or Doric writers regularly join αἰ (without κα) to the conjunct.; and on the other hand αἰκα (=ἔάν), and also δακα (=ὅταν), εἰεἰ κα (=ἐπὶ ἄν) to the indicative.

Obs. 3. The difference between εἰ γένηται, εἰ γένοιτο, and ἔάν γένηται, seems to be, that εἰ γένηται is said of something which may or may not happen, without any notion of its actually happening at any definite time—if he does: εἰ γένοιτο marks that it is decidedly a supposition, and improbable—if it should: ἔάν γένηται marks that the person rather expects it to happen, when it does; the notion of εἰ γένηται is usually expressed by εἰ γένοιτο.

2. The consequent is expressed in the apodosis.

α. Generally by a principal tense of the indicative, to express the actual certainty of the apodosis, most usually the fut. (or the imperative; as, ἦν τοῦτο λέγῃς, ἁμαρτάνεις.—Ἐάν τι ἔχῃς, δώσεις: *Od.* μ, 53 αἰ δέ κε λίσσῃαι ἐτάρους, λῦσαι τε κελεύῃς, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων, (αἰ κε expresses the anxiety, and wish of Circe, §. 851. *Obs.* 2.): *Plat.* *Rep.* 473 D ἔάν μὴ—ἦ οἱ φιλόσοφοι βασιλεύσωσιν, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι. So *G. T.*, as *Matt.* ix. 21 ἔάν μόνον ἄψωμαι—σωθήσομαι.

Obs. 4. Ἄν is sometimes added to the fut. ind.^c: *Xen.* *Cyr.* IV. 5, 49 κἂν μὲν δοκῶμεν ὠφελεῖν πλεόν ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἄν ἐλλείψομεν: and similarly *Ibid.* VII. 5, 21 ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς

^a *Herm.* Aj. 491.

^b But see *Herm.* ad loc. *Ellendt Lex.* ad voc. εἴθε.

^c *Dissen Kleine Schrift.* pp. 101, 113.

ἔσθον ὄντας, πολὺ ἂν μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Cf. §. 424. d.

Obs. 5. Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἂν, but sometimes also without it.

b. Sometimes by optative with ἂν (as §. 853. b.): Il. δ, 97 τοῦ κεν δὴ παμπρώτα παρ' ἀγλαὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον—πυρρὴς ἐπιβάντ' ἀλεγεινῆς: Xen. Apol. 6 ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Plat. Phæd. 93 B οὐχί,—ἐὰν μὲν μᾶλλον ἁρμοσθῇ (ἁρμονία)—, μᾶλλον—ἂν ἁρμονία εἴη καὶ πλεῖων.

Obs. 6. Ἐάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφύγοντες αὐτὸν, δῶρα λάμψονται (ζῶαργια Κροῖσου, ἣν δὲ μὴ μεταμεληταὶ μὴδὲ ποθῇ μιν, τότε καταχρῆσθαι (interfecturos esse Cræsum).

Obs. 7. In G. T. we find ἐάν with conjunctive used for εἰ with the optative to express a merely supposed case; as, John xxi. 25 ἐὰν γράφηται καθ' ἐν. The effect of this is to lay emphasis on the supposed case as if it were really possible,—if they were actually written &c.

Εἰ with Optative.

§. 855. 1. The optative with εἰ is used in the protasis when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible. So in a wish or vow: Arist. Equit. 662 αἱ τριχίδες εἰ γενοίαθ' ἐκατὸν τοῦ-βόλου. So the phrase εἰ δύναιτο, Thuc. VI. 1, &c., seems to express the wish that they may be able: (cf. G. T. Acts xxvii. 39. xx. 16.) so Thuc. VI. 56 ἡλπίζον εἰ καὶ ὀποιοιοῦν τολμήσειαν seems to confess a wish joined to the hope: so Soph. OE. R. 87 εἰ τύχοι. So G. T., though but seldom, as 1 Cor. xv. 37 εἰ τύχοι, *it may be*.

Obs. 1. From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind, being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχὴς ἂν εἴην: Il. π, 559 ἀλλ' εἴ μιν δεικισσαίμεθ' ἰδόντες, τεύχεά τ' ὁμοῖν ἀφελοίμεθα, καὶ τιν' ἐταίρων αὐτοῦ ἀμνημονίων δαμασαίμεθα νηλεῖ χαλκῷ! cf. Il. π, 99. So in Latin, *O si*.

Obs. 2. We must not confound with the conditional protasis such phrases as εἰ τι ἄλλο with opt., for there εἴ τι=δ τι.

Obs. 3. Where a condition of some past aim is spoken of, the fut. opt. may be used: Æsch. Pers. 369 ὥς εἰ μόνον φευξοίαθ' Ἑλληνες, κακὸν—πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον: cf. §. 406. 6.

2. Hence εἰ with the optative is used, in a temporal sense of a frequently recurring action, without there being a definite notion of its happening at any particular time, *si quando*: Eur. Hipp. 1226 εἰ (when) μὲν ἐς τὰ μαλθακὰ γαίας—ἰθύνου δρόμον προῦφαίνετ' ἐς τοῦμ-

προσθεν : Thuc. I. 18 εἰ τινὲς που διασταίεν. So Eur. Elect. 1077 εἰ μὲν τὰ Τρώων ἐδύχοι, κεκαρμένην, εἰ δ' ἦσσαν εἶη κ. τ. λ. So G. T., as 1 Pet. iii. 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην.

3. The consequent is then expressed :

a. Most generally by the optative with *ἄν*, so that both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions or wishes into polite possibilities or suppositions.—Εἰ τι ἔχοι, δοίη *ἄν*.—Εἰ ταῦτα λέγοις, ἁμαρτάνοις *ἄν* : Od. ε, 177 sq. οὐδ' *ἄν* ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην, εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

Obs. 4. The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context; but it sometimes is altogether wanting, being supposed to be known to the person spoken to : so the protases—*If one wished—if I might—if this were the case &c.*, are generally omitted as easily supplied; as, ἡδέως *ἄν* ἀκούσασθαι; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in Æsch. Ag. 1049 πείθοι' *ἄν*, εἰ πείθοι' ἀπειθείης δ' ἴσως : Hdt. IX. 71 ἀλλὰ ταῦτα μὲν καὶ φθόνῳ *ἄν* εἴποιεν (§. 425. c.); *ἄν* here marks that there is some antecedent to be supplied (sc. εἰ εἴποιεν). Hence also the use of the opt. with *ἄν* for the imper. λέγοις *ἄν*, *would you say, if you please*. These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. a., b.) On *κἄν* or *ἄν* in protasis, see §. 860. 1.

Obs. 5. Sometimes the antecedent is contained in a participle such as ἐλθὼν (= εἰ ἐλθοῖς) λάβοις *ἄν*.

b. Sometimes by the indicative, when the consequent is spoken or thought of as certainly following on the antecedent, should it occur; it also frequently modifies the uncertainty conveyed by the protasis.—Εἰ τοῦτο λέγοις, ἁμαρτάνεις.—Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκεῖνο : Il. κ, 222 sq. εἰ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται : Hdt. I. 32 οὐ γάρ τοι ὁ μέγα πλοῦσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπισποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον : Thuc. II. 39 extr. εἰ ῥαθυμία μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεωσις μὴ προκάμνειν.

Obs. 6. On the omission of *ἄν* in apodosis, see §. 853. *Obs.* : Il. ε, 214 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, *let him cut off*; Xen. Cyr. IV. 1, 21 ἀλλ' εἰ γε μέντοι ἐθέλων τις ἔποιτο, καὶ χάριν ἔγωγέ σοι εἰδείην, *will willingly feel grateful*.

Obs. 7. Homer uses the conj. with *ἄν* instead of ind. fut. in the apodosis : Il. λ, 386 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ *ἄν* τοι χραίσμησι βίος.—See §. 852. *Obs.* 1.

Obs. 8. Sometimes the opt. and indic. are used in different parts of the same protasis: Lysias 179, 32 δεινὸν ἂν εἴη, εἰ νῦν μὲν—συγγνώμην ἔχοιτε, ἐν δὲ τῷ τῶς χρόνῳ—θανάτῳ ἐκολάζετε, *if you were &c. (uncertain) and yet did &c.* (—certain past fact): Eur. Orest. 508 sqq. εἰ τὸνδ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, ᾧ τοῦδε παῖς 'αὖ μητέρ' ἀνταποκτενεῖ, κάπειθ' ὁ κείνου γενόμενος φόνος φόνον λύσει, πέρας δὴ ποῖ κακῶν προβήσεται: Thuc. I. 27 εἰ δέ τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν (supposition) μετέχειν δὲ βούλεται κ.τ.λ. (taken for granted). So the opt. and conj., Il. ω, 688 τῶςά δόειν ἄποινα—αἱ κ' Ἀγαμέμνων γνοίη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί—the second clause is represented as very probable, supposing the first clause takes place—*if Atreides were to know, and then (as it would probably happen) all the Greeks &c.*

Obs. 9. Sometimes ἂν (κέ) is used with fut. ind. in apodosis. (See §. 854. *Obs. 3.*): Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν, αἰψά κεν Ἑλίφ' Ὑπερίωνι πῖονα νηὸν τεύξομεν: Od. ρ, 540 εἰ δ' Ὀδυσσεὺς ἔλθοι, καὶ ἴκοιτ' ἐς πατρίδα γαίαν, αἰψά κε σὺν τῷ παιδί βίας ἀποτίσεται ἀνδρῶν.

Obs. 10. In G. T., as Mark ix. 42, a mere supposition stands in the present with the apodosis also in the present instead of imperfect: καλὸν ἔστιν αὐτῷ—εἰ περικείται. This gives emphasis, as the whole is represented as taking place before the eyes of the audience.

c. By the indicative of historic tenses with ἂν.

a. When the antecedent is viewed as not taking place (but seldom): Plat. Alc. 111 E εἰ βουλευθείημεν εἰδέναι μὴ μόνον ποιοῖ ἀνθρωποὶ εἰσιν, ἀλλ' ὅποιοι ὑγιεῖνοι ἢ ᾗσώδεις, ἄρα ἱκανοὶ ἂν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί; Xen. Venat. XII. 22 εἰ οὖν εἰδεῖεν τοῦτο, ὅτι θεᾶται αὐτοὺς (ἢ Ἀρετή), ἵεντο ἂν ἐπὶ τοὺς πόρους καὶ τὰς παιδεύσεις: Id. Cyr. II. 1, 9 ἐγὼ μὲν ἂν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὥς τάχιστ' ἂν ὅπλα ἐποιούμην (so vulg.) πᾶσι Πέρσαις κ.τ.λ.: Eur. Or. 1132 εἰ μὲν γὰρ εἰς γυναικα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεῆς ἂν ᾦν φόνος.

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, ὅτε, ὁπότε &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. Ἄν, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it where the reading is not doubtful: Xen. Anab. II. 3, 11 καὶ εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἂν: Ibid. I. 9, 19 εἰ δέ τινα ὁρῆῃ ὄντα οἰκονόμον, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιούντα, οὐδένα ἂν πάποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου: Id. M. S. IV. 6, 13 εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγου, —ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον. In Lat. the imperf. conjunct. is used both in protasis and apodosis: Horat. Sat. I. 3, 4 *Caesar, qui cogere posset, si peteret per amicitiam patris atque suam, non quidquam proficeret.*—Sec §. 424. β.

Obs. 11. The opt. with *εἰ* is also used where a proposal is humbly made to a person in the shape of a suggestion : Hdt. VII. 235 τὸ ἄριστον εἰ—*νίας τριηκοσίας ἀποστείλαις* &c.

El with Indicative of Historic Tenses.

§. 856. *El* is used with indicative of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

a. Generally by a corresponding tense of the indicative with *ἄν*, whereby the truth of the consequent also is (illogically) denied; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares; at hoc non dicis: ergo non erras* : Il. λ, 750 sqq. *καὶ νῦν κεν Ἀκτορίωνε Μολίωνε παῖδ' ἀλάπαξα (evertissem), εἰ μὴ σφωε πατὴρ εὐρυκρέων Ἐνοσίχθων ἐκ πολέμου ἐσάωσε (servasset)* : Thuc. I. 9 *οὐκ ἄν οὖν νήσων ἐκράτει (δ' Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν* : Plat. Gorg. 516 E *εἰ ἦσαν (essent) ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἐπάσχον (patenterent)* : Id. Phæd. 73 A *εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνούσα καὶ ὀρθὸς λόγος, οὐκ ἄν οἱ σ' ἦσαν τοῦτο ποιεῖν* : Id. Apol. 31 D *εἰ ἐγὼ πάλοι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλοι ἄν ἀπολώλῃ καὶ οὐτ' ἄν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἄν ἐμαντόν* : Id. Euthyd. 12 D *εἰ μὲν οὖν σύ με ἠρώτας, εἰπον ἄν (interrogares, dicerem)* : Id. Rep. 329 B *εἰ γὰρ ἦν (esset) τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθην (eadem mihi evenissent, with the notion of the continuance of the consequent)* : Xen. Cyr. I. 2, 16 *ταῦτα δὲ οὐκ ἄν ἐδύναντο (possent) ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο (uterentur)* : Demosth. 830, 55 *εἰ δ' ἐπίστευεν (αὐτοῖς) (fidem haberet), οὐκ ἄν δήπου τὰ μὲν πλείστ' αὐτοῖς τῶν χρημάτων ἐνεχείρισε (tradidisset)*.

Obs. 1. The tenses are used as follows : Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time : *εἰ ἐπέισθην, οὐκ ἄν ἡρρώσθουν, si obediissem, (nunc) non aegrotarem, I should not now be sick, or have been sick* ; *εἰ ταῦτα εἶδες, κάρτ' ἄν ἐθαύμαζες, mirareris, you would wonder—you had wondered* : Xen. M. S. I. 1, 5 *δῆλον οὖν, ὅτι οὐκ ἄν προέλεγεν (δ' Σωκράτης), εἰ μὴ ἐπίστευεν ἀληθεύσειν, implying the custom of Socrates as long as he lived*. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the action brought forward rather than the time in which it took place, or its duration : Plat. Gorg. 447 E *εἰ ἐτύγχανεν ὦν ὑποδημάτων δημιουργός, ἀπεκρίνατο ἄν δήπου σοι*.

Obs. 2. From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realized, by ind. of historic tenses (the apodosis being suppressed) ; as, *εἰ τοῦτο ἐγένετο, &c. εὐτυχὴς ἄν ἦν or ἐγενόμην* : Xen. M. S. I. 2, 46 *εἶθε σοι συνεγενόμην! utinam tecum fuisset!* Eur. El. 1061 *εἶθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας! utinam haberes!* The

optative, on the contrary, expresses a wish without any notion whether it be possible or impossible : πῶς ἂν &c. with opt. the intensity of the wish : Il. λ, 670. See §. 418. *Obs.* 1. The forms of expressing an useless wish, εἰ γάρ or εἴθ', ὥς ὄφελον, (if I had been destined—if it had been my fate,) -es, -ε (ὄφελον not Attic), are remarkable; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past : Il. α, 415 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων ἦσθαι! if you had been destined to set by the ships; O that you were sitting! Il. φ, 269 ὥς μ' ὄφελ' Ἑκτωρ κτείνειαι! utinam me interfecisset! Sometimes ὄφελε without εἶθε : Il. σ, 19 ἢ μὴ ὄφελλε γενέσθαι &c. (like *fuisse*, Virg. *Æn.* IX. 149 :) Soph. Phil. 964 μήποτ' ὄφελον λιπεῖν τὴν Σαῖρον : Eur. Or. 879 ὁρῶ δ' ἀελπτον φάσμι', δ μήποτ' ὄφελον : Demosth. 783, 23 ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. Here also belongs the Homeric formula, εἴποτ' ἔην γε! as an expression of regret, if he were yet, but he is not! would that he were! Il. γ, 180. λ, 762. ω, 426. Od. ο, 268. τ, 315. ω, 219.

Obs. 3. In G. T. ὄφελον has almost an adverbial force, as 1 Cor. iv. 8 ὄφελον ἐβασιλεύσατε : 2 Cor. xi. 1 ὄφελον ἀνείχεσθε. So with future : Gal. v. 12 ὄφελον καὶ ἀποκόψονται (for the future, see §. 406. 5.) Optative : Rev. iii. 15 ὄφελον ψυχρὸς εἶης, better ἦς.

Obs. 4. The protasis suppressed.—The ellipse of εἰ παρήσθα, εἰ μὴ οἶσθα, εἰ μὴ εἶδες, εἰ τις εἶλεγε, εἰ ἔδυνάμην &c., is very common : Xen. Anab. I. 5, 8 εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θάπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας as in Latin, *putares, crederes, diceres, cerperes, videres, you would think* &c. : Plat. Theæt. 144 A ἐγὼ μὲν οὐ τ' ἂν ᾤομαι γενέσθαι, if any one had said it to me : Eur. Iph. A. 1582 πληγῆς κύπτον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς, scil. εἰ παρήν : Xen. Cyr. VII. 1, 38 ἐνθα δὴ ἔγνω ἂν τις, ὅσων ἀξίων εἴη τὸ φιλεῖσθαι ἀρχοντα ὑπὸ τῶν ἀρχομένων.—Ἐβουλόμην ἂν (sc. εἰ ἔδυνάμην), *vellem (si possem; at non possum)*; but βουλοίμην ἂν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—Ἐβουλήθην ἂν, *voluissem*,—ἦκιστ' ἂν ἠθέλησα, *minime voluissem* : Plat. Phædr. 228 A καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Λυσίου), ἢ μοι πολὺ χρυσίου γενέσθαι : so Æsch. Ag. 1252. In these cases ἂν refers to the suppressed antecedent.

Obs. 5. On this ellipse of the protasis is founded the conditional use of the indicative historic tenses. The protasis denied in *animo loquentis* is represented by ἄν.—See §. 424. 3. α.

b. Not unfrequently by the optative with ἂν. The antecedent is denied, but the consequent not actually denied, but signified to have been a possible consequence of the antecedent had it been true : Il. β, 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδός κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον : Thuc. II. 60 εἰ μοι καὶ μέσως ἡγοῦμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέσθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην, if you had been persuaded &c., it would have followed that &c. In Epic the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis : Il. ε, 311 καὶ

νυ κεν ἐνθ' ἀπώλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀφθ' νόησε Διὸς θυγάτηρ Ἀφροδίτη, and now might have perished, cf. 388 : Π. ρ, 70 ἐνθα κε ρεία φέροι κλυτὰ τεύχεα Πανθοΐδαι Ἀτρεΐδης, εἰ μὴ οἱ ἀγασσάτο Φοῖβος Ἀπόλλων. So also the opt. is found when εἰ with an historic tense is used, not in a conditional, but in a concessive force to express a past action : Thuc. VI. 92 εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον (since or although I did you great injury—nocebam, not nocerem), καὶ ἂν φίλος ὦν ἱκανῶς ὠφελοίην, as the result of the former clause : Soph. El. 797 πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, si hanc avocaveras, not avocasses.

Obs. 6. Of course the conditional εἰ if, must be distinguished from εἰ whether.—See §. 877.

Imperative in Apodosis.

c. When a command is given conditionally on some other event (expressed by any of the above forms of the protasis) happening, the imperative or prohibitive conjunctive (Eur. Med. 822.) is used in the apodosis; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express—at least, nevertheless, &c. ; Π. μ, 348 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν, ἀλλὰ περ οἷος ἴτω κ. τ. λ. So G. T., John xviii. 23.

§. 857. 1. The most usual forms of the Protasis or Apodosis.—

See also §. 852. 4.

1. Condition—actual, or viewed as such.

PROTASIS.	ΑΠΟΔΟΣIS.
εἰ τοῦτο ποιεῖς,	ἁμαρτάνεις, result certain.
—— ἐποίεις,	ἁμαρτάνοις ἂν, result uncertain.
—— πεποίηκας,	ἡμάρτανες ἂν, result denied.
—— ἐποίησας.	ἁμάρτανε, command.
—— ἐπεποιήκεις.	
—— ποιήσεις.	

2. Condition supposed without any definite notion of its realization.

εἰ τοῦτο ποίεις,	ἁμαρτάνοις ἂν, result uncertain.
	ἁμαρτάνεις, result certain.
	ἡμάρτανες ἂν (rarely), result denied.
	—— frequency.
	ἁμάρτανε, command.

3. Condition supposed with notion of realization.

PROTASIS.

ἐὰν τοῦτο ποιῇς,

APODOSIS.

ἀμαρτάνεις, result certain.

ἀμαρτάνοις ἂν, result uncertain.

ἀμάρτανε, command.

4. Condition conceived as neither existing nor possible.

εἰ τοῦτο ἐποίεις,

ἡμάρτανες ἂν, result certain.

—— ἐποίησας,

ἀμαρτάνοις ἂν, result probable.

2. The negative protasis is expressed by the same constructions as the positive, the negative being μή—εἰ οὐ is a solecism. See §. 744. *Obs.*

3. In the *oratio obliqua* both the protasis and apodosis may remain in the form of the *oratio recta*, or the protasis only. In either case it is for the sake of emphasis. See §. 887.

4. The moods however of the negative protasis are affected not only by the view taken of the act denied, whether it is a real or only a supposed fact, but also by the character of the negation, whether it is actual or supposed. Thus the indicative εἰ μὴ ποιεῖς is either, *if you do not* (absolutely) *do this*, or, *if you do not do this act* (real act). εἰ μὴ ποιεῖς, *supposing you were not to do this*, or, *if you were not to do this supposed action*.

Remarks on the ellipse of ἂν in the Apodosis with Indicative.

On the opt. without ἂν, see §. 853. *Obs.*

§. 858. 1. Ἄν is omitted also with the historic tenses of the indicative (see §. 853. c. 855. c. 856. a.), when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened; while the conditional form of the protasis guards sufficiently against the supposing that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, ni T. Quinctius supervenisset*: Hor. Od. II. 17, 27 *me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextra levasset*: Soph. Œ. R. 1386 ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν πηγῆς δι' ὧτων φραγμός, οὐκ ἠνεσχόμην (ἂν ἐσχόμην Dind.) τὸ μὴ ποιεῖσθαι τοῦ μὲν ἄθλιον δέμας; Eur. Hec. 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορὶ, φόβον παρέσχεον οὐ μέσῳς οἷοι κτύπος: Lycurg. Leocr. 154 εἰ μὲν οὖν ζῶν ἐτύγγανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρεσχόμην· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότες: Plat. Gorg. 514 C εἰ δὲ μήτε διδάσκαλον εἶχομεν—, οὕτω δὲ

Syntax of the compound Sentence :

590

Syntax of the compound Sentence :

ἀνέστην ἦν διπλοῦ ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις^a : so in English—I had done so. So G. T., as John ix. 33 εἰ μὴ ἦν—οὐκ εἶδύνατο ποιεῖν : Gal. iv. 15 εἰ δυσατὸν—ἐδώκατέ μοι. So when the opt. with εἰ stands in the protasis : Il. γ. 453 οὐ μὲν γάρ φιλόττη γ' ἀκούσανον, εἰ τις ἴδοιτο : Xen. Cyr. V. 5, 22 οὐκ οὖν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τούτους πείσαιμι.

Ἄν. γ. 5 is omitted after a protasis in the opt. as in Gal. iv. 15 εἰ δυσατὸν—ἐδώκατέ μοι. Ἄν. γ. 453 οὐ μὲν γάρ φιλόττη γ' ἀκούσανον, εἰ τις ἴδοιτο : Xen. Cyr. V. 5, 22 οὐκ οὖν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τούτους πείσαιμι.

Ἄν. γ. 1. In G. T. 2 Cor. xi. 4, the ἄν is omitted after a protasis in the opt. as in Gal. iv. 15 εἰ δυσατὸν—ἐδώκατέ μοι. Ἄν. γ. 453 οὐ μὲν γάρ φιλόττη γ' ἀκούσανον, εἰ τις ἴδοιτο : Xen. Cyr. V. 5, 22 οὐκ οὖν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τούτους πείσαιμι.

Ἄν. γ. 1. In G. T. 2 Cor. xi. 4, the ἄν is omitted after a protasis in the opt. as in Gal. iv. 15 εἰ δυσατὸν—ἐδώκατέ μοι. Ἄν. γ. 453 οὐ μὲν γάρ φιλόττη γ' ἀκούσανον, εἰ τις ἴδοιτο : Xen. Cyr. V. 5, 22 οὐκ οὖν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τούτους πείσαιμι.

So G. T., as John ix. 33 εἰ μὴ ἦν—οὐκ ἔδειξε, Xen. Cyrop. i. 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 83

2. Hence the indic. of the historic tenses without $\omega\iota$ is ironical—without doubt: Arist. Nub. 1338 $\epsilon\delta\delta\alpha\delta\alpha\gamma\mu\eta\ \mu\acute{\epsilon}\nu\tau\omicron\iota\ \sigma\epsilon\ \nu\eta\ \Delta\iota'$, $\delta\ \mu\acute{\epsilon}\lambda\epsilon$, $\tau\omicron\iota\sigma\upsilon$ $\delta\iota\kappa\alpha\iota\omicron\varsigma\ \alpha\upsilon\tau\lambda\acute{\omicron}\gamma\epsilon\iota\upsilon$, (but without irony, $\sigma\iota\kappa\ \alpha\iota\ \epsilon\delta\iota\delta\alpha\delta\alpha\gamma\mu\eta\ \sigma\epsilon$, $\tau\epsilon$ in *disciplinam* non tradidissem.) When the apodosis is expressed by inf. or part., if $\omega\iota$ would have been used with the usual form, it is also used with inf. or part.

Obs. 2. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional: Plat. Symp. 190 C οὐτε γὰρ ὅπως ἀποκτειναιεν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο.

[illegible][illegible]

(3.), as in Latin the conjunctive is sometimes used instead
Sall. Cat. = memore pressum for the more usual poteram

νῦν δεῖ βουλεύεσθαι : Id. 813, 1 εἰ μὲν ἐβούλετο Ἄφοβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἂν εἶδει δικῶν οὐδὲ πραγμάτων ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἰμμένειν. When an antithesis between the action, if it had taken place, and its not taking place is to be emphatically brought forward, ἂν is naturally added, as it brings the counteracting circumstances clearly before the mind—in that case : Plat. Rep. 328 C ὁ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· χρὴν μέντοι· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε εἶδει λέναι, ἀλλ' ἡμεῖς ἂν παρὰ σέ ῥημεν. νῦν δέ σε χρὴ πυκνότερον δεῦρο λέναι : Xen. Anab. V. 1, 10 εἰ μὲν ἡπιστάμεθα σαφῶς—, οὐδὲν ἂν εἶδει ὦν μέλλω λέγειν· νῦν δέ, κ. τ. λ. : Demosth. 861, 58 καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῇ διαιτητῇ προεγνωσμένοις ἀδικεῖν τοιούτους ἐποίειτο τοὺς λόγους, ἦτον ἂν ἦν ἄξιον θαυμάζειν· νῦν δέ κ. τ. λ. : Ibid. 525, 15 εἰ τοίνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιοῦντας κατὰ τοὺς τοὺς νόμους δίκην διδόναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη.

Obs. 5. The present forms, χρή, δεῖ, προσήκει, καλῶς ἔχει &c., are used of things which may yet happen—the impft. of things which cannot happen.

§. 859. 1. The omission of ἂν becomes almost necessary, if in the apodosis there is an historic tense of the verb *κινδυνεύειν*, *to be in danger of being*—*to seem likely*, with an infin., as this verb itself denies the actual existence of that which is spoken of as only near being, which threatens, or seems likely to be in existence : Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν : Æschin. 71, 5 εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολίσσθαι. So *cæpisse* in Latin : Tacit. Agr. 37 *Britanni circumire terga vincentium cæperant, ni Agricola quatuor militum alas—venientibus opposuisset.*

2. So, for the same reason, when δλίγου, μικροῦ, τάχα, &c. *nearly—almost*, are added to the ind. of historic tenses in the apodosis : Plat. Symp. 198 C ἔγωγος ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἔγγυς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς δλίγου ἀποδρὰς ψόφωμην, εἴ πη εἶχον : Bion. V. 5 εἰ μὲν γὰρ βιότῳ διπλὸν χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολύτροπος, ὥστ' ἀνίσσθαι τὸν μὲν ἐν εὐφροσύνῃ καὶ χάσματι, τὸν δ' ἐνὶ μόχθῳ, ἦν τάχα μοχθήσαντί ποθ' ὕστερον ἐσθλὰ δέχεσθαι. So *prope* and *pæne* in Latin : Tacit. Hist. I. 64 *prope in prælum exarsere, ni Valens animadversione paucorum oblitus jam Batavos imperii admonuisset.*

Remarks on some peculiarities of the conditional construction.

1. Ἄν (κε) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. Εἰ δ' ἄγε, εἰ δέ elliptic.—5. Εἰ δέ, or εἰ δὲ, for εἰ δὲ μὴ, εἰ δὲ μὴ.—Εἰ δὲ μὴ for εἰ δέ.—6. Εἰ μὴ, or εἰ μὴ ἄρα, ironic.—7. Εἰ μὴ, except, εἰ μὴ εἰ, nisi si ;—πλὴν εἰ, or πλὴν εἰ μὴ.—8. Protasis without εἰ, as a principal sentence.—9. Concessive imperative.—10. Double protasis.—11. Εἴ τις.—12. Noun attracted after εἰ.—13. Emphatic denial by a protasis.

§. 860. 1. Ἄν (κε) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied ;—so for instance, εἰ ταῦτα λέγοις ἂν, *if you were, under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ. 352 πῶς ἂν ἐγὼ σε δίοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἄρης οἴχοιτο, χρεὸς καὶ δεσμὸν ἀλύξας. Here the protasis depends on ἀλύξας, *should Mars depart, in case (if) he could escape*, &c. : Il. ι. 444 ὥς ἂν ἔπειτ' ἀπὸ σείω, φίλον τέκος, οὐκ ἐθέλοισι λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός, *not even*

if a god, (supposing it to be possible, *κέν*) should promise : Il. κ, 380 τῶν κ' ὄμμεν χαρίσαιο πατὴρ ἀπείροι' ἄποινα, εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν : Od. ν, 389 αἶ κε μοι ὥς μεμανία παρασταίης—, καὶ κε τρομηκοσίωσιν ἐγὼν ἄνδρεςσι μαχοίμην : Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα—αἰψά κεν Ἑλλάδι—πίονα νηὶν τεύξομεν : Il. ζ, 50 τῶν κέν τοι χαρίσαιο πατὴρ ἀπείροι' ἄποινα, εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν : Il. χ, 219 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι, οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, not even, if it were possible : Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους πατή-
 πασιν ἀρετῆς θαυμάζοιμ' ἄν—, εἴ τι πλέον ἂν ὠφελήσαιο λόγος καλῶς ῥηθείς εἰς ἀνδραγαθίαν : Id. Vectig. VI. 2 εἰ λῶν καὶ ἄμεινον εἴη ἂν τῇ πόλει οὕτω κατασκευαζομένη i. e. εἰ οὕτω κατασκευάζοιτο : Plat. Protag. 329 B ἐγὼ εἵπερ ἄλλῃ τῷ ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθομαι, si ulli alii, si id mihi affirmet, fidem habeam^a : Demosth. 44 extr. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο—εὐκαταφρόνητόν ἐστιν : Id. 1201, 8 εἰ τοίνυν τοῦτο ἰσχυρὸν ἂν ἦν τούτῳ πρὸς ὑμᾶς τεκμήριον—, κάμοι γενέσθω τεκμήριον κ. τ. λ.)

Obs. 1. Porson laid it down that εἰ ἂν was a solecism, in Attic Greek even in the indirect question, and altered ἂν into ἄρ' wherever it occurred ; but in Arist. Aves 1018 οὐκ οἶδ' ἄρ' εἰ φθαιῆς ἂν, it would seem as if the first ἄρ' forbids the change of ἂν into another ἄρ' ; but here εἰ means rather *whether* than *if* ; so Eur. Alc. 48 οὐκ οἶδ' ἂν εἰ πείσαιμί σε^b.

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes supplied from the context—if *it were not so*, &c. ; and γάρ is used in the apodosis to mark that it is a consequence from something not expressed, or it is contained in a relative dependent clause, (§. 836. 1.) or some word of the sentence : Il. ζ, 521 οὐκ ἂν τις ἀνὴρ, ὃς ἐνάσιμος εἴη, ἔργον ἀτιμήσειε : Hdt. VII. 3 δοκεῖ δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεύσαι ἂν Ξέρξης, i. e. εἰ μὴ εἴη αὕτη ἡ ὑπ. : Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ἐνυμῆναι, i. e. εἰ μὴ ἐγένετο σεισμός : Plat. Phæd. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἶός τ' ἦν, i. e. εἰ μὴ—εἴχεν.—Οὕτω γ' ἂν ἁμαρτάνοις, i. e. εἰ οὕτω ποιήσῃς. Very often in a gerundial participle ; see above (§. 850. 1.) : Xen. M. S. I. 4, 14 οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν δ ἐβούλετο.—When the apodosis states a supposed consequent which is denied, (indic. of historic tenses with ἂν) (§. 852. 1.) it frequently happens that the protasis, which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά : Od. η, 277 ἔνθα κέ μ' ἐκβαίνοντα βίησατο κύμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νῆχον πάλιν for εἰ μὴ ἔνυχον.

Obs. 2. The verb εἰμί must sometimes be supplied in the protasis. So Rom. iv. 44 εἰ γὰρ οἱ ἐκ νόμου κληρόνομοι, sc. εἰσὶ, or ἦσαν.

3. Ellipse of apodosis.

a. In the expression of a wish : εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. *Obs. 6.* §. 856. *Obs. 2.*).

b. In expressions of emotion, feeling, &c. ('Αποσιώπησις) : Il. α, 340 εἴποτε δ' αὐτε χρεῖω ἐμείο γένηται ἀεικεία λοιγὸν ἀμύναι τοῖς ἄλλοις— So G. T., as Luke xxii. 42.

c. When it can be readily supplied from the context ; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf. : Il. φ, 487 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί)· ὄφρ' εἰ εἰδῆς. So Hdt. I. 170 τὰς δὲ ἄλλας πόλεις μηδὲν ἥσσαν νομίζεσθαι κάταπερ (ἂν νομίζοιεν) εἰ δῆμοι εἴεν. And especially in Attic, when two conditional sentences are opposed by Εἰ (ἐάν)

^a Stallb. ad loc.

^b Elms. Med. 911.

μέν—εἰ (ἐάν) δέ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer : Il. α, 136 ἀλλ' εἰ μὲν δάσονται γέρας—(sc. καλῶς ἔξει)· εἰ δέ κε μὴ δάωσιν, ἐγὼ δέ κεν αὐτὸς θλωμαι : Plat. Rep. 575 D ἐάν μὲν ἐκόντες ὑπέικωσιν (sc. καλῶς ἔξει)· ἐάν δέ μὴ ἐπιτρέψῃ ἡ πόλις,—τὴν πατρίδα—κολάσεται^a : Id. Protag. 325 D καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔξει)· εἰ δέ μή,—εὐθύνουσιν ἀπειλαῖς.

4. A practical ellipse of the protasis takes place in the Homeric expressions, εἰ δ' ἄγε, i. e. εἰ βούλει, ἄγε : Il. α, 524 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι : also εἰ δέ or εἰ δ' ἄγε is used in an antithesis, to which a verb must be supplied from the context : ι, 46 ἀλλ' ἄλλοι μένουσι καρηκομύωντες Ἀχαιοί· εἰ δέ καὶ αὐτοὶ (sc. οὐ μένουσι), φευγόντων σὺν νηυσί : Il. χ, 381 εἰ δ' ἄγετε.

5. Εἰ μή, (ἐάν μή), signifies by an ellipse of ἐστὶ, if it be not, and thence

a. it has assumed an idiomatic sense, *except*.

b. by an expansion of the idiom (like our word *but*) it occasionally signifies *but*=πλὴν or ἀλλὰ : Arist. Thesm. 898 μὰ τῷ Θεῷ, εἰ μή (but al. εἰμί) Κρίτυλλα. So G. T. Luke iv. 26. Matt. xii. 4. 1 Cor. vii. 7. Gal. i. 7. 19. Rev. xxi. 27 : so ἐάν μή Gal. ii. 16^b.

c. By the addition of δέ it takes an adversative force, referring to the preceding context, *otherwise* ; when this is affirmative εἰ δέ μή=if this were not so ; when negative, if it were so.

Obs. Εἰ μή or εἰ μὴ ἄρα is often used ironically to express certainty, as *nisi forte*, *surely*, since the supposition is an absurdity ; Plato frequently in answers : Plat. Rep. 608 E σὺ δὲ τοῦτ' ἔχεις λέγειν : Εἰ μὴ ἀδικῶ γ', ἔφην.

6. Εἰ δέ, ἐάν δέ for εἰ δέ μή, and εἰ δέ μή for εἰ δέ. When two conditional sentences are opposed as alternatives, εἰ δέ is often used for εἰ δέ μή, as the first clause is already negated by means of the opposed sentence : Plat. Protag. 348 A κἄν μὲν βούλῃ ἔτι ἐρωτᾶν, ἔτοιμός εἰμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐάν δέ βούλῃ, σὺ ἐμοὶ πάρασχε, but if you wish to take the other course=if you do not wish to do this. So where the first alternative is not expressed by a conditional clause : Hdt. III. 154 ἄλλω κέν νυν οὐκ ἐφράζετο ἄργυρ' δυνατὸς εἶναι μιν ὑποχειρίην ποιῆσαι, εἰ δέ (=εἰ μὴ) ἐκωντὸν λωβησάμενος αὐτομολήσῃε. And on the other hand, a negative sentence is often followed by εἰ δέ μή for εἰ δέ, this form being commonly used to express the contrary of the former negative alternative : Cf. Hdt. VI. 56 : Thuc. II. 5 : Plat. Hipp. M. 285 E Λακεδαιμόνιοι οὐ χαίρουσιν, ἂν τις αὐτοῖς ἀπὸ Σόλωνος τοῖς ἀρχοντας τοὺς ἡμετέρους καταλέγῃ· εἰ δέ μή (otherwise) πράγματ' ἂν εἶχες μαθάνων^c : Id. Rep. 521 B : Xen. Cyr. III. 1, 35 πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δέ μή (otherwise) οὐ θαρροῦντά με ἔξεις : so G. T. as Matt. vi. 1.

Obs. 3. So the temporal phrase ὅτε μὴ is used conditionally, in the same sense as εἰ μὴ ; Il. ν, 319 ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι κ. τ. λ. : so also ἐν ᾧ : Thuc. III. 84 οὐ γὰρ ἂν τοῦ τέ οσίον τὸ τιμωρεῖσθαι προτιθεσαν—ἐν ᾧ μὴ βλάπτουσιν ἰσχὺν εἶχε τὸ φθονεῖν : so Arist. Eth. N. IV. 8, 23 πλὴν ὅσα μὴ. In G. T. 1 Cor. xiv. 6 we find ἐκτὸς εἰ μὴ *except*.

7. When εἰ μὴ means *except*, a second εἰ is sometimes added ; as, εἰ μὴ εἰ, *except if* ; Plat. Gorg. 480 B οὐ χρήσιμος οὐδὲν ἢ ῥητορικὴ ἡμῖν, ὦ Πῶλε, εἰ μὴ εἰ τις ὑπολάβοι κ. τ. λ.^d, *except, supposing that*, &c. Id. Symp. 205 E σὺ γὰρ τὸ ἐαυτῶν, οἶμαι, ἔκαστοι ἀσπάζονται, εἰ μὴ εἰ τις τὸ μὲν ἀγαθὸν οἰκείον καλεῖ : Cf. Thuc. I. 17. So also in the same sense, πλὴν εἰ or πλὴν εἰ μὴ, but with the distinction between them, that in the latter the notion of *unless* is repeated or heightened^e : Lucian. Dial. Mort. XXIV. 2 Σὺ δέ, ὦ

^a Stallb. ad loc.

^b But see Ellicott, Gal. i. 7. ii. 16.

^c Heindorf. ad loc.

^d Stallb. ad loc.

^e Hoog. Gr. Part. 532.

βέλτιστε, οὐκ ὁρῶ δ' τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς κ.τ.λ. "*non video, quem fructum carias ex isto (monamento), nisi excipiens dicas,*" &c. This εἰ μὴ is often used after τί (= τί ἄλλο)—; and οὐδεὶς ἄλλος: Hom. hymn. Cer. 78 οὐδέ τις ἄλλος αἴτιος ἀθανάτων, εἰ μὴ νεφεληγερέτα Ζεὺς: Arist. Eqq. 1106 μὴδ' ἄλλ', εἰ μὴ ἔσθαι: Xen. CEC. IX. 1 τί δέ, εἰ μὴ ὑποσχεῖτό γε ἐπιμελήσεσθαι: Cf. Cyr. I. 4, 13.

8. The conditional protasis sometimes stands in the indic. without εἰ, as a principal clause, for the sake of emphasis—generally with the particles καὶ δὴ, *et vero*, to signify some assumption, (*fac ita esse*): sometimes εἰεν also precedes. The apodosis is often represented by a question: Aesch. Eum. 894 καὶ δὴ δέδεγμαί· τίς δέ μοι τιμὴ μένει; *fac, me accipere: quis mihi honor conceditur*: Eur. Med. 386 εἰεν· καὶ δὴ τεθνῶσι· τίς με δέξεται πῶλιν; Id. Androm. 334 τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε· μαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, *fac, me interfectum esse a tua filia*: Id. Or. 646 ἀδικῶ· λαβεῖν χρὴ μ' ἂντι τοῦδε τοῦ κακοῦ ἀδικόν τι παρὰ σοῦ: Xenoph. Anab. V. 7, 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας—ὑπ' ἐμοῦ ἦκειν εἰς Θάσων· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δὴ is joined to a participle (§. 855. Obs. 5.): Xen. Cyr. IV. 3, 5 καὶ δὴ τρεπόμενοι, *if we turn*.

9. Sometimes the Protasis stands in the concessive Imperative, while the apodosis is given in another Imperative or future with καὶ: see §. 420. Obs. 2. Sometimes the Protasis stands as a question, while the apodosis is given in the Imperative, as Dem. 601, 20 ἀσθενέστερος εἰ; τοῖς ἀρχουσιν ἐφηγοῦ.

10. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the apodosis: Plat. Phæd. 67 E εἰ γὰρ διαβέβληται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείνους ἴοιεν: see also §. 852. Obs. So often in Latin.

11. In the formula εἰ τις ἄλλος the predicate ἔστι or ἦν is dropped, and there is a remarkable attraction of the subject to the noun to which it refers: Arist. Plut. 655 νῦν δ' εἰ τιν' ἄλλον (for τις ἄλλος) μακάριον: Soph. Aj. 488 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν: cf. Id. CEC. C. 734.

12. Analogously a substantive after εἰ is so attracted that it stands in the case required by the preceding verb: Arist. Vesp. 353 οὐκ ἔστιν οὐδ' εἰ σέρφω διαδύναι for τινὶ καὶ εἰ σέρφος εἴη.

13. In G. T. there is a remarkable form of emphatic denial, taken from the Hebrew and arising originally from an ellipse of an apodosis, such as οὐ βιώσωμαι vel sim. Mark viii. 12 εἰ δοθήσεται σημεῖον: cf. Heb. iii. 11. iv. 3.

Concessive Adverbial Sentences.

Remarks on εἰ (ἐάν) καὶ and καὶ εἰ (ἐάν).

§. 861. 1. Καὶ is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is generally a difference between εἰ καὶ and καὶ εἰ—in εἰ καὶ, (*although*), καὶ belongs to the sentence, and allows something to do or will really exist, or has existed; as, εἰ καὶ θνητὸς

εἰμι, (*if indeed*) *although I am mortal—allowing I am so*: Soph. CE. R. 302 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔγνεσθαι, *etsi (quamquam) cæcus es, vides tamen, quo in malo versetur civitas*: so also εἴπερ καὶ Od. ι, 35; εἴπερ καὶ is sometimes emphatic—*especially if*: Thuc. I. 69 εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς φέρεται. In καὶ εἰ, (poet. καί), *even if*, καὶ belongs to εἰ and not to the sentence; allowing a supposed case which does not exist, and in many cases is impossible; as, ἀνθρώπος καὶ εἰ ἀθάνατος ἦν, *supposing he were, even if he were immortal*: one could not say θεὸς καὶ εἰ ἀθάνατος ἦν: Æsch. Choeph. 298 καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον, *etiamsi non fidem, perpetrandum facinus est*. Καὶ εἰ (καί) sometimes refers to an actual fact, Soph. Aj. 677 καὶ νῦν δυστυχῶ^a: but it is generally intended *in animo loquentis* to speak of the fact as if it were one which he does not choose to credit or confess to: so G. T. compare Mark xiv. 29 with Matt. xxvi. 33.

Obs. 1. The construction is the same as in the simple conditional sentences. Sometimes in εἰ καὶ the καὶ does not belong to the whole sentence, but to the next word; as, Eur. Androm. 1080 ἄκουσον, εἰ καὶ σοὶς φίλοις ἀμυνθεῖν χρήσεις, τὸ πραχθέν. Cf. Xen. M. S. I. 6, 12. And in καὶ εἰ (καί) the καὶ is often simply copulative, without affecting the sentence to which it is joined.

Obs. 2. Very frequently εἰ stands alone in a concessive sentence; sometimes also εἴπερ, *although in truth*, especially when the apodosis is negative: Il. κ, 225 μούνος δ' εἴπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις: Il. λ, 116 ἢ δ', εἴπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν χραισμεῖν: Il. μ, 233 ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν ῥηξόμεθα (conj.) σθιενὶ μεγάλῃ, εἴξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλυσθα: Od. α, 167 οὐδὲ τις ἡμῖν θαλπωρὴ, εἴπερ τις ἐπιχθονίων ἀνθρώπων φησὶν ἐλεύσεσθαι.

Obs. 3. A concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. c.)

Obs. 4. In Plato the form κἄν=καὶ ἰάν has assumed an adverbial form signifying *although*, and is followed by εἰ: Protag. 328 Α ἀλλὰ κἄν εἰ ὀλίγον ἐστί: Phæd. 71 Β κἄν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ.

Adverbial Sentence expressing the result or effect.

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions ὥστε and (rarely) ὥς, which refer to the demonstrative οὕτως, either expressed or supplied in the principal clause: οὕτω καλὸς ἔστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλὸς ἔστιν)—*τίς οὕτως ἀνέραστος ἦν, ὥστε (ὥς) ἀποκτεῖναι τὸ καλὸν ἐκεῖνο μειράκιον*.

Obs. These dependent clauses may express not only the notion of the modal adverb, but also that of the acc. or infin. used as a substantive, uniting the effect, and then they must be treated as substantival sentences

^a See Ellendt ad v. καὶ εἰ, i. 884.

(§. 796.) ; in this case *ὥστε* refers to a subet. demonstr., such as *τοῦτο* expressed or supplied ; Hdt. VII. 6 *ἀνέειπε Πίρρεα τοῦτο, ὥστε ποιεῖν ταῦτα.*

Construction.

I. Indicative—Infinitive.

§. 863. 1. The indicative is properly used when the thing spoken of is to be represented primarily in its character of an action or fact, so that this is rather brought forward, while its other character of a *result* is not wholly lost sight of but only kept in the back ground ; hence it signifies something really following from the principal verb, but not immediately or of necessity ; and *ὥστε* may frequently be translated *itaque* : Hdt. VI. 83 *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα* ; Xen. Cyr. I. 4, 5 *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλώκει—, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία* : Ibid. §. 15 *καὶ τοιοπὸν οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἶόν τε εἴη, συνεξῆει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε* : Demosth. 95, 23 *εἰ γὰρ ἥδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ διαβάλλειν βουλομένοις ἴδοτε, ὥστε καὶ περὶ ὧν ἂν φῶσι μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾷσθε, τί ἂν τις λέγοι* ; Ibid. 118, 28 *οὕτω δὲ κακῶς διακέμεθα—, ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—πρᾶξαι δυνάμεθα* : so G. T. as Matt. xii. 12 *ὥστε ἔξεστιν τοῖς σαββάτοις καλῶς ποιεῖν.*

Obs. 1. *ὥστε* is used with fut. ind. when the effect is to last into future time : Arist. Pax 1037 *ὥστε οὐχὶ μὴ παύσει.*

Obs. 2. It sometimes happens that the real antecedent seems to be stated as if it were the effect of the consequent, instead of *vice versa* : Demosth. Lept. 473, 28 *οὕτως ἀχάριστοι καὶ κακοὶ φανησόμεθα ὥστε τοὺς ἔχοντας ἀφηρήμεθα κ. τ. λ.* But after *φανησόμεθα* we must supply some past verb, such as *γενήσθαι*, and then the clauses appear in their proper relation.

2. The infinitive is properly used when the thing spoken of is looked upon rather in its character of a *result* or effect ; hence when it is wished to mark that it is supposed to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected ; hence it is used in the following cases :

a. When the result or effect follows from, and is, as it were, necessarily implied in the nature of some thing : Xen. M. S. I. 2, 1 *ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἀρκοῦντα* : Plat. Apol. 37 C *εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς—οὐχ οἶοί τε ἐγένεσθε ἐνεργεῖν τὰς ἐμὰς διατριβάς.*

Obs. 3. The ind. is sometimes, though rarely, used in this case, when

the result is to be conceived, not so much in its close connexion with the thing, but as a fact existing externally to it.

b. When the result or effect includes the notion of an aim or purpose: Thuc. IV. 23 extr. Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offerretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, eâ conditione ut*: Demosth. 68, 11 ἀκούει τοὺς μὲν ὑμετέροους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὁπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*^a.

d. Usually, whenever a demonstr., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under *a*. If it is unequal, it is in the comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρου, τὰ μὲν οὐκ ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν^b.

Obs. 4. Sometimes instead of compar. we find the positive, (but in a comparative sense,) ἢ, (and sometimes ὥστε,) being omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλεῖν, *pauci sunt ad*: Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι: Ibid. I. 5, 11 ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι—ιδιώτας ὄντας, ὡς πρὸς ἡμᾶς ἀγωνίεσθαι, *imperitiores esse, quam ut nobiscum decerent. "Quum Græci nullum habeant vocabulum, quo nimis significant, præter περισσῶς, quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronuntiationis vi aucto, utuntur*^c:" Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, *est*.

Obs. 5. In Homer ὥστε is found only with infin., and that in two places only: Il. 1, 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπίσσυται, ὥστε νείεσθαι, ἔρχεο: Od. ρ, 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμὶ, ὥστ' ἐπιτελαιμένῳ σημάντορι πάντα πιθέσθαι. Homer used the infin. without ὥστε: Il. λ, 20 τὸν (θῶρηκα) ποτὶ οἱ Κινύρης δῶκε, ξεινήϊον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 6. In Soph. Aj. 378 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν, it seems as if ὅπως was used for ὡς or ὥστε—or it may have arisen from the familiar phrase οὐκ ἔστι ὅπως οὐ being in the writer's mind, so that he used it simply for οὐκ ἔστι ταῦτα οὐχ ὧδε ἔχειν.

Obs. 7. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. CE. R. 1293 τὸ γὰρ νόσημα μείζον ἢ φέρειν: Eur. Hec. 1107 ἐγγύωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ πάθη, ταλαίνης ἐξαπαλλάξαι ζοῆς: Thuc. II. 61 ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν, ἃ ἔγνωτε: Hdt. VIII. 107

^a Bremi ad loc. ^b Valckn. ad loc. ^c Bornemann ad loc. Hermann ad Viger. 885.

διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεί. So that it is used with or without ὥστε to explain the nature of any thing by its results. See §. 669. *Obs.* 1.

Obs. 8. Sometimes the dependent clause with ὥστε is only an explanation of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive : Soph. Œ. C. 969 διδάσκον, εἴ τι θέσφατον πατρὶ χρημοῖσιν ἰκεῖδ', ὥστε πρὸς παῖδων θανεῖν : Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν.

Obs. 9. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.), the participle or personal pronoun being in the nominative instead of accusative : Thuc. I. 11 ὥστε μὴ ἥσυχάσασα αὐξήθηται : Xen. Cyr. II. 1. 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοία ποιοῦντες τῶν αὐτῶν τυγχάνειν, μὴ ἐβελήσουσι ταῦτα ποιεῖν, δικαίως ἂν—ἀμηχανοῦντες βιοτεύειν : Eur. Phœn. 476 ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός,—ὥστ' αὐτὸς ἄρχειν αἰθῆς ἀνὰ μέρος λαβών. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

Obs. 10. If the dependent sentence is negative, with the ind. οὐ is used, with the infin. μή, or when the principal sentence is negative also, μή οὐ. See §. 744. 2.

Obs. 11. We sometimes find a dependent clause with ὥστε followed by another ὥστε : Thuc. VIII. 45 ὥστε δόντα αὐτῷ χρήματα πείσαι, ὥστε συγχαρῆσαι.

Remarks on ὥς, ὥστε (ὅσον, ὅσα, ὅ, τι) with Infinitive, in an independent parenthesis.

§. 864. 1. We frequently find an independent parenthesis introduced by ὥς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive of the mode of thought or speech. The principal clause, the result or effect of which it expresses, must be supplied : Hdt. II. 10 ὥστε (al. leg. ὥς) εἶναι (i. e. εἰεῖναι) σμικρὰ ταῦτα μεγάλοισι συμβαλέειν, i. e. *ita, ut liceat comparare* : cf. Id. IV. 36 ὥς μικρὸν μεγάλῳ εἰκάσαι : Hdt. VII. 24 ὥς μὲν ἐμὲ συμβαλλεόμενον εὐρίσκειν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans reperio*. So very usually, ὥς ἔπος εἰπεῖν, *ut ita dicam, prope-modum dixerim* : Id. II. 25 ὥς ἐν πλείονι λόγῳ δηλώσαι : Xen. M. S. III. 8, 10 ὥς δὲ συνελόντι εἰπεῖν, *ut paucis absolvam* : Plat. Rep. 414 A ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρησθαι, *ut summam dicamus, neque rem diligenter persequamur* : ὥς γέ μοι δοκεῖν, *ut mihi quidem videtur*, properly *tali modo ut mihi videatur* : Hdt. II. 125 ὥς ἐμὲ εὐ μεμνήσθαι, *that I may remember accurately* : so G. T. as Heb. vii. 9 ὥς ἔπος εἰπεῖν. Very often these sentences are expressed shortly without ὥς ; see §. 679. 2. ; as, οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum absit* ; and still shorter, ὀλίγου, *prope, pæne*. So Demosth. 42, 7 συνελόντι δ' ἀπλῶς (scil. εἰπεῖν) : Hdt. VI. 30 ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν, δοκέειν ἐμοί : Id. I. 172 δοκέειν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα γινώσκειν καλῶς (*as is well known—to wit*), κάκιστος ἀνδρῶν ἐκβέβηχ' οἰμὸς πόσις. (See §. 662. 5. 679. 2.)

2. After the same analogy we find ὅσον, ὅσα, ὅ, τι joined with infin. in-

stead of *ὥς*: *ὅσον γέ μ' εἶδέναι*, *quantum sciam* (properly *pro tanto*, *quantum scire possim*) *ὅ τι μ' εἶδέναι*.

3. We must distinguish this use of the final *ὥς*, *so that*, from the similar use of the comparative *ὥς*: see §. 896. 6.

II. *Ὡστε with Optative, with or without ἄν.*

§. 865. The opt. is used after *ὥστε* (*α*) without *ἄν* when the principal verb is in the opt., so that both the principal notion and its result are represented as suppositions only; Xen. CEC. I. 13 *εἰ τις χροῖτο τῷ ἀργυρίῳ, ὥστε—κάκιον τὸ σῶμα ἔχοι*: but generally (*β*) with *ἄν* when the result is to be represented as a supposition or possibility depending on conditions; Plat. Apol. 24 A *ὥστε—θαυμάζοιμί ἄν, εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι*: Id. Symp. 197 A *τοξικὴν γε μὴν καὶ λατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἄν εἴη μαθητής*: Demosth. 845, 3 (*ταῦτα πεποίηκεν*) *ὥστε πολλὸν ἄν δικαιότερον διὰ ταῦτα τὰ ἔργα τοῦτον μισήσαιτε, ἢ ἐμοῦ τινα ἀνεπιείκεια καταγνοίητε*: Ibid. 851, 23 *Φίλιππος δ' οὔτε φίλος οὔτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν*: Arist. Ach. 941 (of a vessel) *ἰσχυρόν ἐστιν, ὥστ' οὐκ ἄν καταγείη, ut non facile frangatur (frangi possit)*, scil. *etiamsi magnā vi utare*.

III. *Indicative of Historic Tenses with ἄν.—Infinitive with ἄν.*

§. 866. 1. The ind. of historic tenses with *ἄν* is used with *ὥστε*, when the result is represented as something that would take, or have taken place only under certain conditions: Xen. Cyr. I. 43 *οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία ὥστ' ἐπεθύμει ἄν τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρῆναι* (sc. *εἰ δυνατόν ἦν*).

2. In the place of the ind. of historic tenses with *ἄν*, the infin. with *ἄν* may be used: Thuc. II. 49 *τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἥδιστα ἄν εἰς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν*, i. e. *ὥστε—ἐρριπτον ἄν*, scil. *εἰ ἡδύναντο*.

Remarks.

Ὡστε with Imperative, or in an Interrogative Sentence.

§. 867. 1. Lastly, *ὥστε* is also joined with the imperative; not that the imperative depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta*: Soph. El. 1171 *θνητοῦ πίφυκας πατρός, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε*, for *ὥστε μὴ—στένειν*: Demosth. 129, 70 *γράφω δέ, ὥστε, ἄν βούλησθε, χειροτονήσατε*^a: Lucian. Dial. Mort. II. princ. *οὐ φέρομεν, ὥ*

^a Breimi ad loc.

Πλούτων, Μένιππον τουτονι τὸν κύνα παροικούντα, ὥστε ἢ ἐκεῖνόν ποι κατέστησεν, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον : so G. T. 1 Cor. iii. 21 ὥστε μηδεὶς καυχάσθω : and with the conj., 1 Cor. v. 8 ὥστε ἐορτάζωμεν. So also ὥστε is emphatically used in a question : Demosth. 858, 47 εἰ—ὃ πατὴρ ἡπίσται τοῦτοις, δῆλον ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλειπὼν αὐτοῖς ἔφραζεν, ὥστε πόθεν ἴσασιν ; (*ergo unde scierunt ?*) See *Interrogative Sentences*.

Construction of ἐφ' ᾧ or ἐφ' ᾧτε.

2. For ὥστε, (*ed conditione, ut ; ita, ut,*) the Post-Homeric language uses ἐφ' ᾧ, or more usually, ἐφ' ᾧτε, which refers to the demonstrative, either expressed or implied in the principal clause, ἐπὶ τούτῳ (or ἐπὶ τοῖσδε in Hdt. and Thuc.). 'Εφ' ᾧ (or ἐφ' ᾧτε) is either used with ind. fut. or infin. ; as, Hdt. III. 83 ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι : Id. VI. 65 Κλειμένης συντίθεται Λευτυχίδῃ—, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγυπίας : Id. VII. 153 τοῦτοις δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἰροφάνται τῶν θεῶν ἴσονται : Ibid. 154 ἐρρύσαντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἰπποκρατεῖ Καμάριναν Συρακουσίους ἀποδοῦναι : Id. I. 22 διαλλαγὴ δὲ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ θυμμάχους : Plat. Apol. 29 C ἀφίμειν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρέβειν μηδὲ φιλοσοφεῖν : Xen. Hell. II. 2, 20 ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας—Λακεδαιμονίοις ἔπεσθαι.

Obs. So also ὥστε after the demonstrative : Hdt. III. 36 οἱ δὲ θεράποντες—κατακρύπτουσι τὸν Κροίσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμélῃσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροίσον, οἱ δὲ ἐκφῆραντες αὐτὸν δῶρα λάμψονται ζωάγρια Κροίσου, ἦν δὲ μὴ μεταμélῃται, μηδὲ ποθῇ μιν, τότε καταχρήσθαι.

Modal Adverbial Sentences.

§. 868. 1. The modal adverbial sentences contain a comparison between two of the objects of the respective clauses, and this comparison is of two kinds—a comparison in respect of *quality*, or in respect of *quantity*, either in external size or in internal power ; as, λέγεις οὕτως, ὥς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσούτῳ (τοσοῦτο) σωφρονέστερός ἐστιν.

Modal Adverbial Sentences of Quality

2. Are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως (Epic ἥντε, seldom εἵτε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὥδε, also ὡς (poet., rarely in prose, ὡς—ὡς Plat. Rep. 530 D), καὶ after ὁ αὐτός, ἴσος, &c., the neuter pronouns οἷον &c. They are to be regarded as resolutions of an adverb, or of an instrumental dative used adverbially (§. 837.).

The Construction

3. Is the same as that of the relative sentence (§. 826 sqq.); as, Ζεὺς δίδωσιν, ὅπως θέλει, or ὅπως ἂν ἐθέλῃ, ἐκάστω, *in whatsoever way he may will*: and in Epic the conj. without ἂν occurs; as, Od. α, 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω: this conj. without ἂν expresses indefinite frequency—*he may will or may not from time to time*; ὅπως ἂν would imply that he has a will and follows it. So ὅπως θέλει, *as he wills*; ὅπως ἐθέλῃ, *as he may will*; ὅπως ἂν ἐθέλῃ, *in whatsoever way, exactly as, he may will*—in this last the action is represented as depending solely on his will: Thuc. IV. 18 ἀλλ' ὥς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται (cf. Eur. Med. 331), *in whatsoever way fortune directs—fortune is the sole arbitress*: Æsch. Eum. 33 μαντεύομαι γὰρ ὥς ἂν ἦγῃται θεός, the god is her sole guide; if it were ἦγῃται without ἂν it would mean, that *if* the god guided her she obeyed. So again, ὅπως δύναμαι, *as I am able*; ὅπως δύνωμαι, *as I may be able*; ὅπως ἂν δύνωμαι, *in whatever way I am able*, (the ability being the only thing considered in the action taking place); ὅπως δυναίμην, *as I might possibly be able*; ὅπως ἂν δυναίμην, *as I might under certain circumstances be able*. Ὡς ἂν or ὥσπερ ἂν is very common with the opt., when the verb of the comparative clause is to be represented as a supposition depending on some condition, a mere possibility (§. 425.): Plat. Phædr. 230 B ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον: Id. Phæd. 87 B ἔμοι γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον. In G. T. Acts ii. 45 the impft. with ἂν is used in a frequentative sense, καθότι ἂν τις χρεῖαν εἴχε.

Obs. In Od. ε, 483 φύλλων χύσις ἦλιθα πολλή, ὅσων τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι, the adverbial ὅσων follows the analogy given in §. 836. 5. b., (cf. §. 823. Obs. 3. §. 666. 1.) and is followed by an infinitive; it is nearly equivalent to ὥστε with the further notion of quantity.

Comparisons or Similes.

4. Actual comparisons or similes may be classed with this sort of sentences, but they are to be distinguished from them. The comparison does not limit or define the operation of the principal verb, but illustrates its nature. The moods used are α. the indicative, when the comparison is viewed as an actual fact. β. The conjunctive, when it is viewed as something which might happen any day (§. 415. 2.). γ. The optative when it is viewed merely as a supposed case without any reference to its really happening or not:

sentence for an adjunct. sentence—ὁ αὐτός, ἴσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. Ὡς, after definitions of degree, &c.—6. Ὡς εἶναι.—7. ὥς δοικε &c. used personally.

§. 869. 1. Οὕτως (ὥς)—ὥς is used in wishes followed by protestations, so that the comparative sentence introduced by ὥς expresses the subject matter of the protestation. So in Latin, *ita me dii ament, ut ego nunc—lætor* Terent. Heaut. IV. 3, 8 : Il. v. 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγμόχοιο εἶην ἥματα πάντα—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρεי Ἀργείοισι πᾶσι μᾶλα : Il. θ. 538 εἰ γὰρ ἐγὼν ὥς εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα, τιοίμην δ', ὥς τίειτ' Ἀθηναίη καὶ Ἀπόλλων, ὥς νῦν ἡμέρη ἦδε κακὸν φέρεי Ἀργείοισιν : Arist. Nub. 516 οὕτω νικῆσαιμί γ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιοῦς,—πρώτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς : Lucian. Philops. §. 27 οὕτως ὀναιμην, ἔφη, τούτων, ὥς ἀληθῆ—πρὸς σέ ἐρῶ. But sometimes the relative clause with ὥς is omitted : Eur. Med. 714 οὕτως ἔρω σοι πρὸς θεῶν τελεσφόρος γένοιτο παιδων, καὶ τὸς ὀλβιος θάνοις, (where the context will supply ὥς ἄντομαί σε from ἰκεσία τε γίγνομαι.)

2. A comparative adv. sentence stands for an adjunct. sentence, especially with ὥσπερ after ὁ αὐτός, ἴσος &c. : Xen. Anab. I. 10, 10 βασιλεὺς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ (for ἐν φ) τὸ πρῶτον μαχοῦμενος συνήει : Plat. Phæd. 86 A εἰ τις διῶσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ (for φ) σύ α : Plat. Legg. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ (for ὅς) τότε. So also with καὶ : see §. 594. Obs. 4.

Obs. So *vice versa*, an adjectival sentence stands for an adverbial : Arist. Veap. 970 δ' ἕτερος οἶδς ἐστιν οἰκουρὸς μόνος.

3. In sentences introduced by ὥς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the nominative into the acc. ; this however is but seldom : Lys. 492, 72 οὐδαμοῦ γὰρ ἐστὶν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον : Thuc. VI. 68 οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς. So after οἶον used adverbially : Soph. Œ. C. 869 ἥλιος δοίη βίον τοιοῦτον οἶον κῆμῃ (for καὶ ἐγὼ) γηρᾶναι πότε. Frequently the nomin. stands alone, to which a verb must be supplied from the context : Arist. Ran. 303 ἔξεστι δ', ὥσπερ Ἠγέλοχος, ἡμῖν λέγειν : Plat. Phæd. 111 A ζῶα δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ. τ. λ.^b : Demosth. 37 (Spald.) ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην : so G. T. as Acts vii. 51 ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. See §. 760. 3.

4. The comparative clause is shortened and coalesces with the principal clause in various ways : Plat. Phileb. 61 C καθάπερ ἡμῖν οἰνοχόοις τισίν, for ἡμῖν, καθάπ. οἶν. : Id. Protag. 352 B οὐδὲ ὥς περὶ τοιοῦτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὥς τοιοῦτου ὄντος : Id. Legg. 694 οὐδεὶς ἀν σόλος ὥρμησε καταφρονήσας ὥς ὄντων ἡμῶν βραχέος ἀξίω, for καταφρ. ἡμῶν ὥς ὄντων βρ. ἀξ.

5. Ὡς with a subst. is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—as might be expected—as is possible—as is proper. This ὥς expresses a notion of coincidence and equality between the two objects, *as* ; or qualifies the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for* ;

^a Stallb. et Heindorf ad loc.

^b Heindorf ad loc.

in the former case, the verb which is suppressed after *ὥς* would agree with, in the latter it would contradict the quality spoken of; as, Soph. *CE. R.* 1118 *Λαῖον γὰρ ἦν, εἴπερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνήρ, ut pastor est fidus, as a shepherd is* : Thuc. IV. 84 *ἦν δὲ οὐδὲ ἀδύνατοι, ὥς Λακεδαιμόνιος, εἰπεῖν, ut Lacedæmonius, for a Lacedæmonian*; it being well known that the Lac. were not orators. So *ὥς* ἐκ τῶν δυνατῶν, *ὥς* ἐκ τῶν ὑπάρχοντων Thuc., *as they were able, as they were situated* : Hdt. I. 30 *ὥς τὰ πᾶρ' ἡμῖν* : Xen. Anab. IV. 3, 31 *καὶ γὰρ ἦσαν ὀπλισμένοι, ὥς ἐν τοῖς ὄρεσιν* : Thuc. III. 113 *ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως, for the size of the city* : so οἶα, Soph. *CE. R.* 763 *ἄξιός οἱ ἀνὴρ δοῦλος*.

6. A very singular use of the comparative *ὥς*, *as*, with infin. is found in Herodotus, limiting the application or meaning of some one word in the sentence : II. 8 *τὸ ἂν δὴ ἀπὸ Ἡλιουπόλιος οὐκέτι πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, ut in Ægypto* : Id. II. 135 *ἡ Ῥοδῶπις—μεγάλα ἐκτίσαστο χρήματα, ὥς ἂν εἶναι Ῥοδῶπιος, ἐξικέσθαι, as being the property of a private lady like Rhodopis, but still not so large &c.* : Id. IV. 81 *ὥς εἶναι Σκύθας* : Thuc. I. 21 *ὥς παλαιὰ εἶναι*.

7. The impersonal form *ὥς* *δοικε* is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject : Hdt. III. 143 *οὐ γὰρ δὴ, ὥς οἴκασι, ἐβουλεύατο εἶναι ἐλεύθεροι* : Xen. Con. IV. 53 *σὺ δ', ὥς δοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν* : Plat. Rep. 372 C *ἄνευ ὄψου, ἔφη ὥς δοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους* : Ibid. 404 D *Σικελικὴν ποικιλίαν ὄψων, ὥς δοικας, οὐκ αἰνείς* : Ibid. 426 B *οὐκ ἐπαινέτης εἰ, ἔφη ἐγὼ, ὥς δοικας, τῶν τοιούτων ἀνδρῶν*. So also in Attic poets : Soph. El. 516 *ἀνεμένη μὲν, ὥς δοικας, αὐτὴ στρέφει* : Eur. Med. 337 *ὄχλον παρέξεις, ὥς δοικας, ὦ γύναι*. So also sometimes *videri* in Latin; as, *ut videris, non recte judicas*.

8. The sentence is frequently elliptic, as *ὥς τάχος* sc. *ἐντί* : so *ὅσον τάχος*.

9. The sentence answering to the comparative clause must sometimes be supplied by the mind; so 1 Tim. i. 3 *καθὼς παρεκάλεσα κ. τ. λ. sc. οὕτω παρακαλῶ*.

Comparative Adverbial Sentences of Quantity or Degree.

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb; they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, *ὅσῳ*, (*ὅσον*), referring to a demonstrat. in the principal clause, *τοσοῦτῳ* (*τοσοῦτον*) : Xen. Cyr. VIII. 1, 4 *τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκουτες τοῖς δεσπόταις ὑπηρετοῦσιν*.

b. By *ὅσῳ*, *ὅσον*, referring as before to the demonstr. *τόσῳ*, *τόσον*, *τοσοῦτῳ*, *τοσοῦτον*; but both the predicates may be either in the comparat. or superl.; as, *ὅσῳ*, (*ὅσον*) *σοφώτερός τις ἐστίν, τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστερός ἐστιν—ὅσῳ* (*ὅσον*) *σοφώτατός τις ἐστίν, τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστατός ἐστιν* : but the comparative or superlative

stands either in one, Hdt. VIII. 13 ἀγριωτέρη τοσοῦτῳ ὅσω κ. τ. λ. : or both of the clauses, Thuc. VIII. 84 ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῆτουν. Also a superlat. stands in the former, a comparat. in the latter clause : Demosth. 21, 12 ὅσῳ γὰρ ἐτοιμότεαῖ αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. G. T. as Heb. i. 4 τοσοῦτῳ κρείττων γενόμενος ἀγγέλων ὅσῳ διαφορώτερον κ. τ. λ.

Obs. 1. Sometimes τοσοῦτῳ is suppressed, especially when the relative clause of the comparison stands last : Thuc. II. 47 αὐτοὶ μάλιστα ἐθησκον, ὅσῳ καὶ μάλιστα προσήσαν : Plat. Gorg. 458 A μείζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι : Id. de Rep. 472 A ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγῃς, ἤττον ἀφεθήσῃ ἐφ' ἡμῶν : Id. Apol. 39 D καὶ χαλεπώτεροι ἔσονται, ὅσῳ νεώτεροί εἰσι. So in Latin : Ovid. Epist. IV. 19 *Venit Amor gravior, quo serius.*

Obs. 2. When ὅσῳ—τοσοῦτῳ are both suppressed, the two clauses may coalesce into one sentence : Xen. M. S. IV. 1, 3 αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται : so G. T. as Heb. viii. 6 νῦν δὲ διαφορώτερας ἔτυχεν λειτουργίας ὅσῳ καὶ κρείττονος κ. τ. λ.

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle ἢ (§. 779.).

Obs. 4. Frequently a comparative clause introduced by ὡς, ὅπως, ἢ, or ὅσον, and expressing possibility, serves to strengthen a superlative, or a comparative : Hdt. VI. 44 ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας δύναιντο καταστρέφειν τῶν Ἑλληνίδων πολίων : Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν, ὅσῃν ἐκασταχόθεν πλείστην ἐδύνατο : Ibid. πληροῦν ναῦς ὡς δύνανται πλείστας : Thuc. VI. 88 ὡς ἂν δύνωνται μετριώτατα (for the conj. with ἂν see §. 668. 3.) : Xen. M. S. II. 2, 6 ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι : Id. Cyr. VII. 1, 9 ἢ ἂν δύνωμαι τάχιστα : Ibid. I. 4, 14 διαγωνίζεσθαι ὅπως ἕκαστος τὰ κράτιστα δύνατο : Demosth. 108, 75 εἶπε ὡς οἶόν τε τὰ ἄριστα. So also ὡς ἂν with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others ; as, Xen. Œcon. XX. 7 οὕτως ὡς ἂν ἄριστα μάχονται : Demosth. 15, 21 ὡς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχοι.

Obs. 5. But generally the verb is suppressed with these relatives, and hence the elliptic forms ὡς, ὅπως, ἄριστα—οἷον χαλεπώτατον &c. : Thuc. VI. 57 ὡς ἂν μάλιστα : so Demosth. 23, 18 ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου &c. τοιοῦτος, οἷος δύναται εἶναι ἔμπειρος πολέμου.

Obs. 6. So the expressions ὡς ἀληθῶς, really ; ὡς ἀπεχνῶς, straightway ; ὡς πάνν, μάλα, ὡς ἐπὶ τὸ πολὺ, *plerumque* ; are to be explained ; and ὡς ἕκαστοι, that is ἕκαστοι, ὡς ἕκαστοι ἦσαν : so ὡς ἑκάτεροι Thuc. III. 76. On *θανυσσῶς* ὡς &c. see §. 823. *Obs. 7.*



INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—“*This is so?*”—“*This is not so?*” They either do not depend on another verb (direct); as, “*Is my friend come?*” or they do depend on another verb (indirect), “*Do you know whether my friend is come?*” or they imply a question (indirect), “*I wish to know who he is?*” Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), “*Do you know whether he is come or not?*” and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence ought to be introduced by a substantival or adjectival pronoun, as *τίς ταῦτα ἐποίησεν*; the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle, as *ἄρα ταῦτα ἐποίησας*;

2. An interrogative sentence is often known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence: so especially in negations; as, *οὐκ ἐθέλεις λέναι*; but very frequently it is introduced and marked by one of the interrogative particles; in G. T. it generally is without any introductory particle. The note of interrogation in Greek is an English semicolon (;) as, *Od. ε, 204 οὕτω δὴ οἰκόνδε φάλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις λέναι*;

Obs. 1. Those sentences which imply an expectation that the fact is so, and therefore have affirmative answers, are called *affirmative questions*. Those which imply an expectation that it is not so, and have negative answers, are called *negative questions*.

Obs. 2. The indirect interrogative sentence includes those dependent clauses which follow on some mental act, such as wonder, memory, perception, &c., and implies a question in the mind of the person who is spoken of as wondering, remembering, perceiving.—Thus “*I wonder who he is?*”—the dependent clause “*who he is,*” stands in the person’s mind in the form “*who is he? I remember who he is,*” implies the question “*who is he?*”

Simple Direct Questions

§. 872. 1. May be introduced generally I. by the interrog. pronouns, *τίς, τί* (Ἐπὶ *τῇ*), *ποῖος, πόσος* &c., *πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε,*

&c.; as, τίς ἦλθεν; τί ποιεῖς; ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
τίς ἐγείσθης; Π. π, 422 πόσσε φεύγετε;

Obs. 1. The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oratio recta* to the interrogative form: Eur. Phœn. 709 λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον; Id. Hipp. 519 δειμαίνεις δὲ τί; Id. Ion 1012 τί τῷδε χρῆσθαι; δύνασιν ἐκφέρει τίνα; Id. Or. 401 ἤρξω δὲ λύσσης πότε; So G. T., as John xxi. 21 οὗτος δὲ τί.

Obs. 2. Where a question, introduced by an interrogative pronoun, applies to two substantives, it is sometimes used only with one of them, even when the other is in a different gender and number: Soph. Aj. 46 ποῖαισι τόλμαις ταῖσδε καὶ (ποῖῳ) φρενῶν θράσει.

Obs. 3. The article is sometimes prefixed to the interrogative word, and to give it emphasis when it refers to something which has gone before: Soph. El. 671 τὸ ποῖον ὃ ξέν'; *what is that?* Id. CE. R. 120 τὸ ποῖον, *what is that?* See §. 881. 2.

Τίς, τί, ποῖος &c., πῶς &c. with other Particles.

2. These interrog., especially τίς, are frequently joined with other particles:

a. Τίς ποτε, *quis tandem?* τί ποτε (for which Hom. τίπτε), *quid tandem?*

b. Τίς τε, *who then?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then?* (τέ see §. 755.); τίς νυ, *quismam* (§. 732.); τί νυ Od. α, 62 τί νυ οἱ τόσον ὠδύσασα, Ζεῦ; (Expostulation—*why therefore?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer: Æsch. Theb. 92 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Eur. Iph. T. 492 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος Πυλάδης κέκληται; In Homer ἦ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ᾄρα for the metre (see §. 789. Obs.): Eur. Iph. T. 472 τίς ᾄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτε;

d. Τί δὴ (but also πᾶς δὴ, πῶ δὴ &c.) *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question; τί δὴ ποτε, *qui tandem*: Eur. Med. 1012 τί δὴ κατηγοεῖς ὄμμα καὶ δακρυρροεῖς: Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δὴ οὖν, τί δὴ οὖν, *who, what then? out with it*; but in τί οὖν δὴ and πᾶς οὖν δὴ, δὴ is only connexive (§. 723. 2.)

e. Τί οὖν (but also τί alone) with a negative is used in animated

expressions of exhortation or encouragement, as Lat. *quoniam*: Plat. Protag. 310 A τί οὖν οὐ διηγήσω ἡμῖν τὴν ξυνουσίαν;

f. Τί μὴν like πῶς μὴν *quid quæso? quid vero?* (§. 728.).

g. Τί δέ; To give emphasis to the subject-matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject-matter are frequently separated from their sentence and placed first with τί δέ, and then the predicate of the real interrog. sentence with a second interrog. word: Plat. Rep. 332 E τίς δὲ πλείοντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εὖ ποιεῖ);—Κυβερνήτης.—Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν^a; Ibid. 341 D τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἀρχὼν ἐστὶν ἢ ναύτης; Id. Gorg. 502 A τί δὲ ὁ πατὴρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι καθαρθεῖν;—Τί δ' οὐ; *But why not? = surely.*

Obs. 1. Ἵνα τί is sometimes used, as Plat. Apol. 26 D Ἵνα τί ταῦτα λέγεις; Arist. Eccl. 718 Ἵνα τί *why*—it is elliptic=Ἵνα τί γένηται, as is seen from Demosth. τοιαῦτ' ἡπείλει—Ἵνα τί; Ἵν' ἐγὼ κατηγορῶ; so ὅτι τί Plat. Rep. 343 A ὅτι δὴ τί μάλιστα; ὅτι οἶει κ. τ. λ. So G. T., as Matt. ix. 4 Ἵνα τί ὑμεῖς ἐνθυμίσθετε πονηρά; (See §. 882. 1.): so the form τί *στι*, *why is it that?* G. T. Mark ii. 16. Luke ii. 49.

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise: Il. α, 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; σ, 182 Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἤκεν;—Τί γάρ; *quid ergo?* expresses feeling, but it is also used to denote a new thought; as, καὶ τί γάρ; *and what now?* But γάρ also has its logical force in this formula, τί γάρ; *quid enim?* or *quidni enim?* (= *surely—naturally.*) Observe especially the Attic, πῶς γάρ; as an expressive form of a negative answer (= *in no wise*). So in the same sense in Attic, πόθεν; πόθεν γάρ; On the other hand, πῶς γάρ οὐ; πόθεν δὲ οὐ; has an affirmative force—*why not?* (= *utique, sane*) as an answer: Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἀδίκαια ἀδίκος; Πῶς γάρ οὐ; But γάρ is not unfrequently used also without an interrog. word in the above meaning: Demosth. 43, 10 γένοιτο γὰρ ἂν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν^b; Ibid. 47, 27 οὐ γὰρ ἐχρήν—ταξιάρχους παρ' ὑμῶν—εἶναι, Ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις;

Obs. 2. Πώμαλα is used in Doric and Attic in the sense of πῶς γάρ; (= *minime*), which clearly was originally interrogative, πῶς μάλα; *How in the world?*

^a Stallb. ad loc.

^b Bremi ad loc.

κ. τί μαθών, τί παθών, *cur, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, wrong action: as, τί μαθών τοῦτο ἐποίησας; *What is your intention? what aim did you this? what were you thinking of to do this?* τί παθών τοῦτο ἐποίησας; *quid expertus, hoc fecisti? What has come to you, what was the matter with you, that you did this?* The latter as early as Homer: Il. λ, 313 τί παθόντε λελάσμεθα θού- κδος ἀλκῆς; Arist. Nub. 339 τί παθοῦσαι—θυηταῖς εἴλασι γυναικῶν; [ibid. 1510 τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;

Obs. 3. So also δ τι μαθών is used in indirect questions: Plat. Apol. 36 B τί δέξιός εἰμι μαθεῖν ἢ ἀποτίσαι, δ τι μαθών ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔχον^a, *propterea quod*: Id. Euthyd. 299 Α πολλὸ μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα τύπτοιμι, δ τι μαθὼν σοφούς υἱεῖς οὕτως ἔφυσεν, (*asking him*) *what he meant by begetting.*

§. 873. Simple direct questions are introduced II., by ἦ; ἀρα; ἀρ' οὐκ, ἀρα μή; μή; μὴν; μὴν οὖν; μὴν μή, μὴν οὐ;

1. ἦ, generally with other particles, implies an asseveration, as it supposes the subject matter of the question as really existing. Homer, ἦ ῥα (for which Attic ἀρα), ἦ ἀρα δὴ, ἦ ῥά νυ, ἦ νυ, ἦ νύ που; ἦ occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following: Od. ι, 405 τίπτε τόσον—ἐβόησας—; ἦ μήτις σευ μῆλα—ἐλαύνει; ἦ μήτις σ' αὐτὸν κτελεῖ; In Attic, ἦ που, *num forte, whether perchance, whether, surely*, expressing an ironical doubt as to what the answer will be, *yes or no* (see §. 781. 1. a.): ἦ γάρ, *is it so?* expressing surprise or incredulity; the γάρ refers to these feelings (see §. 786. 2.): Eur. Med. 695 ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστοῖν τόδε; Plat. Hipp. 363 C ἦ γάρ, ὦ Ἱππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;

Obs. 1. In G. T. we find ἦ prefixed to a question: Rom. vi. 3 ἦ ἀγνοεῖτε κ. τ. λ.; 2 Cor. xi. 7 ἦ ἀμαρτίαν ἐποίησα κ. τ. λ.; this seems to be alternative, and to refer to a suppressed question implied in the preceding clause—(*is not this so, or*) *are ye ignorant &c.*—See §. 877. *Obs. 6.*

2. Ἀρα is a lengthened form of ἀρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἀρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἀρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἀρα as well as ἀρα in the middle. It expresses, like ἀρα in τίς ἔρα &c. (§. 872. c.), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἀρα

^a Stallb. ad loc.

generally implies doubt and surprise, it generally prepares one for a negative answer : Eur. Alc. 477 Ἄδμητον ἐν δόμοισιν ἄρα κειγάνω; Here uncertainty only is expressed, from which he desires to be freed : Soph. Phil. 976 οἶμοι, τίς ἀνὴρ; ἀρ' Ὀδυσσέως κλύω; (astonishment :) Xen. Cyr. VII. 5, 40 ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; (Ironical = *I should think it was time to go.*) But ἄρα has also the power of expressing a positive consequence or result in the shape of a question : Eur. Alc. 341 ἄρά μοι στένειν πάρα; *Is it not then my lot to mourn?*

3. Οὐ or μή is attached to ἄρα, according as the person who asks the question expects an affirmative or negative answer to his question; ἀρ' οὐκ ἔστιν ἀσθενής; *nonne ægrotat?* *Ægrotat*: ἄρα μή ἔστιν ἀσθενής; *numnam ægrotat?* (*He is not perhaps sick?*) *Non ægrotat*: Plat. Phæd. 64 C ἄρα μή ἄλλο τι ἢ ὁ θάνατος; Cf. Id. Rep. 405 A. Xen. Cæcon. IV. 4 ἄρα — μή αἰσχυθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; *We shall not be ashamed &c.?* On the construction of ἄρα μή see *Obs.* 2.

4. Μή; (see §. 814.) *not perhaps? = whether perhaps*, expresses anxiety, and hence generally prepares one for a negative answer: Xen. M. S. IV. 2, 10 ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι; — Οὐκ οὖν ἔγωγ', ἔφη. *Minime gentium.* Ἀλλὰ μή γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; — Οὐδὲ γεωμέτρης, ἔφη, κ.τ.λ. So G. T., as Luke vi. 39 μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Id. xi. 11. When οὐ stands in a sentence introduced by μή, it belongs to some single word, not to the whole sentence: μή οὐκ ἦλθε, *did he never-come.* So G. T., as Rom. x. 18 μή οὐκ ἤκουσαν; Xen. M. S. IV. 2, 12 μή οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *Shall I not perhaps be unable? Whether shall I be able?* Μή is distinguished from ἄρα μή, only in that the question is less pointed and emphatic. — Μή πη, *num forte*: Plat. Rep. 466 A τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολὺ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἔφη: Ibid. 486 E τί οὖν; μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι; — Ἀναγκαιότατα μὲν οὖν, ἔφη.

Obs. 2. When an affirmative answer follows a question introduced by μή or ἄρα μή, it always seems contrary to the expectation or wishes of the speaker: Æsch. Suppl. 295 μή καὶ λόγος τις Ζῆνα μυχθῆναι βροτῷ; *there is surely not a report?* The chorus answers, καὶ κρυπτά γ' ἤσρας ταῦτα τῶν παλλαγμάτων, ἴμμο non modo amat, sed clam conjuge amat: Plat. Crit. 44 E ἄρά γε μή ἐμοῦ προμηθεῖ; — εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ χαιρεῖν; *numne de me sollicitus es? you are not anxious about me?* Socr. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. *Μὴ* (from the interrog. *μή* and *οὖν*) answers exactly to the Latin *num*, *Is it not then? whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 τί χρῆμα μαστεύουσα; μὴν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γάρ ἐστι σοι. Hec. answers, Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεύσαι θέλω. But in the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, μὴν seems to introduce a question to which there is an affirmative answer: Plat. Prot. 310 D τί οὖν σοι; ἦν δ' ἐγώ, τοῦτο; μὴν τί σε ἀδικεῖ Πρωταγόρας; Καὶ δὲ γελάσας· Νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. *Whether does Protag. wrong you?* From the frequent use of this word, the elements *μή* and *οὖν* which composed it were so little recognised therein, that they are joined with it, μὴν οὖν; μὴν μή; Æsch. Choeph. 177 μὴν οὖν Ὀρέστου κρύβδα δῶρον ἢ τόδε; Eur. Andr. 81 μὴν οὖν δοκεῖν σου φροντίσαι τίν' ἀγγέλων; Plat. Phæd. 84 C τί, ἔφη, ὑμῶν τὰ λεχθέντα; μὴν μὴ δοκεῖ ἐνδεῶς λέγεσθαι; but when μὴν is followed by οὐ the answer is affirmative, (*nonne?*) Soph. Cē. C. 1729 μὴν οὐχ ὄρῃς;

Obs. 3. The use of the moods after *μή*, ἄρα μή, μὴν μή in direct questions, is the same as that after *μή* (§. 814.).

§. 874. Simple direct questions are introduced, III. by *οὐ*; *οὐκοῦν*, *οὐ μέντοι*; *οὐ δὴ*; *οὐ δὴ που*; *οὔτι ποῦ*;—*ἀλλά*; *ἀλλ' ἦ*;—*δέ*;—*εἴτα*, *ἔπειτα*.

1. *οὐ*; (*οὐκ*) *non*, *nonne?* and (with the notion of a result from what goes before) *οὐκοῦν*, *non* or *nonne ergo?* (§. 791. *Obs.*) they always imply an affirmative answer: Soph. Aj. 79 οὐκοῦν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;

2. *οὐ μέντοι*, *is it not in truth?* is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: Plat. Phæd. 229 B εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεῖθυιαν ἀρπάσαι; Socrates answers, Λέγεται γάρ: Ibid. 261 C σὺ δ' εἰπέ ἐν δικαστηρίοις οἱ ἀντιδικοὶ τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἦ τί φήσομεν; Τοῦτ' αὐτό, is Phædrus's answer.

3. *οὐ δὴ*, generally *οὐ δὴ που*, also *οὔτι που*, in Attic, is used ironically, to express a question to which a denial is confidently expected: Plat. Theæt. 146 A οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι; *I am not? am I not?*

4. Very frequently questions are introduced by *ἀλλά*, when the question is opposed to some thought in the speaker's mind, or when

an application or remonstrance is made, in the shape of a question : Eur. Med. 325 λόγους ἀναλοῖς· οὐ γὰρ ἄν πείσais ποτέ! 'Ἄλλ' ἐξελάς με, κοῦδὲν αἰδέσει λιτάς; in this sense we often find ἄλλ' ἢ = *an* (§. 774.) : Xen. Symp. I. 15 ἄλλ' ἢ ὀδύνη σε εἴληφε; Soph. El. 879 XP. πάρεστ' Ὀρέστης ἡμῖν — HA. ἄλλ' ἢ μέμνηας—καπὶ τοῖς ἐμοῖς γελᾷς; (*no, he is not come*) *but are you not mad?*

5. Also δέ is sometimes used in animated questions, referring to some suppressed thought : Hdt. I. 32 Κροῖσος δὲ σπερχθεῖς εἶπε· ὦ ξεῖνε Ἀθηναῖε, ἥ δὲ ἡμετέρῃ εὐδαιμονίῃ οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ὑμέας ἐποίησας; i. e. ἰδιώτας μὲν εὐδαιμόνας νομίζεις, ἥ δὲ κ. τ. λ. : Demosth. 107, 70 εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας;

6. Εἴτα and ἔπειτα in questions implying reluctance, irony, astonishment, are used to express that something unexpected results from what has gone before : Plat. Crit. 43 B εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με; Id. Apol. 28 B ἴσως δ' ἂν οὖν εἴποι τις· Εἴτ' οὐκ αἰσχύνηι, ὦ Σώκρατες; Xen. M. S. I. 4, 11 ἔπειτ' οὐκ οἶε φροντίζειν (θεοὺς ἀνθρώπων); Demosth. 71 extr. εἴτ' οὐχ ὁρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτῃ (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα;

Obs. 1. A question is sometimes doubtfully introduced by ἐστὶν οὖν ὅπως : Eur. Alc. 52 ἔστ' οὖν ὅπως Ἀλκίνοος ἐς γῆρας μῶλοι.

Obs. 2. In G. T. εἰ introduces a simple indirect question, as Acts i. 6 εἰ ἀποκαθιστάνεις τὴν βασιλείαν; this may have arisen from a suppressed clause, such as "*I wish to ask*" (see §. 877. b.), and marks a deference to the person addressed. There are passages in Plato where εἰ is found in a simple direct question, but they are suspected readings, see Ast. Lex. Plat. I. 601.

Obs. 3. On the force of the interrogative formula οὐ μή with future ind. &c., see § 748. In G. T., as John xviii. 11 we find it as a simple strengthened interrogative οὐ μὴ πῶ αὐτό; so Luke xviii. 7.

Obs. 4. Πότερος is also used, to refer to two objects already or hereafter named, in the sense of "*whether of these*." Plat. Gorg. Crat. 403 C πότερος (δεσμός) ἰσχυρότερός ἐστιν, ἀνάγκη ἢ ἐπιθυμία; Id. Soph. 236 C δύο εἶδη τῆς εἰδωλοποιΐης, εἰκαστικὴν καὶ φανταστικὴν—ἐν ποτέρᾳ τὸν σοφιστὴν θετίον. So τί is thus used : Plat. Phil. 52 D τί ποτε χρὴ φάναι πρὸς ἀλήθειαν εἶναι, τὸ καθαρὸν—ἢ τὸ σφόδρα. In G. T. τίς is used for πότερος : Matt. xxi. 31 τίς ἐκ τῶν δύο ἐποίησε κ. τ. λ.

Direct Double Questions

§. 875. a. In Homeric, sometimes in Attic poetry, are introduced by ἢ—ἢ, *either—or*, *utrum—an* : Od. ζ, 120 ἢ ῥ' οἶγ' ὕβρισται τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢ ἐ φιλόξενοι καὶ σφιν νόος ἐστὶ θεοῦδης;

b. In post-Homeric, especially in Attic, by Πότερον (πότερα)—ἢ; as, πότερον οὗτοι ὕβρισται εἰσιν ἢ φιλόξενοι. When both the clauses

have the same verb it is sometimes placed first, with *πότερον*: Xen. Cyr. III. 1, 15 *πότερα δ' ἡγή, ὦ Κύρε, ἀμεινον εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ*; Also more than one clause may be opposed to the one introduced by *πότερα*: Hdt. III. 82 *κόθεν ἡμῶν ἢ ἐλευθερίῃ ἐγένετο καὶ τεῦ δόντος; κότερα παρὰ δήμου, ἢ ὀλιγαρχίης, ἢ μουνάρχου*;

Obs. 1. The *ἢ* or the *πότερον* in the first clause is sometimes omitted; as, Od. a, 226 *εἰλαπίνῃ ἢ δὲ γάμος*; Cf. Il. α, 62: Eur. Or. 1539 *τί δρώμεν; ἀγγέλλωμεν ἐς πόλιν τῦδε, ἢ σίγ' ἔχωμεν*; Xen. Cyr. III. 1, 12 *τί δέ, ἦν χρήματα παλλὰ ἔχῃ, ἢς πλουτεῖν, ἢ πένητα ποιεῖς*; Soph. Electr. 317 *τοῦ κάσιγγήτου τί φῆς, ἤξοντος ἢ μάλλοντος*; this is generally the case in G. T. We find once in G. T. John vii. 17 *πότερον—ἢ*.

Obs. 2. When a general or indefinite question has preceded, the one following thereon is introduced by *ἢ, an*, referring back to the preceding one to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with *ἢ, an*, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked does not choose to inform him better: Il. α, 203 *τίπτ' αὐτ' αἰγύοχοιο Διὸς τέκος εἰλήλουθας; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου* (= *quamquam quid quæro? certe venisti, ut—?*) Plat. Symp. 173 A *ἀλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης^a*; Id. Parm. 173 B *πόθεν οὖν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα; ἢ βούλεσθε ἀπ' ἐμοῦ ἀρξώμαι*; Id. Menon. 71 B *δὲ μὴ οἶδα τί ἐστί, πῶς ἂν, ὁποῖόν γε τι, εἰδείην; ἢ δοκεῖ σοι οἶόν τε εἶναι—*;

c. Ἄρα—*ἢ, num—an*: Plat. Euthyphr. 9 extr. *ἄρα τὸ δσιον, ὅτι δσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, δσιόν ἐστιν*;

d. Μὴν—*ἢ, seldom*: Eur. El. 504 *μὴν τὰμὰ διὰ χρόνου σ' ἀνέμνησαν κακά; ἢ τὰς Ὀρέστου τλημόνας φυγὰς στένεις*; *Μή—ἢ, whether—or*: Plat. Phæd. 78 D *αὐτὸ ἕκαστον, δ' ἐστί, τὸ ὄν, μή πότε μεταβολὴν—ἐνδέχεται; ἢ αἰεὶ αὐτῶν ἕκαστον, δ' ἐστί*: Id. Rep. 479 B *καὶ μεγάλα μὴ τι μᾶλλον, ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τάναντία*.

Obs. 3. If the second clause is negative, either *ἢ οὐ* is used, or *ἢ μὴ*, the former when the predicate, the latter when only some particular part of the sentence is denied; Plat. Rep. 473 A *ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὐ (for ἢ οὐχ ὁμολ.)*; Id. Phæd. 263 C *τὸν ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων, ἢ τῶν μὴ (sc. ἀμφισβ.)*;

e. Ἄλλο τι *ἢ, an* elliptic compound question for *ἄλλο τι γένοιτ' ἂν, ἢ* (post-Homeric), is used in the sense of *nonne*: from its frequent use, this expression became a mere adverb: Hdt. I. 109 *ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος*; *nonne relinquitur mihi—?* Xen. Cyr. III. 2, 18 *ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι*; Id. Anab. IV. 7, 5 *ἄλλο τι ἢ οὐδὲν κωλύει παρῖναι*; Plat. Phæd. 70 A B *φέρει δὴ, ἢ δ' ὅς, ἄλλο τι ἢ ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ*; Οὐδὲν ἄλλο, ἔφη: Id. Euthyphr.

^a Stallb. ad loc.

15 C we find τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίνεται; ἢ οὐ; (anpon.) and sometimes ἦ was dropped, and the two sentences coalesced; and then perhaps it should be written ἄλλοτι: Plat. Hipp. 226 E ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; Id. Men. 82 C εἰ ἦν ταύτῃ δυοῖν ποδοῖν, ταύτῃ δὲ ἐνὸς ποδὸς μόνου, ἄλλο τι ἀπαξ ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον; Ibid. 84 D ἄλλο τι οὖν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε; for ἄλλο τι γένοιτ' ἂν ἢ οἷγε φιλοκερδεῖς &c.

Obs. 4. Sometimes ἄλλο τι ἦ is not used as a mere interrog. particle or as an elliptic question: the question is then introduced by some other interrog. particle, and ἄλλο τι is the subject or object of the verb: Plat. Phæd. 64 C ἡγούμεθά τι τὸν θάνατον εἶναι; πάνν γε.—Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; Ibid. 258 A ἦ σοι ἄλλο τι φαίνεται τὸ τοιοῦτον ἢ λόγος συγγεγραμμένος; It is also used as a predicate without any interrog. particle, and between ἄλλο τι and ἦ the subject is placed: Plat. Phæd. 106 E ἄλλο τι ψυχῇ, ἦ, εἰ ἀθάνατος τυγχάνει οὖσα, καὶ ἀνώλεθρος ἂν εἴη;

Obs. 5. Ἄλλος and ἄλλο are often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὀρᾷ ἄμεινον, λεγέτω), so is ἄλλο used interrogatively instead of ἄλλο τι: Xen. M. S. I. 17 ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῇ θέλοντι τὰ λυπηρὰ ὑπομένειν;

Indirect Questions,

§. 876. Although they are in form adverbial sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb; as, εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δῆλόν ἐστι.

Simple Indirect Questions

§. 877. Are introduced by

a. The interrog. pronouns ὅστις, ὅποιος, ὅπόσος, ὅπότερος, —ὅπως, ὅπου, ὅπη, ὅποτε, &c. as, οὐκ οἶδα, ὅστις ἐστί—ὅπως τὸ πρᾶγμα ἐπραξεν.

Obs. 1. If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with ὅς are used instead of the simple pronoun; as, ὅστις for τις, ὅπως for πῶς; this second question is considered as dependent upon, “do you ask:” Arist. Ran. 198 οὗτος τί ποιεῖς; Dion. ὅτι ποιῶ; Id. Ach. 594 ἀλλὰ τίς γάρ ἐί; Δ. Ὅστις; πολίτης χρηστός: Plat. Euthyr. 2 B ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται; Σ. Ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ: Id. Hipp. M. 292 C πῶς δὲ, φράσω ἐγώ. Ὅπως; φήσκει, οὐχ οἷός τ' εἰ μεμνήσθαι: Id. Legg. 662 A καὶ πῶς ἂν ταῦτά γ' εἴτι συγχωροῖμεν; Ἀθ. Ὅπως; εἰ θεὸς ἡμῖν—δοῖή τις συμφωνίαν.

Obs. 2. As the pronouns τις, τί, ποῖος, πῶς, &c. are the proper forms for the direct question, so those compounded with the relat. ὅς, as ὅστις, ὅποιος, ὅπως, &c., properly belong to the indirect question, the relative part of the compound (ὅ in ὅποιος for instance) signifying the dependence of the interrog. sentence. Sometimes however, the simple forms are used, the indirect question assuming the character of the direct. Thus Soph. Œ. C. 317 οὐκ ἔχω τί φῶ: Id. Phil. 56 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρε: Plat. Phædr. 278 E τίν' αὐτὸν φήσομεν εἶναι: Ibid. 59 C τίνες φῆς ἦσαν οἱ λόγοι.

This is very usual in G. T., as *ὅστις* and *ὅτι* are not used as interrogatives—and in some passages *τί* has assumed almost the force of the relative pronoun (see 1 Tim. i. 7.), the construction proper to the interrogative form being retained, when the interrogative force is dropped: thus Matt. x. 19 *δοθήσεται ὑμῖν—τί λαλήσετε*, the form in which the latter would present itself to the mind would be *τί λαλήσομεν*; and this form is retained when it assumed the character of a dependent adj. clause. So Luke xvii. 8 *ετοίμασον τί δειπνήσω*; so *τί θέλω*; cf. Eph. v. 17 so Plat. Legg. 744 *τί βούλομαι*; Sometimes we even find *τίς*, *ποιός*, *πῶς*, and *τίς, ὅστις, ποίος—ὅποιος, ὅπως* or *πόσος*, in the same passage: Plat. Crit. 48 A *οὐκ ἄρα—ἡμῖν οὕτω φροντιστίον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων*^a: Id. Phil. 17 B *ἀλλ' ὅτι (ἔσμεν) πῶσα τέ ἐστὶ καὶ ὅποια*: Id. Gorg. 500 A *ἀρ' οὐν παντὸς ἀνδρὸς ἐστὶν ἐκλέεσθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακά*; Ibid. 448 E *ἀλλ' οὐδεὶς ἐρωτᾷ ποῖα τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δέοι καλεῖν τὸν Γοργίαν*.—Sometimes, but less frequently, the relative form is placed first; as, Id. Rep. 414 D *οὐκ οἶδα, ὅποιά τ' ὁλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ*. 'Ὅποιος, &c., on the other hand are not used for *ποιός* &c. in the direct question, in good authors^b, or they only seem to be so used, as they really depend on a principal clause suppressed.

Obs. 3. Sometimes the indirect questions are introduced by *ὅς, ὥς, οἷος, ὅσος*, for *ὅστις, ὅπως, ὅποιος, ὅπόσος*. So Il. φ, 609 *καὶ γνωμένας ὅς τε πεφύγοι ὅς τ' ἔθαν' ἐν πολέμῳ*: Il. η, 171 *κλήρω νῦν πεπάλαχθε διαμπερές ὅς κε λάχῃσιν*. But this is rare, and could not have generally obtained till the origin of the relative *ὅς* from the demonstr. was no longer perceived: Æschin. 67, 13 *ὅν δὲ τρόπον, καὶ δι' οἷων κακουργημάτων, ταῦτ' ἤδη ἀξίων ἐστὶν ἀκοῦσαι*: Plat. Rep. 327 E *ὁρᾷς οὐν ἡμᾶς, ἔφη, ὅσοι ἐσμέν*; Id. Men. 80 C *καὶ νῦν περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα*: Soph. O. C. 1171 *ἔξοιδ' ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης*. So G. T. Luke viii. 47 *δι' ἣν αἰτίαν*.

Obs. 4. The same distinction seems to be preserved in the use of *ὅς* for *ὅστις*, (which latter is in the indirect question, what *τίς* is in the direct,) as in Latin between *qui* and *quis*: *ὅστις* is used when some peculiar definition or description is required of the person or thing, *who is he?* *τίς* being the direct interrogative and therefore making the compound more personal: *εἰπὶ ὅστις ἐστὶ—Θεμιστοκλῆς*; but *ὅς*, when the question is asked as to the quality thereof, *what is he?* the person or thing being supposed to be known: *εἰπὶ ὅς ἐστὶ—Ἀθηναῖος*. This distinction is reversed in the relative sentence, (see §. 816. 6.) *τίς* being the indefinite generalising pronoun, and thus making the compound less personal and more generic.

b. *Εἰ (si), whether*, (§. 850. *Obs.*) can properly be used like *ἤ* only in compound questions; it signifies an alternative—a hesitation between two possible things; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind; so after verbs of *reflection, consideration, inquiring, asking, trying, knowing, saying, &c.*: *ὁρᾶν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c.*: Il. ε, 183 *σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι*: Il. α, 83 *φράσαι, εἰ με σωώσεις*; Xen. Anab. VII. 3, 37 *σκέψαι, εἰ δ' Ἑλλήνων νόμος κάλλιον ἔχει*: Id. M. S. II. 2, 2 *ἤδη δέ ποτε ἐσκέψω, εἰ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι*: Id. Cyr. VIII. 4, 16 *τὰ δὲ*

^a Stallb. ad loc.^b R. P. Phoen. 892.

ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντῳ τούτῳ δῶ. So Hdt. IX. 14 βουλευόμενος εἰ κῶς τούτους πρῶτον ἔλοι. In Luke vi. 7 σκοποῦντες is supplied, παρετήρουν εἰ θεραπεύσει.

c. Ἐάν also with conj. is sometimes used when something expected, but as yet untried, is spoken of: Il. ο, 32 ὄφρα ἴδῃ, ἦν τοι χαράσῃ: Xen. M. S. IV. 4 12 σκέψαι ἐάν τῷδε σοι μᾶλλον ἀρέσκη.

Obs. 5. Very frequently, esp. in Homer, this deliberative ἐάν (Ep. εἰ κε, αἰ κε), is joined with words expressing any action whatever, there being implied therein the notion of σκοπεῖν or πειρᾶσθαι, to see or try whether. In such sentences the conjunctive or optative is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.): Il. λ, 796 ἀλλὰ σε περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπίσθω Μυρμιδόνων, αἶ κεν (in case that, to try if,) τι φόβος Δαναοῖσι γένηται· καὶ τοι τεύχεα καλὰ δότω πολέμονδε φέρεσθαι, αἶ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀργῆιοι νῆες Ἀχαιῶν τειρόμενοι: Il. κ, 55 ἐγὼ δ' ἐπὶ Νέστορα δῖον εἶμι καὶ ὄρνυένω ἀνστήμεναι (πειρώμενος), αἶ κ' ἐθέλῃσιν ἐλθεῖν: Il. υ, 172 γλαυκῶων δ' ἰθὺς φέρεται μένει, ἦν τιτι πέφνη ἀνδρῶν: Od. α, 379 ἐγὼ δὲ θεοῦς ἐπιβῶσομαι αἰὲν ἐόντας, αἶ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γένησθαι: Hdt. I. 75 ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας, (for στρατεύοιτο, see below, Oratio obliqua.) Cf. Id. II. 52: Il. η, 38 Ἑκτορος ὄρωμεν κρατερὸν μένος, ἦν—προκαλέσσεται (for προκαλίσσεται). So δς Il. η, 171, see above, Obs. 3. So εἰ πῶς with optative means to try to do something: Thuc. I. 58 Ποσιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πῶς πείσειαν, to see if they could persuade them. So G. T., as Acts xxvii. 12 ἔθεντο βουλὴν ἀναχθῆναι—εἰ πῶς δύναιτο κ. τ. λ. Cf. Rom. i. 10. So with the future: Rom. i. 10 εἰ πῶς—εὐδοθήσομαι: Mark xi. 13 εἰ ἄρα εὐρήσει: Phil. iii. 11; but these may be referred to §. 886. 2.

Obs. 6. Ἦ, an, is also used sometimes in the Epic writers, for a simple indirect question, the other clause being suppressed: Od. π, 138 ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀντρεκέως κατ' ἔλεγον, ἦ καὶ Λαέρτη αὐτὴν ὁδὸν ἀγγελος ἔλθω.—See §. 873. Obs.

d. Μή, (as in the direct question) whether, whether not, is used in Homer only (see Od. ε, 300.) with conjunctive after principal, with optative after historic, tenses, but in Attic with ind. also: Il. κ, 97 καταβήομεν, ὄφρα ἴδωμεν, μὴ τοὶ μὲν καμάτῳ ἀδδηκότες ἡδὲ καὶ ὕπνῳ κοιμήσωνται, whether they are not, &c.: Od. φ, 394 ὁ δ' ἤδη τόξον ἐνῶμα, πάντῃ ἀναστρωφῶν, πειρώμενος ἐνθα καὶ ἐνθα, μὴ κέρα ἴπες ἔδοιεν, ἀποιχομένοιο ἀνακτος.—See above (§. 814.).

Obs. 7. The difference between μή (whether) with ind. and conj. in Attic Greek is, that the ind. μὴ ποιεῖ, asks whether he is doing it now, the conjunct. μὴ ποιῇ, whether he may not do it presently—but μή, with conjunctive, often signifies lest.—See §. 814. Obs. 2.

Indirect Compound Questions

§. 878. Arc introduced by

a. Ἦ—ἦ Homer, rarely Attic poets (cf. §. 875. a.): Od. α, 175 ἀγόρευσον—, ἦ δὲ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι ξείνος: Od. ζ, 144

μεμήριξεν Ὀδυσσεύς, ἢ γούνων λίσσοιτο—, ἢ αὐτως λίσσοιτ', εἰ δείξειε πάλιν καὶ εἴματα δοῖν: Od. γ, 214 εἰπέ μοι, ἡ ἐκὼν ὑποδάμνασαι, ἢ σε γε λαοὶ ἐχθαίρουσιν: Soph. CE. C. 79 οἷδε γὰρ κρινούσι γε, ἢ χρή σε μύμνειν ἢ πορεύεσθαι πάλιν: Eur. Med. 492 οὐδ' ἔχω μαθεῖν, ἢ (εἰ Dind.) θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι, ἢ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις ταυῦν.

b. Πότερον (πότερα)—ἢ post-Homeric (see §. 875. b.) i. e. οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν.

Obs. 1. Πότερον or ἢ may be suppressed in the first clause: Od. δ, 110 οὐδέ τι ἴδμεν, ζῶει ὄγ' ἢ τέθνηκεν. Cf. §. 875. Obs. 1.

Obs. 2. We must distinguish from the double question a succession of single questions, each introduced by ἢ, but not opposed as alternatives: so G. T., as Rom. viii. 35.

c. Εἰ—ἢ, like πότερον—ἢ, but with this difference, that Εἰ—ἢ expresses uncertainty, and a determination to see the result: Il. χ, 246 ἴνα εἴδομεν, εἴ κεν Ἀχιλλεύς—ἐνερα βροτόεντα φέρεται—, ἢ κεν σφ' δουρὶ δαμείη: Il. θ, 533 εἴσομαι, εἴ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι: Plat. Apol. 18 A τοῦτω τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

d. Εἴτε—εἴτε, in the same sense as Εἰ—ἢ, except that Εἴτε—εἴτε expresses that the two clauses stand in the same relation to the principal verb: Il. μ, 239 τῶν (οἰωνῶν) οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς Ἡῶ τ' Ἡελίον τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡερόεντα: Soph. Ant. 38 καὶ δελξίς τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. Often in prose, as Plat. Rep. 484 C. In poetry the following forms also occur; Εἴτε—ἢ: Il. β, 349 πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγυόχοιο γινώμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἡ ἐκ οὐκί; or the reverse, ἢ—εἴτε, as Soph. CE. R. 1100: also Εἰ—εἴτε Eur. Alc. 140. And in poetry the first εἴτε is sometimes suppressed: Soph. Trach. 236 ποῦ γῆς; πατρώας, εἴτε βαρβάρου λέγε. Cf. §. 778. Obs.

Moods in the Interrogative Sentence

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and 418. e.: on the pres. or fut. ind. after a past tense, see *Oratio obliqua*, §. 886. 2. d. The conjunct. (with ἔάν or εἰ) after principal, the opt. (with εἰ) after historic tenses, have a deliberative force (§. 417.). The ind. of historic tenses (§. 424. α, β.), and the opt. are used with ἄν, referring to some condition more or less general

according to the context (§. 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρὸς σε ἀποβλέπω, εἰ μοι ἐθελήσῃς ἂν ἐξηγήσασθαι, sc. εἰ βούλοιο : Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἂν (*how in the world*) κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (sc. εἰ γένοιτο).—Πῶς with ind. and κέ : Il. χ, 202.

Obs. 1. The opt. without ἂν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question ; (cf. §. 815. c.) as, Plat. Hipp. 297 Ε δὲ γὰρ, εἰ—τοῦτο φαίμεν εἶναι καλόν.

Obs. 2. Κέν is often added by Homer to the conjunct, or opt. of an indirect question ; as, Il. ι, 619 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥ κε μένωμεν : Od. α, 268 θεῶν ἐν γούνασι κείται, ἥ κεν νοστήσας ἀποτίσεται (i. e. ἀποτίσῃται), ἥ κεν οὐκί : Od. ο, 299 ὀρμαίνων, ἥ κεν θάνατον φύγοι, ἥ κεν δλώῃ.

Obs. 3. A great many of the seemingly unusual constructions in these clauses arise from the usages of the *oratio obliqua* (§. 886. 2), in which form naturally all questions may be reported by a writer. So indicative after a past tense : Hdt. III. 119 ἀποπειρᾶτο εἰ συνέπαινοί εἰσι. So conjunctive : Hdt. I. 53 ἐνετέλλετο ἐπειρωτᾶν εἰ στρατεύηται. Cf. Id. II. 52. So the optative often arises from the *oratio obliqua*.

Obs. 4. When an opt. is used in the second clause, after a conjunctive in the first clause, of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.) : Il. π, 650 φράζετο θυμῷ—μερμηρίζων, ἥ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ—Ἐκτὼρ χαλεπὴν δῆωσεν, ἀπὸ τ' ὤμων τεύχε' ἔληται, ἥ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπὺν : Hdt. I. 53 ἐπειρωτᾶν εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθόειτο φίλον.

Obs. 5. The indicative and optative stand together in Il. φ, 609, ὅς τε πεφύγοι, *who might possibly have escaped* ; ὅς τ' ἔθαν', and *who was for certain dead*.

Obs. 6. In emphatic questions, we sometimes find the ind. where we should expect the optative, πῶς οὐκ οἶδα ; *how could I be ignorant* ? πῶς ἐνόμιζον ; *how could I think so* ? emphasis is hereby laid on the verbal notion by representing (the positive or negative) notion as a reality.

The answer to a question

§. 880. Is expressed

a. By repeating the word which expresses the subject matter of the question : Eur. Hipp. 1395 sq. ὄρας με, δέσποιν', ὥς ἔχω, τὸν ἄθλιον ;—Ὅρῳ. If the answer is negative a negative is prefixed ; as, Ibid. 91 sq. οἷσθ' οὐν, βροτοῖσιν ὅς καθέστηκεν νόμος ;—Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὐ : Demosth. 14. 20 τί οὐν ;—σὺ γράφεις ταῦτ' εἶναι στρατιωτικά ; Μὰ Δί, οὐκ ἔγωγε.

c. Very frequently by an explanatory γέ, which marks the connexion between the answer and question ; *yes, surely, at least*. It has a double force :

a. It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question^a ; and this is its

^a Elmsl. Iph. Taur. 806.

more usual force (cf. §. 735. 8.): Eur. Hipp. 95 ἐν δ' εὐπροσηγόροισιν ἔστι τις χαρίς; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

β. It asserts the subject-matter, by introducing a sentence stating circumstances under which it is true; as, Eur. Phœn. 1616 τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ; ἦδ' ἡ θανοῦσα; ζῶσα γ' ἂν σάφ' οἶδ' ὅτι: Id. Iph. Taur. 497 πότερον ἀδελφῷ μητρὸς ἔστων ἐκ μῆας; φιλότῃ γ', ἔσμέν δ' οὐ κασιγνήτω, γυναί. This γέ is also added to a negative answer; as, Eur. Iph. A. 1129 εἰφ', ἂν ἐρωτήσω σε, γενναίως, πόσι.—Οὐδὲν κελυσμοῦ δεῖ γ' ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νῆ Δία.

δ. By γάρ. (§. 786.) as a stronger explanation than γέ, which removes the doubt expressed in the question, by giving the grounds for it: Eur. Hipp. 280 ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; Tr. ἔκδημος ὢν γὰρ τῆσθε τυγχάνει χθονός: Ibid. 330 Tr. κἄπειτα κρύπτεις χρῆσθ' ἱκνυμένης ἐμοῦ; Ph. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώμεθα.

ε. By ναί, νῆ τὸν Δία—πάνυ, κάρτα, &c.; often found with γέ, as πάνυ γε—also εὖ γε, καλῶς γε, &c.: Plat. Apol. 20 B ἔστι τις, ἔφην ἐγώ, ἡ οὐ.—Πάνυ γε, ἡ δ' ὅς.

φ. By τοί (§. 736.), μέντοι (§. 730. a.), οὖν (§. 737.) which assent to it in the same way as γέ, by introducing something which implies it: Plat. Gorg. 447 B τί δέ, ὦ Χαιρεφῶν; ἐπιθυμῇ Σωκράτης ἀκούσαι Γοργίου; Chær. ἐπ' αὐτό γε τοι τοῦτο πάρεσμεν: Plat. Phæd. 65 D φαμέν τι εἶναι—δικαίον αὐτό ἢ οὐδέν; Φαμέν μέντοι νῆ Δία^a: Ibid. 68 B οὐ πολλὰ ἂν ἀλογία εἴη; Πολλὰ μέντοι νῆ Δία: Ibid. 73 D ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δί, ἔφη ὁ Σιμμίας: Ibid. 82 C οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί, ἡ δ' ὅς: Id. Phædr. 262 D οὐκοῦν δῆλον, ὥς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσερρήγῃ; γίγνεται οὖν οὕτω.

γ. By μενοῦν or μὲν οὖν (§. 730. b.) introducing something which implies it, and thus assenting to it, (*utique*), *yea rather* (Plat. Rep. 400 E), or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather*: Id. Phædr. 230 A B ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς;—Τοῦτο μενοῦν αὐτό: Id. Protag. 309 C 'Ἄλλ' ἡ σοφῶ τιμὴ ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρε; Socr. Σοφωτάτῳ μὲν οὖν δῆπου τῶν γε νῦν, εἰ σοι δοκεῖ σοφωτάτος εἶναι Πρωταγόρας^b: Id. Gorg. 466 A τί σὺν φῆς; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορικὴ;—Κολακείας μενοῦν ἔγωγε εἶπον μόριον^c: often οὐ μενοῦν, πο, *truly* ποί.

η. By οὐ γὰρ οὖν, κομιδῇ μὲν οὖν, *neutiquam*.

ι. Sometimes the answer begins with καί, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative; as, Eur. Ph. 422 ἐνταῖθα Ταλαοῦ παῖς ξυνῆκε θέσφατα; P. Κἄδωκεν ἡμῖν δύο δυοῖν νεάνιδας: Soph. Aj. 44 ἡ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τὸδ' ἦν;—κἂν ἐξέπραξεν εἰ κατημέλησ' ἐγώ. Καί in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γέ, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it: Arist. Pax 274 Π. Οὐκοῦν ἑτερόν γ' ἔτ' ἐκ Λακεδαιμόνος μέτει ἀνύσας τι; K. Ταῦτ', ὦ δέσποθ': Plat. Rep. 456 E τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὐταῖς ἔσσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολὺ (sc. βέλτισται ἔσσονται).

Obs. 1. When there is a rapid interchange of question and answer, the

^a Stallb. ad loc.

^b Ibid.

^c Ibid.

question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1260 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause; as, Eur. Or. 1539 τί δρώμεν; ἀγγέλλωμεν εἰς πόλιν τόδε; ἢ σίγ' ἔχωμεν;—'Ἀσφαλέστερον, φίλοι (sc. σίγα ἔχειν).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas; as, πῶς οὐκ οἶδα; &c. τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλει; *why should it not=certainly*; and the negative is omitted in this formula, τί μέλλει; ἀλλὰ τί μέλλει; ἀλλὰ τί γὰρ μέλλει; *what will he do, if not? quidni? =certainly*: Plat. Hipp. Maj. 287^a: Id. Hipp. Min. 373 D 2. δρόμῳ μὲν ἄρα καὶ τῷ θεῖν τάχος μὲν ἀγαθόν, βραδυνὴς δὲ κακόν; 'Ιπ. Ἀλλὰ τί μέλλει; So also ἀλλὰ τί οἶε; Id. Rep. 332 C and ἀλλὰ τί; *quidni?* Id. Phæd. 89 B οὐκ ἂν γε ἐμοὶ πείθῃ—. Ἀλλὰ τί; also ἀληθές; (accent thrown back) in ironical replies, *really? who would think it? Itane?* so πύμαλα originally a question, πῶς μάλα; *how then?* in Doric originally, then Attic, for οὐδὰμώς: see §. 872. *Obs. 2.*

Remarks on the Interrogative Sentence.

A relative Sentence coalescing with a Question.

§. 881. 1. When the interrog. sentence is composed of an adjectival interrogative pronoun, the copula εἶναι and a substant., and followed by a relative sentence referring to it, as ποῖός ἐστιν ὁ μῦθος, ὃν εἶπες, the verb εἶναι and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence: see also §. 823. *Obs. 8.*: Il. π. 440 ποῖον τὸν μῦθον εἶπες; Ibid. 424 ὅστις ὅδε κρατεῖ (see §. 823. *Obs. 8.*) Il. κ. 82 τίς δ' οὗτος κατὰ νῆας ἀπὸ στρατὸν ἔρχεται οἶος; Il. λ. 612 ἀλλ' ἴθι νῦν—Νέστορ' ἔρειο, ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμου: Hdt. VII. 48 δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιάματα; Soph. Aj. 46-ποιαῖσι τόλμαις ταῖσδε καὶ φρένων θράσει; Eur. Hec. 188 τί τόδ' ἀγγέλλεις; Ibid. 501 τίς οὗτος σῶμα τοῦμόν οὐκ εἴς κείσθαι: Plat. Phæd. 79 B ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι—τὸ σῶμα; Ib. Gorg. 520 extr. ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θεραπείαν. So G. T., as Luke xi. 11 τίνα δε ὑμῶν τὸν πατέρα (=τίς ἔστιν ὑμῶν πατὴρ ὃν) αἰτήσῃ ὁ υἱὸς ἄρτον.—See §. 823. *Obs. 8.*

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. 421 extr. Ἔτερα δὴ—τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτίον, ὅπως μήποτε αὐτοὺς λήσῃ εἰς τὴν πόλιν παραδύνατα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις^c; Arist. Pax 696 εὐδαιμονεῖ πάσχει δὲ θανατοστόν 'ΕΡΜ. τὸ τί; Ibid. 693 οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἶα:) Id. Nub. 776 ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἤκω παρ' ὑμᾶς δεῦρο πωλήσω. ΠΕΙ. τὸ τί;

Rhetorical change of a Dependent into a direct Interrog. Sentence.

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ

^a Heindorf. ad loc.

^b See Heindorf.

^c Stallb. ad loc.

φροσιζεν; Plat. Gorg. 448 C νύν δ' ἐπειδὴ τίνος τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὁρθῶς καλοῖμεν; Soph. Aj. 107 θανεῖν γὰρ αὐτὸν οὐ τι πω θέλω, Min. Πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλεόν; Aj. Πρὶν ἂν—νότα φοι- νηθεὶς θάνῃ; Demosth. 43, 10 πότε ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; Hence the elliptic expressions, ἵνα τί; ὥς τί; (sc. γένηται), *with what in- tent?* ὅτι τί; (sc. γίγνεται) *on what grounds?* Plat. Apol. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 796 ὥς τί δὴ τότε; Or. ὥς νιν ἱκετεύσω με σώσαι; Plat. Charmid. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation—οὐδὲν οὐ, *nothing*, is inserted in a sentence without any change of the construction: Demosth. 241. 29 ἐλαυνόμενων καὶ ὑβριζόμενων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, for οὐδὲν κακὸν οὐ πασχ.

Two or more Interrog. Sentences in one.

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence: Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτίων ἀριθμός^a; Eur. Hel. 1543 ὃ τλήμονες, πῶς ἐκ τίνος πότε Ἀχαιῶς θραύσαντες ἤκετε σκάφος; Id. Phoen. 1288 πότερος ἄρα πότερον αἰμάζει; Soph. Ant. 2 ἄρ' οἷός τ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν ὅποιον οὐχὶ νῶν ἔτι ζῶσαι τελεῖ. ὃ τι καὶ ὅποιον. So G. T., as Acts xi. 17 τίς ἤμην δυνατός=τίς καὶ πῶς δυνατός; Hdt. I. 30 εἰ τίνα εἶδες ὀλβιώτατον, *whether any one, and whom* &c.; Plat. Ion. p. 530 A πῶς τί ἡγωνίσω; Plat. Hipp. M. 297 extr. πῶς τί ἄρ' ἂν ἀγωνισοίμεθα^b; Id. Theæt. 208 E πῶς τί τοῦτο: Id. Soph. 261 E: Id. Rep. 400 A ποῖα δ' ὅποιου βίου μμήματα, οὐκ ἔχω λέγειν^c; Demosth. 429, 8 ἐξετάζεσθαι, τίς τίνος αἰτιός ἐστι.

Obs. The relative is also thus used; as, Soph. Ant. 942 οἷα πρὸς οἷων ἀνδρῶν πάσχω; Often in a construction with a participle: Eur. Alc. 144 ὃ πλῆμων, οἷας οἷος ἀμαρτάνεις: Plat. Symp. 195 A οἷος οἷων αἰτίας ἂν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined: Plat. Rep. 332 C Ὡ Σιμωνίδῃ, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσ- ἦκον τέχνη ἱατρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἡ σώμασι φάρμακά τε καὶ σιντία καὶ ποτά.

3. In G. T. we find a remarkable combination of two questions: Mark vii. 1 τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος ὃς ἐὰν—μὴ λίθον ἐπιδώσει κ. τ. λ.;

Of the Oratio obliqua, or indirect construction (see also §. 802.).

§. 884. 1. When we say or imply of ourselves or others that something has been thought or said by us or them, we may view it either *objectively* as an actual fact existing independently in the external world; or *subjectively* as a mental act, as a *belief*, *supposition* &c. of the person who is spoken of as thinking or saying. Both of these^d are implied, and we may bring the one or the

^a Hermann. ad loc.

^b Heindorf. ad loc.

^c Stallb. ad loc.

^d Vox est signum rei vel conceptus.

other forward as the case requires; when we repeat the statement of the original speaker, we may either bring prominently forward the *fact* which those words express, as *ἔλεγεν* “*ὅτι οὕτως ἐστὶ*,” or the *mental act*, which the words likewise imply, as *ἔλεγεν* *ὅτι οὕτως εἶη*: in the former case the statement is, in point of construction, independent of the verb of saying; it is a mere quotation, and hence comes under the *oratio recta*, or *direct construction*—*he told me “the peace is concluded;”* in the other it depends upon that verb, and thus is in what is called the *oratio obliqua*, or *indirect construction*, as *he told me the peace was concluded*.

2. There are two sorts of *oratio obliqua*.

1. Where a single clause is stated as depending on what another person said or thought; as, *ἔλεγον* *ὅτι οὗτος ἔλθοι*.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, *ἔλεγον* *ὅτι οὗτος ἔλθοι* *ὅς τοῦτο ποιήσειε*.

Obs. 1. The principal clause in the *oratio obliqua* is that which is introduced by *ὅτι*, *ὡς* &c., which would have been a principal clause when originally spoken. The *dependent clauses* are the relative or adverbial clauses introduced by a relative, or *πῶς*, *ὅταν* &c.

Obs. 2. We must not confound with the simple *oratio obliqua*, or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said, not entering into the original statement; as, Demosth. 127 *ἐφ’ οἷς ἤδη χαριούνται ταῦτα* *ἔλεγον*—where *ἐφ’ οἷς ἤδη χαριούνται* does not mean that they said, “*ἐπὶ τοῦτοις ἤδη χαριούμεθα*,” but they said, “*ταῦτα*,” (and this might be resolved into a clause in the *oratio obliqua*), of which Demosthenes observes, *ἤδη χαριούνται*: nor with the compound *oratio obliqua*, those clauses which are introduced in the same way after a really dependent clause (with accus. and infin.), as Plat. Gorg. 513 A *εἰ δέ σοι οἶε ὅτι οὖν ἀνθρώπων παραδώσειν τέχνην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δυνάσθαι* κ. τ. λ.

Obs. 3. If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however is regulated, not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The dependent clauses in an *oratio obliqua* may be either themselves in the form of the *oratio obliqua* (the optative), or may retain the form in which they stood, or may be supposed to have stood, in the original *oratio recta*. See §§. 886. 3., 887.

4. The statement which in the *oratio recta* stands in the words of the person who made it, may be expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.); as, *ἐπήγγειλε τοὺς πολεμίους*

ἰποφυγεῖν, by *ὅτι* or *ὥς*, and the *verbum finitum* (§. 801.) ; as, *ὅτι οἱ πολέμοι ἀποφύγουεν* or *ἀπέφυγον* : or by a participle ; as, *τοὺς πολέμους ἀποφυγόντας*. To these must be added the logically dependent sentences introduced by *γάρ*, *οὖν*, *μέντοι*, &c., which imply a person stating them as proofs or inferences (see *Obs.* 4.) A wish, command, or desire may be expressed in the *oratio obliqua* by the infin. (§. 668. b.) ; as, *ἔλεγε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις* (*or. recta*, *ἐπίθεσθε*).

5. With regard to the use of the indicative and optative (which presents the greatest, if not the only, difficulties in the *oratio obliqua*) it may be once more stated generally, that in all clauses which repeat words or thoughts of any one there are two notions :—1. The actual fact spoken of.—2. The mental act of the person referred to. And as the one or the other of these notions is to be brought more prominently forward, the *indicative* or *optative* (*oratio obliqua*) is used.

6. Hence after verbs which express mental operations, the indicative frequently stands, as the *fact*, not the mental act, is to be brought prominently forward. See §. 886.

7. The *oratio obliqua* frequently obtains in questions and answers, as these imply speaking or saying.

8. A change is naturally made in the person of the *oratio recta* when any one's words or thoughts about himself are repeated in *oratio obliqua*, as *ἔλεγεν ὅτι ποιήσεις*, or *ἔλεγεν ὅτι ποιήσει*, rarely *ἵτι ποιήσω* : Il. ο., 82 *νόησεν ἔνθ' εἶπεν ἢ ἔνθα*. See §. 802. *Obs.* 6.

Obs. 4. An acc. and ind. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent : Hdt. VII. 220 *λέγεται δέ, ὥς αὐτός σφας ἐπέπεμψε Λεωνίδης, μὴ ἀπώλονται κηδόμενος· αὐτῷ δέ καὶ Σπαρτιητῶν τοῖσι παρεούσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν*. This is very common in Herodotus, especially in narrations, and is called the narrative or historic inf.

Obs. 5. Parentheses, and especially those which *γάρ* connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by *ὅτι* for *ὥς* precedes, of which the parenthesis seems to be a continuation. This is first found in Hdt., and in Attic prose more frequently than in poetry : Æsch. Ag. 603 *ταῦτ' ἀπάγγελον πόσει, ἦκεν ὅπως τάχιστα ἑράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν, οἷαν περ οὖν Παισε* : (*εὐρήσει* would be the mere report of the messenger himself : *εὐροὶ* represents it as coming from Clytemnestra's mind) : Soph. Phil. 615 *εὐθέως ἐπέσχετο τὸν ἄνδρ' Ἀχαιοὺς τόνδε δηλώσειν ἄγων, οἷοίτο μὲν μάλισθ' ἐκούσιον λαβών* : Hdt. VII. 3 *ἔλεγε—ὥς αὐτὸς μὲν γένοιτο Δαρεῖω ἦδη βασιλεύοντι—, Ἀρταβαζάνης δὲ ἔτι ἰδιώτῃ ἐόντι Δαρεῖω· οὐκ ὄντ' εἰκὸς εἶπεν οὔτε δίκαιον, ἄλλων*

τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ: Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἀξία λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὐτε οἴκαδε ἀποπλεῖν τῇ βουλομένῃ δυνατόν εἴη κ. τ. λ.: Id. Hell. III. 2, 23 ἀποκρουαμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχουεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔθροροι: Plat. Rep. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψαγε λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθενται—οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῖφ ἐναληθιμμένοι εἶεν, ἀλλὰ μέλανι—, μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ.^a So also opt. with ἂν: Ibid. 458 extr. δῆλον δὲ, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσμεν ἱεροῦς εἰς δύνανται ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

Obs. 6. The *oratio obliqua* may be used where any notion of saying, thinking &c. is implied.

Use of the Moods in the *Oratio Obliqua*.

I. Optative.

§. 885. 1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition—as a mental act—of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua*. But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua*, and in the dependent clauses introduced by *ὅς*, *ἄν*, *ὅταν*, *πρὶν*, *ἄν* &c., only when it would have been used in the *oratio recta*. So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἦ; and in *φημὶ αὐτὸν, ἔαν τοῦτο λέξη, ἁμαρτάνειν*, the conjunct. λέξη is not used on account of the *oratio obliqua*, but because it would have been used in the *oratio recta*; as, ἔαν τοῦτο λέξη, ἁμαρτάνει.

2. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. properly expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past. When the verb of the principal clause is in time present to the speaker, the *oratio recta* is retained, as the thing spoken of is represented as a fact; as, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἐστίν—φημὶ, ὅτι αὐτὸς, ἔαν τοῦτο λέξη, ἁμαρτάνει: or the accus. and infin. is used; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημὶ, αὐτὸν, ἔαν τοῦτο λέξη, ἁμαρτάνειν. (See construction of *ὅτι* and *ὥς*, §. 802. 3.)

3. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua*, either for the ind. or conjunct. of the *oratio recta*. In the former case it expresses that the thing which would be spoken of in the indic. as a reality, is to be regarded only as another person's mode of viewing it, not so much

^a Stallb. ad loc.

as happening in the external world as passing through another person's mind. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a probability, is to be considered as only conceived of in another person's mind, as a supposed possibility. So *ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃς—ἐλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι*: Hdt. III. 75 *τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι* (*fecisset*): Xen. Ages. I. 10 *Τισσαφέρνῃς μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιο, ἕως ἔλθοιεν, (oratio recta ἦν σπέλιος ἕως ἔλθωσιν) οὗς πέμψει (ἐπεμψα) πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας*.

Obs. 1. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

3. The future optative is used in the *oratio obliqua* where the simple future would have stood in the *oratio recta*: Thuc. V. 7 *ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν πρὸς ὅαν ἐμπειρίαν γενήσοιτο*: Soph. CE. R. 1271 *αὐδῶν τοσαῦθ' ὀδοῦνεκ' οὐκ ὄψοιτό νιν*: Æsch. Pers. 360.

Obs. 2. Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the writer himself as a fact, but as passing in his own or another person's mind: Hdt. VII. 2 *ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβάζανης, κατότι πρεσβυτάτος τε εἶη πάντος τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη—πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν. Ξέρξης δὲ, ὡς Ἀτόσσης τε παῖς εἶη—, καὶ ὅτι Κῦρος εἶη ὁ κησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην*: Thuc. II. 21 *οἱ Ἀχαρνῆς ἐκάκισον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, quod (quia) exercitum non educeret (e mente Acharnensium)*: Soph. Trach. 903 *κρύψας' ἐμάντην, ἔνθα μή τις εἰσῖδοι, ubi me a nullo visum iri credebam*: (But Id. Aj. 658 *κρύψω τόδ' ἔγχος τοῦμόν—γαίης ὀρύξας, ἔνθα μή τις ὄψεται, oratio recta*: the verbal notion is emphasized by being brought forward as a fact. CE. R. 796 *ἔφενγον ἔνθα μηπότ' ὀψοίμην*.) So Latin, Liv. XL. 18 *in Hispaniā prorogatum veteribus est imperium cum exercitibus, quos haberent*.

4. If the opt. in the *oratio obliqua* stands for the conjunct. with *ἄν* in *oratio recta*, *ἄν* may be joined to the conjunction by which it is introduced; see §. 844. *Obs.*: Il. η, 387 *ἠνώγει Πρίαμος—εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο (e mente Priami, non referentis)*: Il. β, 597 *στεῦτο γὰρ εὐχόμενος νικησέμεν, εἰπερ ἄν αὐταὶ Μοῦσαι ἀειδοῖεν*: Thuc. VIII. 54 *καὶ ἐψηφίσαντο πλεῦσταντα τὸν Πέλσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἄν αὐτοῖς δοκοίη ἄριστα ἔξειν*: cf. VIII. 68: Hdt. I. 56 *ἐφρόντιζε ἱστορέων τοὺς ἄν Ἑλλήνων δυνατωτάτους προσκτῆσαιτο φίλους*: Antiphon. 722 *οὔτοι δὲ θάνατον τῷ μηνυτῇ τὴν δωρεὰν ἀπέδοσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἄν ἐγὼ θέλωμι*.

II. Indicative.

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, but the indic. is used far more frequently; so that objects are brought before the reader not as mere conceptions but as *facts*, which gives great power of representation to the language. In the use of the indic. we must distinguish two cases :

1. Where the statement, though it depends upon another person's conception, is to be marked as something real or certain, in opposition to a mere supposition or possibility; the reality being stated in the form which the person originally used when he stated or conceived it as such; as, Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *orat. recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as some important fact, viewed rather in a substantival than a verbal character, as *ἔλεγε ὅτι θεός ἐστι σοφός* = *Θεοῦ σοφία*: the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.—the terms or conditions on which any thing is granted, which gives a character to the whole action; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it: inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

a. Substant. sentences (see §. 802.) : Hdt. III. 61 *τούτον τὸν ἄνδρα ἀναγνώσας (persuadere) ὁ Μάγος Πατισείθης, ὥς οἱ αὐτὸς διαπρήξει* (argument whereby he persuaded), *εἰσε ἄγων ἐς τὸν βασιλῆϊον θρόνον* : Ibid. 84 *οἱ δὲ λοιποὶ τῶν ἐπὶ ἐβουλεύοντο, ὥς βασιλεία δικαιοτάτα στήσονται* (end of the deliberation) : Id. VII. 8, 1 *τοῦτο ἐφρόντιζον ὅπως μὴ λείψομαι τῶν προτέρων γενομένων ἐν τιμῇ τῇδε (ne inferior essem), μηδὲ εἰλάσσω προσκτήσομαι δύναμιν Πέρσῃσι* (end of the thought) : Xen. Cyr. II. 2, 1 *αἰὲ μὲν οὖν ἐπεμελείτο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται* (object or essence of the care).

b. Relative sentences : Hdt. VII. 54 *Ἄερέης—εὐχέτο πρὸς τὸν ἥλιον, μηδεμῖν οἱ συντυχὴν τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται* (the clause beginning with *ἢ* μιν παύσει expressing the especial aim of the prayer) : Id. VI. 132 (*Μιλτιά-*

δης) αἰτήσας νέας ἑβδομήκοντα, καὶ στρατὸν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται (he is really marching) χώραν, ἀλλὰ φάς αὐτοὺς καταπλουσιύν, ἣν οἱ ἔπυνται· (§. 887.) ἐπὶ γὰρ χώραν τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἀφθονον οἰσονται· (will certainly gain) λέγων δὲ τοιαῦτα αἰτεε τὰς νέας : Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα εἰλίσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύουσιν (essence and especial aim of the decree).

c. Adverb. sentences : Xen. Anab. III. 5, 13 ὁμοῦ ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῶ ἔχοιεν : Ibid. I. 3, 14 εἰς δὲ δὴ εἶπε—στρατηγοὺς μὲν εἰλίσθαι ἅλλους ὡς τάχιστα, εἰ μὴ βούλεται (condition or terms) Κλέαρχος ἀπάγειν—εἰλόντας δὲ Κύρον αἰτεῖν πλοία, ὡς ἀποπλείουσιν· ἐὰν δὲ μὴ διδῷ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κύρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἥπα-λότες (argument on which the request was grounded) : Hdt. III. 104 ὅκως ἂν καυμάτων τῶν θερμοτάτων δὲ ἔοντων ἔσονται ἐν τῇ ἀρπαγῇ (see §. 424. d.). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind. (see §. 887.) : Plat. Legg. 683 εἰ γοῦν—τις ἡμῖν ὑπόσχοιτο θεὸς ὢς, ἐὰν ἐπιχειρήσωμεν,—οὐ χεῖρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vivum, si id parum procedat, necutum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated : Hdt. III. 78 εἶρετο, ὅ τι οὐ χράται τῇ χειρί : Isocr. Paneg. 56 D τὰς στάσεις ἐποιοῦντο πρὸς ἀλλήλους οὐχ ὀπότεροι τῶν λοιπῶν ἀφροῦσιν, ἀλλ' ὀπότεροι φθήσονται τὴν πόλιν ἀγαθὸν τι ποιήσαντες : Thuc. II. 4 οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακάουσιν, ὥσπερ ἔχουσιν, ἐμ-πρήσαντες τὸ οἶκμα, εἴτε τι ἄλλο χρήσονται : Xen. Cyr. IV. 2, 3 ἐννευθέντες δὲ οἱά τε πιάσχωσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίῃ μὲν ὁ ἄρχων αὐτῶν, ἔδοξεν αὐτοῖς—ἀποστήναι : Plat. Apol. 21 B πολὺν μὲν χρόνον ἠπόρου, τί ποτε λέγει, for ὅ τι λέγει. But even when the very words are not used in the *oratio obliqua*, yet by a sort of confusion of time and person, the indic. of past tenses very often followed the same tenses in the principal sentence : Od. ρ, 120 εἶρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος, ὅττε χρῆζων ἰκόμην Λακεδαίμονα διάν : (the actual word of Menelaus must have been ἰκοῦ, see §. 890.)

3. Hence in the compound *oratio obliqua* we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the form of the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered ; as, (inf. and accus. as the *oratio obliqua*) Hdt. I. 136 ἐκέλευε τῆς ἐαυτοῦ χώρας οἰκεῖν δοκ. βούλονται (originally δοκ. βούλεσθε). So also (ὡς and the optative as the *oratio obliqua* :) Æsch. Pers. 354 ἔλεξε—ὡς, εἰ μελαίνης νυκτὸς ἕξεται κνέφας, Ἕλληνες οὐ μένοιεν : so G. T. as Acts xxiii. 22.

ἀπέλυσε τὸν νεανίαν παραγγείλας μηδενὶ ἐκκαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

Obs. Analogously to this the present is used in passages where the other verbs are in the past tenses, to bring out the fact more strongly.

III. Conjunctive.

§. 887. 1. As the ind. of historic tenses is thus used in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta*: Hdt. I. 29 ὀρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔτεα χρῆσθαι νόμοισι, τοὺς ἄν σφι Σόλων θῇται: (the oath was δέκα ἔτεα χρῆσόμεθα, the proper form thereupon being τοὺς ἄν, &c.: Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἣν ἄρα μὴ δηρώσωσιν οἱ πολέμοιοι—ἀφίησιν αὐτὰ δημόσια εἶναι: Xen. Cyr. IV. 5, 36 τοὺς ἵππους ἐκέλευσε φυλάττειν μένοντας τοὺς ἀγαθόντας, ἕως ἄν τι σημάνῃ: Id. Hell. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὃ τι ποιοῦσιν, ἀποπλεῖν: Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκουεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἔὰν σπονδαὶ γένηνται, ἀξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια: Plat. Apol. init. ἔλεγον, ὥς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῇτε. So generally in clauses introduced by πρὶν ἄν.

Interchange of Conjunctive, Optative, and Indicative.

§. 888. The indicative is sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence: Hdt. VIII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχεῖν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται: Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θαυμαζόντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχουσιν: Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύνθιοι κατεστραμμένοι τὴν μεῖζω δύναμιν Μακεδονίας εἶεν καὶ οὐκ ἀήσουσι τὴν ἐλάττω.

IV. Accusative (or with certain Verbs Nom. see §. 672.) with Infinitive, instead of Verbum finitum. Narrative Infinitive.

§. 889. In Greek one or more dependent clauses in a narration

may stand as an *oratio obliqua* in the accus. and infin. (depending on a verb of saying, &c expressed or implied) instead of the *verbum finitum*; in Latin this is restricted to such clauses of the *oratio obliqua*, as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

a. Adject. sentences: Hdt. VI. 117 ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (for οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. I. 91 (ἔφασαν) ὅσα αὐ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι: i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium*, (i. e. *apud hanc enim* etc. as properly as a principal clause.)

b. Adverb. sentences. — a. Local, temporal, causal, comparative: Plat. Rep. 408 C οἱ τραγῳδοποιοὶ—Ἀπόλλωνος μὲν φασιν Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα λίσσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν: Latin, *unde fulmine eum percussus esse*, i. e. *et inde* (as logically a principal sentence): Hdt. III. 26 λέγεται—, ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης λέναι—, ἐπιπνεῦσαι νότον μέγαν: Ibid. 35 ὡς δὲ (quum) ἐν τῇ κραδίῃ εὐρεθῆναι ἐνέοντα τὸν ὀϊστόν, εἰπείν πρὸς τὸν πατέρα κ. τ. λ.: Id. VI. 84 Σκύθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρείον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόνα μιν τίσασθαι, i. e. *postquam invasisset*: Id. VII. 148 μετὰ δέ, ὡς ἐλθεῖν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον: Ibid. 150 extr. ἐπεὶ δὲ σφεας παρλαμβάνειν τοὺς Ἕλληνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτιέιν κ. τ. λ. (the finite verb being used in the sentence depending on ἐπισταμένους, and the infin. in the sentence depending on the preceding verb λέγεται): Hdt. II. 121. §. 2 ὡς δὲ τυχεῖν τὸν βασιλῆα ἀνοίξαντα τὸ οἰκημα, θωυμάσι κ. τ. λ. ὡς δὲ αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαι μιν τάδε: Id. I. 140 οὐ πρότερον θάπτεται πρὶν ἂν ἐλκυσθῆναι. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὲ ἀλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρήσαι οἰκεῖν: Xen. Cyr. V. 2, 4 ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὡς σφίσι δοκεῖν (i. e. *ut sibi videretur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας: Plat. Rep. 614 B ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ—δύ' εἶναι χάσματος κ. τ. λ.: Id. Rep. 359 D ἰδεῖν—νεκρόν, ὡς φαίνεσθαι, μείζω ἢ κατ' ἀνθρώπον.

β. Conditional: Hdt. III. 108 λέγουσι δὲ καὶ τότε Ἀράβιοι, ὡς πᾶσα ἂν γῆ ἐπίμπατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἷον τι κατὰ ἐχίδνας ἡπιστάμην γίνεσθαι: Thuc. IV. 98 οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. *si amplius illorum agri partem in suam potestatem redigere possent, se eam retenturos*.

γ. Mixed sentences: Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφισι ὑπὸ τὸν Ὑμησσὸν εἶδον εἶδον οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εἶ, τὴν (i. e. ἣν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἄξιον, λαβεῖν φθόρον κ. τ. λ.: Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοίον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφῶν ἀποσώζεσθαι.

Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. (See ind. with *oratio obliqua* above, §. 886 :) Lysias 897 καλέσας αὐτοὺς εἶπε Διογέτιων, ὅτι καταλίποι αὐτοῖς ὁ πατήρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροφήν κ. τ. λ. : Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρρεῖν, ὅτι παρέσται αὐτῷ οὐκ ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, κἂν βούλῃ, ἀσκαρδαμυκτεῖ : Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἄρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων : Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηπτόν παρήνει—οὐ ὄντες ναυμαχῆσετε, ἔφη, στὰν βούλησθε : Plat. Prot. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δόξῃ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὥς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω ; On the other hand : Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραζόμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ. : so G. T. as Mark xi. 32 ἀλλ' ἐὰν εἴπωμεν, ἐφ' ἀνθρώπων, ἐφοβοῦντο τὸν λαόν. So the imperative (see §. 421.) : so G. T. as 1 Cor. iv. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. For the infinitive see §. 889.

CHAPTER V.

Especial peculiarities in the Construction of Words and Sentences.

I. *Ellipse.*

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of the ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, or implied in the word which would define it were it not suppressed, as *οἱ θνητοί* (sc. *ἄνθρωποι*), *ἡ αὔριον*, (sc. *ἡμέρα*), or supplied from the context or common use, as *εἰς διδασκάλου ἵνα*: so *ἐπ' ἰσας* (sc. *μόλρας*) Soph. El. 1062. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

Obs. 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse seems to be mostly confined to two cases:—1. Where the context supplies, or sometimes by its form only, suggests to the mind the suppressed notion: Æsch. Choeph. 142 *ἡμῖν μὲν εὐχὰς τάσδε* sc. *εὐχομαι* (see §. 581. 2.): so *ἕδωρ κατὰ χεῖρας*.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in *τίς χρεῖα σε ἐμοῦ* sc. *ἔχει*. So *ἐς κόρακας* &c. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

a. *Ellipse in a simple Sentence.*

3. On the ellipse of the subject see §. 373, and of *εἶναι* see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as *οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ἄδον ἀφικέσθαι, ὁ Σωφρονίσκου*) see §. 436. Of the participle *ὦν* see §. 682. 3,—of the noun before participle in gen. absolute, see §. 695. *Obs. 1.*—of the protasis or apodosis, §. 860.

Obs. 2. In many phrases the subst. suppressed after the adj. is supplied in the verb: Theocr. 18. 11 *πολὸν ἔπινης* sc. *οἶνον*: Arist. Equit. 121 *ἐτέραν ἔγχεον* sc. *σπονδήν*. So Soph. Ant. 190 *ταύτης ἔπι πλείοντες ὀρθῆς* sc. *νείως*. So that this is brachylogy rather than ellipse, see §. 823. d.: Eur. Herc. F. 180 *τὸν καλλίνικον ἐκόμασε* (sc. *κῶμον*): Id. El. 835 *ὅπως πειστηρίαν θοινασόμεσθα* (sc. *βοίην*): Plat. Lach. 184 D *τὴν ἐναντίαν γὰρ Δάχης Νικίᾳ ἔθετο* (sc. *ψῆφον*, according to the usual form *θίσθαι ψῆφον*).

4. The sentence is sometimes without its verb where the notion of the verb is general, such as *ποιεῖν, δρᾶν* &c., *γίγνεσθαι, εἶναι* &c., and sometimes a special verb, when the context easily suggests it. So G. T., Gal. ii. 9. The object of a verb sometimes stands alone, especially in prayers, curses, proverbs, inscriptions, commands, &c.; the verb being readily supplied from common use: *ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον* (sc. *ἀπιθι* or *ἔρρε*)—*πρὸς σὲ γονάτων* (sc. *ικετεύω*)—*ἐς κεφαλὴν σοί* (*τρέπειτο* sc.), but this rather belongs to Brachylogy. See also §. 897. So G. T. as Matt. v. 38 *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ*.

Obs. 3. The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined implies the notion defining it; as *φυλάσσειν* in Homer = *φυλάσσειν νύκτα, to watch through the night—to keep the night watch*.

Obs. 4. We may observe that the ellipse of *ἐστί* &c. is very common in G. T. in all sorts of sentences, and constructions.

Obs. 5. The subject is sometimes omitted in a narration, so that two following verbs refer to different persons: Hdt. VI. 30 ὁ δὲ (Histæus) οὗτ' ἂν ἔπαθε κακὸν οὐδέν—δοκέειν ἐμοί, ἀπῆκε τ' ἂν (Darius) αὐτῷ τὴν αἰτίαν.—So G. T., as John xix. 4 ἐξήλθεν οὖν ὁ Ἰησοῦς ἔξω—καὶ λέγει (Pilate) αὐτοῖς. Cf. Luke xix. 4.

b. Ellipse in a compound Sentence.

5. *a.* A substantive to which an attributive relative sentence refers may be suppressed; as, Il. ρ, 640 εἴη, ὅστις ἐταῖρος ἀπαγγελλεῖ τάχιστα Πηλεΐδῃ: Thuc. II. 11 ἔπεσθε, ὅποι ἂν τις ἡγήται i. e. εἰς τοῦτον τὸν τόπον, ὅποι (§. 836. 1.).

b. A whole sentence may be suppressed, to which a following sentence refers; so in the combinations, οὐχ ὅτι, μὴ ὅτι—, ἀλλὰ §. 762. 2., εἰ μὴ (§. 860.); so also, οὐχ ὅτι in the sense of *quamquam*, *although*; (ἀλλὰ does not follow this phrase as an antithesis:) Plat. Prot. 336 D Σωκράτει γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσασθαι, οὐχ ὅτι παλῖν καὶ φησὶ ἐπιλήσμων εἶναι. Also in final or interrog. clauses introduced by ὅπως μὴ and μὴ, and in hypothetical clauses, either where a wish is expressed, as εἴθε τοῦτο γένοιτο (§. 856. *Obs.* 2), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed.—See §. 860. 3.

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle ἂν, which suggests to the mind the suppressed sentence; as, ἡδέως ἂν ἀκούσαιμι, ἡδέως ἂν ἤκουσα (§. 860. 2.).

7. When two sentences expressing similar thoughts, and standing in the same construction, are in juxtaposition, in the latter sometimes we find only the more important parts of the whole, while the more formal parts which are common to both, occur only in the first. See §. 896. *Obs.* 3: but this too may perhaps be referred to brachylogy.

Obs. In G. T. Matt. xiii. 8 and Mark iv. 8 there is an ellipse of some substantive after the numerals, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν κ. τ. λ. It may possibly be καρπούς or σπέρματα.

II. *Brevity of Expression or Brachylogy.*

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules; but

brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which was so especially the characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as *οἱ ἐκ τῆς ἀγορᾶς ἀνθρώποι ἀπέφυγον*, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

The notion of a Substantive or Adjective supplied from the context or part thereof.

§. 893. *a.* The subject of one sentence is supplied from some word in the objective part of the preceding one, see also §. 373. 4. Attic prose, except orators, and sometimes poetry : Il. π, 77 οὐδέ πω Ἀτρεϊδέω δ' ὅπως ἔκλυον—ἀλλ' Ἔκτορος—περιάγνυται sc. ὄψ or αὐδῇ. Cf. Il. π, 748 : Hes. Opp. 513 καὶ τε διὰ ῥινού βοὸς ἔρχεται, οὐδέ μιν ἴσχει (sc. ῥινός) : Thuc. VIII. 44 ἐξεφόβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότας τὰ πρᾶσσόμενα, καὶ ἔφευγον (οἱ πολλοί) : Soph. C. 685 οὐδὲ δῦπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥέεθρων ἀλλ' αἰὲν—(Κηφισός sc.) ἐπινίσσεται.—See also §. 311. 1. *b.* So G. T., as 1 Cor. xv. 25 δεῖ γὰρ αὐτὸν βασιλεῦειν ἄχρις οὗ θῆ (sc. αὐτός) κ. τ. λ. Cf. Rom. iv. 3 ἐπίστευσεν—τῷ θεῷ καὶ ἐλογίσθη (sc. τὸ πιστεῦσαι) κ. τ. λ.

b. A substantive which would properly be used twice in a clause is used only once : Soph. El. 1265 ἐφρασας ὑπερτέραν (χάριν sc.) τῆς τότε χάριτος : Id. CEd. Col. 1059 τὸν ἐφέσπερον (sc. νόμον) Οἰατίδος ἐκ νόμου.—See also §. 782 *d.* So Eur. Phœn. 103 γεραίαν νέαν (χειρὶ sc.) χεῖρα. So G. T., as 1 John ii. 2 ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν—οὐ περὶ τῶν ἡμετέρων μόνον, ἀλλὰ καὶ περὶ (ἁμαρτιῶν sc.) ὅλου τοῦ κόσμου. The substantive or pronoun of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. 354 Ε μετρία ἡ θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. So G. T., as Matt. x. 26 οὐδὲν γὰρ ἐστι κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ (οὐδὲν) κρυπτὸν ὃ οὐ γνωσθήσεται.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμέο (sc. ποιούμενα) τὰ ποιούμενα ὑπὸ Μήδων: Ibid. 142 τούτων πάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἕλλησι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (*παρώνυμα*). So Homer, (θεοί) δωτήρες ἐάων sc. δόσεων. So also Il. ω, 528 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of the verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα. — τρεῖς πλήσσεσθαι sc. πληγὰς: Soph. El. 1075 Ἥλέκτρα τὸν δαί πατρός (sc. στόνον) δειλαία στενάχουσα^a: Eur. Phœn. 325 δακρυόεσσαν (sc. ἰάν) (δακρυόεσσ' Dind.) ἰῖσα. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic. (The tragedians use the full form, ὡς εἰπεῖν ἔπος, and so commonly Plato and Demosth.)

e. So a word is suggested by the context: see also §. 373. 3; Hdt. I. 137 ἀποκτείνει δὲ οὐδένα τὸν ἑαυτοῦ πατέρα ἢ μητέρα ἀλλ' ὅκοντα ἤδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence: for τίς supplied see §. 373. 6: so τινὲς τινὸς is supplied from a partitive genitive, Xen. Anab. III. 5, 16 ἀναμυγνύσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς: so G. T. as Acts xxi. 16 συνῆλθον καὶ τῶν μαθητῶν σὺν ἡμῖν.

f. The affirmatives εἰς, ἕκαστος, are supplied from the negative οὐδεῖς; as, Plat. Symp. 192 E ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαρνηθείη—, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.^b: Id. Rep. 366 D. Demosth. c. Meid. §. 18 οὐκοῦν δεινὸν—μηδένα τολμῆσαι πώποτε μηδ' ὧν οἱ νόμοι διδόασιν ᾄψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακείσθαι.

Where a Pronoun is supplied from the context or part thereof.

§. 894. 1. a. Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required: Xen. Hell. III. 4, 3 ἐπαγγεिलाμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδόασιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The antecedent is often supplied by the relative which implies it (see §. 817.). So in antithesis: Od. θ, 167. οὕτως οὐ πάντεσσι θεοῖ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φυῆν, οὔτε φρένας, οὔτ' ἀγορητῆν.

Obs. In G. T., where different cases are required, the pronoun is generally repeated, as Luke xvi. 2 φωνήσας αὐτὸν εἶπεν αὐτῷ, but not always, see Acts xiii. 3.

^a Or to τὸν δαί we may supply χρόνον, and take πατρός with στενάχουσα as a genitive of cause.

^b Stallb. ad loc.

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence: Hdt. I. 3 τοὺς δὲ (Asiatics), προΐσχομένων (ἐκείνων Greeks) ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγὴν ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτούντων (σφῶν Asiatics). So G. T., as Luke viii. 20 ἀπηγγέλη αὐτῷ λεγόντων.

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός: Il. α, 355 ἐλὼν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας: Soph. Phil. 691 ὡ' αὐτὸς (sc. ἑαυτῷ) ἦν πρόσσυρος.

d. Sometimes a pronoun is supplied in two following clauses to one verb as subject, to the other as object: Il. ο, 555 πρὶν γ' ἢ κατακτάμεν (αὐτούς) ἢ κατ' ἄκρης Ἰλίου αἰπεινὴν (αὐτούς) ἐλέειν κ. τ. λ.: Thuc. I. 36 καὶ οὔφ (= εἰ τινι) τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι φοβεῖται δὲ sc. εἰ δέ τις φοβεῖται.

Where a conjunction is supplied by the context.

2. Where οἷς or οἷ are used in the sense εἰ τις, (see §. 816. 8. 817. 4.) the implied εἰ is sometimes carried on to a following clause by a copulative conjunction, Thuc. IV. 6 Ὅσοι δὲ γινώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἤκει κρίνας=καὶ εἰ τις ἤκει μὴ κρίνας: so G. T. as 1 Cor. vii. 13 καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον καὶ (sc. εἰ) οὗτος συνενδοκεῖ κ. τ. λ.

Where a verbal notion is supplied from a preceding verb, or verbal notion.

§. 895. 1. α. After δηλον ὅτι, οἷδ' ὅτι, εὖ οἷδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence; as, Plat. Gorg. 475 C. Socr. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι: Po. Δήλον δὲ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly*.

b. A verbal notion is supplied by the form of the sentence (see §. 581. 2.), or from some expression in it: Eur. Hipp. 870 φεῦ, φεῦ (= στένω) τῶν ἐμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (= στένω) λιγείας μόρον ἀηδόνας: Eur. Ion 1420 μορφὴν ἔχον τίν'; (ἐρωτῶ) ὥς με μὴ ταύτη λαβῆς. So G. T., as Eph. v. 33 ἡ δὲ γυνὴ (sc. βλεπέτω) ἵνα φόβηται τὸν ἄνδρα. Cf. 1 Cor. viii. 7.

Obs. 1. So the interjection ἰδοῦ (et sim.) suggests the notion of ἰστί: Æsch. Ag. 1269 ἰδοῦ! δ' Ἀπόλλων αὐτοὺς ἐκδύων ἐμέ: this is very common in G. T.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb: Il. φ, 162 ὁ δ' ὁμαρτῇ δούρασι—sc. ἐβαλλεν supplied from the hostile action expressed by ἀνέσχετο μελήν in line 161: Hdt. I. 36 γελῶ δ' ὀρέων κ. τ. λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων (θαυμάζω, sc. frig

γελῶ δ' ὀρέων) ἴσῃν. So Soph. Ant. 857 ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶκον (λέγουσα sc.). So G. T., as Acts xxiv. 18 ἐν αἷς εὗρον μ' ἡγνισμένον—ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίων, sc. ἦσαν supplied from ἦν, implied in εὗρόν με ἐν τῷ ἱερῷ : so Rom. xiii. 7 τῷ τὸν φόρον (sc. ἀπαιτοῦντι = ὀφειλῇν ἔχοντι) : Rom. xii. 6 προφητεύσωμεν supplied from προφητεῖαν : v. 7 εἶτε διακονίαν (sc. ἔχοντες) ἐν τῇ διακονίᾳ (sc. ποιῶμεν κατὰ τὴν ἀναλογίαν τῆς πίστεως).

d. So a predicate, or a predicative adjective or substantive, is supplied from a former sentence or clause : Soph. El. 1021 ἐλθ' ὠφέλες τοιάδε τὴν γνώμην πατρὸς θνήσκοντος εἶναι—ἀλλ' ἦν (τοιάδε sc.) φύσιν γε. So G. T., as Rom. vii. 5 εἰ γὰρ σύμφυτοι γεγόναμεν—ἀλλὰ καὶ ἀναστάσεως ἐσόμεθα : so Id. 13 ἐγένετο θάνατος is supplied to ἀμαρτία : so Matt. vi. 25 πλεῖον is supplied to σῶμα : so 1 Cor. ix. 25.

e. One verbal form is supplied from another in the context.—

1. So passive from active : Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ἵπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶσιν : Soph. OE. C. 1108 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον. So G. T., as Rom. ii. 6—8 ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, τοῖς μὲν—(ζῶν αἰώνιον, τοῖς δὲ—ὀργή καὶ θυμὸς (sc. ἀποδοθήσεται).

2. So one tense, or mood, or person from another : Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὅδι δὲ (ἐμπολᾷ sc.) τριδράχμους τοὺς κάδους κ. τ. λ. : Soph. OE. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονήσω sc.) κ. τ. λ. : Æsch. Eum. 140 ἔγειρε καὶ σὺ τήνδ', ἐγὼ δέ σε. So G. T., as Rom. ii. 18 οὐ σὺ τὴν ρίζαν βαστάζεις, ἀλλὰ ἡ ρίζα σε (βαστάζει). This frequently happens when after οἶμαι δὲ καί, an infin. should follow : Plat. Apol. 25 extr. ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα sc. πείσεσθαι σοι^a : Id. Rep. 608 ξυμφημί σοι—, οἶμαι δὲ καὶ ἄλλον ὄντινούν (sc. ξυμφήσειν). So also after ἔοικε : Od. ζ. 192 οὐτ' οὖν ἐσθῆτος δευῆσαι οὔτε τευ ἄλλου ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντίσασσα (μὴ δεύεσθαι) : so G. T. as Rom. i. 27 ἀντιμισθίαν ἦν ἔδει (sc. ἀπολαμβάνειν) ἀπολαμβάνοντες. So after a parenthesis : Æsch. Ag. 1094 ματεύει δ' ὧν ἀνευρήσει φόνον : Cassandra, μαρτυροῖσι γὰρ τοῖσδ' ἐπιπείθομαι· κλαιόμενα τάδε βρέφη (ματεύω sc.).

3. So the participle, from the verbum finitum or infin. : Thuc. II. 11 τὴν τῶν πέλας δηοῦν ἢ τὴν ἐαυτῶν ὁρᾶν sc. δηομένην : Æsch. Ag. 864 καὶ τὸν μὲν ἦκειν (sc. πῆμα φέροντα), τὸν δ' ἐπεισφέρειν κακοῦ κύκιον ἄλλο πῆμα, λάσκοντας δόμοις : Od. ο. 152 χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν εἰπεῖν sc. χαίρειν : so the finite verb from participle, Xen. Hell. V. 4. 3.

4. Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense ; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ὅσοι τε μέλλουσ' (ἐρᾶν sc.) : Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν) : Isocr. 213 B τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμέλλον (πορθεῖν), ταῖς δὲ ἠπείλουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει ; How should it not ? From a participle in the principal clause is supplied the finite verb of the dependent : Soph. El. 1434 νῦν (ῥάτε) τὰ πρὶν εὖ θέμενοι τὰδ' ὥς πάλιν sc. θῆσθε.

^a Stallb. ad loc.

Obs. 2. The constructions in which a verb is carried over a parenthesis—as, Thuc. IV. 9 αὐτοὺς ἡγεῖτο προθυμήσεσθαι (οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτε ναυσὶ κατήσεσθαι οὐκ ἰσχυρὸν εἰσείχουσιν) ἐκείνοις τὲ βιαζομένοις ἀλώσιμον τὸ χωρίον (ἡγεῖτο sc.) γίγνεσθαι, or from one clause to another at some distance, are not to be classed here, as the verb is simply carried on from one clause to another. So where the verb is separated from its subject and object by a parenthesis: Philemon 12 σὺ δὲ αὐτόν—τοῦτ' ἐστίν κ. τ. λ., then in ver. 17 προσλαβὸν αὐτόν. So 1 Pet. 18 ὑποτάγητε is carried on from verse 13: so also ch. iii. 1.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ;

Eur. Med. 1153 φίλους νομίζουσ' οὗσπερ ἂν πόσις σίθεν, sc. νομίζῃ: Plat. Legg. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὐ πράξει τινα πόλιν: Od. λ, 411 ἐταῖρον νωλεμέως κτείνοντο σῦες ὡς ἀγριόδοντες, οἳ βᾶ τ' ἐν ἀφνειῷ ἀνδρὸς μέγα δυναμένοιο ἢ γάμφῃ ἑράνῃ ἢ εἰλαπίνῃ, sc. κτείνονται. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of εἰ, or εἴπερ τις or ἄλλος τις, or εἴπερ που, εἴπερ ποτέ &c. Compare the full expression in Demosth. 701, 7 ἐγὼ δ', εἴπερ τιτὶ τοῦτο καὶ ἄλλῃ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων. Εἴπερ alone: Plat. Rep. 497 E οὐ τὸ μὴ βούλεσθαι, ἀλλ' εἴπερ (sc. τὶ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει^a: so ὡς οὗτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. Apol. 28 E τότε μὲν, οὐ ἐκείνοι ἔταττον, ἔμενον, ὥσπερ καὶ ἄλλος τις: Soph. Œ. C. 563 χῶς τις πλείστ' ἀνὴρ. κ. τ. λ.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὥσπερ, ὅσπερ ἂν εἰ, ὅσπερ, *et sim.* and the effect of it is to mark strongly the unity of the two clauses:

II. ι, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων σὺν νηυσί: Thuc. II. 21 ὧν (ἡκρόντων sc.) ἀκροᾶσθαι ὡς ἕκαστος ὥρμητο: Id. III. 68 καὶ ὅτε ὕστερον (προεῖχοντο sc.) ἀπὸς τῷ περικυβερτῆσαι προεῖχοντο: Id. I. 82 ἀνεπιφθονον, ὅσοι (ἐπιβουλεύονται) ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα, μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι: Id. III. 67 ἦν οἱ ἡγεμόνες (ποιήσεσθε), ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιήσεσθε, ἥσσόν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ: Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν τὰ μὲν γὰρ ἄλλα, (ἐποιεῖ) ὅσπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 σὺ νῦν μ', ἀδελφέ, (sc. κτείνε) μή τις Ἀργείων κτάνῃ.

^a Stallb. ad loc.

4. A verb of a general meaning is supplied from a verb of special meaning, as every particular verb implies the general verbal notion of action, or state: so ποιεῖν, πάσχειν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἤ, —οὐδὲν ἄλλο ἤ—ἄλλο τι ἤ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λῦπεῖς, ὦ Ἥρα, σεαυτὴν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυπούσα):

Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις; = οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ.: Id. Cyr. I. 4, 24 μότος ἐκείνος οὐδὲν ἄλλο (sc. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἰδεάτο: Plat. Euth. 277 D καὶ νῦν τοῦτω οὐδὲν ἄλλο ἢ χορεύετον περὶ σί: Id. Phæd. 63 D τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον^a. (In full: Plat. Rep. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἡ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπαρρεῖ πρὸς τὰ ἔθνη): Æsch. Ag. 1139 οὐδὲν ποτ' (πεισομένην sc.) εἰ μὴ ξυνθανουμένην. So probably 2 Pet. i. 5 καὶ αὐτὸ τοῦτο δέ (sc. ποιήσατε) ἐπιχορηγήσατε. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb: Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πάλαι ἐκπεπολιορκημένη ἐφέκεσαν ὑποφυνούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb: Liv. XXII. 60 *quid aliud quam admonendi essetis*: XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depulato hostium agro*: Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἤ, or ἄλλο τι, *nonne*? where, after the phrase became a mere interrog. form, the ἤ was dropped.—See §. 875. e. So when the protasis is without its predicate: Soph. Ant. 718 εἰ δ' οὖν (οὕτως ἐστὶ) &c. So τί (sc. ἐστίν) ὅτι Luke ii. 49.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma*:

II. γ. 326 ἤχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of "lying," as well as the general notion of "being in store, ready"): Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην: Pind. Ol. I. 88 (B) ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύννευον, vicit Ænomaum, obtinuit virginem^b: Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποδ' Ἑλλήνα στρατὸν, τύχα τε μολῶν καὶ τὸν Ἴσθμοι καὶ τὸν Νεμέα στέφανον: Soph. Trach. 353 ὥς τῆς κόρης ταύτης ἑκατὶ κείνος Εὐρυτόν θ' ἔλοι, τὴν θ' ὑψίπτεργον Οἰχαλίαν. (Cf. 364). So G. T., as 1 Cor. iii. 2 γὰλα ὑμᾶς ἐπότισα οὐ βρώμα.

Obs. 3. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Æsch. Choeph. 360 βασιλεὺς γὰρ ἦς, δφρ' ἔξης, μόριμον λάχος πιμπλάντων χερσὶν πεισίσβοτόν τε βάκτρον. Ἰν μόριμον λάχος χερσὶν

^a Heindorf ad loc.

^b Dissen ad loc.

πιπλάτων is implied the general notion of *governing*—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: Xen. Hell. II. 2, 17 ἀπήγγειλεν, *ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἵεναι*· οὐ γὰρ (sc. εἰλεγειν) εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. *Obs.* 1.

7. A simple verb is supplied from the compound verb, inasmuch as this latter contains the notion of the former:

Plat. Gorg. 493 C ἀλλὰ πότερον πείθω τί σε καὶ μετατίθεσαι, εὐδαιμονοτέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutataeque sententiā putas, feliciores esse temperantes libidinosis?* Thuc. I. 44 οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἀρχεῖν.

Obs. 4. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that *to* which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs.* 1.

9. An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction:

II. ε, 819 οὐ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃς· εἰς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ (sc. ἐκέλευες, in εἴας): Soph. OE. R. 236 τὸν ἀνδρ' ἀπαυδῶ τούτον—μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινά, ὥθειν δ' ἀπ' οἴκων πάντας: Id. El. 71 καὶ μὴ μ' ἄτιμον τῇσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε = ποιεῖτε): Hdt. VII. 104 ὁ Νῆμος—ἀνώγει τῷτὸ ἀεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπολλύσθαι: Id. IX. 2 οὐδὲ ἔων ἵεναι ἑκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν: Plat. Apol. 36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται^a): compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem*: so G. T. as 1 Tim. iv. 3 κωλύοντων γαμῖν, (κελευόντων) ἀπέχεσθαι βρωμάτων. So the general verbal notion of existence, or being, is carried from the particular verb of the clause to the next. So also with other verbs which imply a change from one opinion to another, so that the new opinion is implied from relinquishing the old one: Plat. Lys. 222 B οὐ ῥάδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἀχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse*; hence also οὐ which at first seems not wanted—ἀποβαλεῖν τὸν λόγον = *rejecta priore ratione sententiam ita mutare, ut putemus ceti.*

Obs. 5. So where the predicate is expressed by *ἐστί* and an adjective or

^a Stallb. ad loc.

pronoun, as 1 Cor. vii. 19 τὰ πάντα is supplied from οὐδέν : John viii. 16 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ, sc. ἐσμέν ἄμα.

Where a sentence is supplied either wholly or partially. (See §. 860.)

§. 896. In an antithesis one clause frequently requires to be supplied from the other :

II. χ, 265 ὥς οὐκ ἔστ' ἐμέ καὶ σέ φιλήμεναι, for ἐμέ σέ καὶ σέ ἐμέ : Hes. Opp. 182 οὐδὲ πατήρ παιδεύουσιν ὁμοῖος, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξείνος ξενόδοκῳ καὶ ἐταῖρος ἐταίρῳ : Soph. CE. T. 489 τί γὰρ ἡ Λαβδακιδῶναις (sc. πρὸς τὸν Πολύβου) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νέικος ἔκειτο : Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκείνην), ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν : Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τοὺς), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἂν γίνοντο : Demosth. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλείον, which implies καὶ ἡματι : so G. T. as Matt. x. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ (ἵνα γένηται) ὁ δοῦλος ὡς ὁ Κύριος αὐτοῦ. So a negative sentence is supplied to εἰ μή from an affirmative, or an affirmative from a negative : see §. 860. 5.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. 1.

Obs. 3. So when a sentence or a question is introduced by ἐπεὶ suggesting from the context some conditional clause, *since this is, or if this were (or were not) so* : Soph. CE. R. 433 οὐ γὰρ τι σ' ἤδη μῶρα φωνήσονται ἐπεὶ (εἰ ἤδη) σχολῇ γ' ἂν οἴκους τοὺς ἐμούς ἐστειλάμην : so G. T. as Rom. iii. 6 ἐπεὶ (if this were so) πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ;

Obs. 4. There are two passages in the Greek Testament the difficulties of which may perhaps be solved by applying the principle of brachylogy :

a. Matt. v. 21 ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὅς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει. (carry on from verse 21, ἡκούσατε δὲ ὅτι ἐρρέθη τοῖς ἀρχαίοις) ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥάκα, ἔνοχος ἔσται τῷ συνεδρίῳ, (carry on from verse 22, ἐγὼ δὲ λέγω ὑμῖν) ὅς ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται τῇ κρίσει^a.

β. Rom. iii., in which chapter the first eight verses form a supposed dialogue between St. Paul and a Jew, the alternate verses being assigned to each respectively. 3. τί γὰρ εἰ ἠπίστησαν κ. τ. λ., to which St. Paul answers in v. 4, μὴ γένοιτο κ. τ. λ. The Jew goes on in v. 5, εἰ δὲ ἡ ἀδικία

^a I find this suggested in Poli Synopsis ad loc. I am aware that it may seem a somewhat too bold suggestion ; but the whole passage so evidently presents us with two pairs of clauses, in each of which there is a contrast between the formal traditions of the Jews, and the spiritual teaching of our

Lord, that I confess it would seem to me natural to carry on to the second pair of clauses the words whereby this contrast is expressed in the first pair, (see §. 891. 7.,) even were there not in the passage a difficulty of which every explanation is confessedly unsatisfactory.

κ. τ. λ. St. Paul interrupts the Jew in v. 6, *μὴ γένοιτο* κ. τ. λ.: the Jew takes up his interrupted argument in v. 7, and St. Paul in v. 8 goes on with the sentence he had begun in v. 6, *καὶ μὴ* (*γένοιτο* sc.) *καθὼς βλασφημούμεθα, καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν* κ. τ. λ.

Aposiopesis. See also §. 860. 3. b.

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after *μὴ*; as in tragedy for instance, *μὴ δῆτα*, and *μὴ* alone: Soph. Ant. 577 *μὴ τριβὰς ἔτι, ἀλλὰ νῦν κομίζετ' εἰσω*: Eur. Ion 1331 *μὴ ταῦτα*: Id. Med. 964 *μὴ μοι σύ* sc. *ταῦτα εἴπης*: Arist. Ach. 345 *μὴ μοι πρόφασιν*: Id. Vesp. 1179 *μὴ μοι γε μύθους. Μὴ σύ γε* is very common as an earnest dissuasive: Soph. CE. C. 1441 Pol. *εἰ χρή, θανούμαι*: Antig. *μὴ σύ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ*. So in dissuasive wishes *μὴ γάρ, ἀβρίτ, υἱ*: Demosth. 295, 8 *τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεως γε, μηδ' ἐμοῦ* sc. *καταπτύσειεν*: Plat. Prot. 318 B *ἀλλὰ μὴ οὕτως*: Id. Rep. 381 E *μὴ γάρ, ἔφη* (sc. *τοιαῦτα λεγόντων*): Eur. Troad. 210 *μὴ γὰρ δὴ δῖον γ' Εὐρώτα* (sc. *ἐλθοιμεν*): so *μήτοι γε* Xen. Cyr. II. 3., 24. Demosth. 45, 19 *μὴ μοι μυρίους μηδὲ δισμυρίους ξένους μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις* (sc. *ψηφίσθησε*), *ἀλλ' ἡ τῆς πόλεως ἔσται* sc. *ἡ δύναμις*. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

Obs. The ellipse of the apodosis occurs in G. T.: see §. 860. 3. Rev. xix. 10 *ὅρα μὴ* comes under aposiopesis.

Consolidation of Sentences.

§. 898. There are some other forms, which remain yet to be noticed, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language.

1. When an infin. (or participle) stands in the same sentence with some other *verbum finitum*, the subst. which properly depends on the infinitive (or participle) is frequently made to depend on the *verbum finitum*, so that it is in the case required thereby.

a. Participle: Soph. El. 47 *ἀγγελλε δ' ὅρκῳ προστιθείς*, for *ἀγγ. προστιθείς ὅρκον*: Id. Ant. 23 *Ἐπεὶ οὐκ ἔστι μὲν, ὥς λέγουσι, σὺν δίκῃ χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε*: Id. Phil. 55 *λόγουσιν ἐκκλέψεις λέγων*: Thuc. III. 59 (*δεόμεθα ὑμῶν*) *φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σόφρονι λαβόντας* (where another reading is *οἴκτον σόφρονα*): Xen. Cyr. VII. 1, 40 *οὔτοι δὲ ἐπειδὴ ἠπορούντο,*

κύκλῳ πάντοθεν ποιησάμενοι, ὥστε δρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο : Ibid. I. 6, 33 ὅπως σὺν τοιοῦτῳ ἔθει ἐθισθέντες πρῶτοί τε πολῖται γένουτο : Ibid. II. 3, 17 τοῖς δ' ἐτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοισι : cf. VIII. 3, 27.

β. Infinitive : II. σ, 585 οἱ (κύνες) δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων : II. η, 409 οὐ γάρ τις φειδῶ νεκύων κατατεθνηῶτων γίγνεται—πυρὸς μελίσσασθαι ὧκα (for νέκυας μελίσσειν) : Hom. Hymn. Cer. 281 sq. οὐδὲ τι παῖδες μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνέλεσθαι : Soph. El. 1277 μή μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινὰ τι and μεθέσθαι τινός), but see §. 362. 5. : Id. Phil. 62 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι : Id. Antig. 490 κείνην—ἐπαιτιῶμαι τοῦδε βουλευσάμενος τάφου, for βουλευσάμενος τόνδε τάφον : Eur. Hipp. 1375 λόγῃς ἔραμαι διαμοιρᾶσαι, for ἔρ. διαμ. με λόγῃ : Id. 1399 φίλιον χρήζω στόματος παιδῶν ὃ τάλας προσπύξασθαι : Id. Hel. 675 τίνων χρήζουσα προσθῆναι πόνων, for τίνας πόνους προσθ. χρήζ. : Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπερίθει αὐτῷ δουλώσειν : Id. III. 6 τῆς μὲν θαλάσσης ἔργον μὴ χρῆσθαι τοῖς Μιτυληναῖοις : Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι : Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρῆσασθαι : Plat. Crit. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι : Id. Legg. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιός εἶναι μᾶλλον ἐπονομάζεσθαι : Id. Rep. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων : Ibid. 437 B τὸ ἐφίεσθαι τινος λαβεῖν. So also with the article : Demosth. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non video opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἀγγελλε ὅρκῳ προστιθεῖς αὐτόν : but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified ; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek : *nosti Marcellum, quam tardus sit*, for *quam tardus sit Marcellus* :

II. β, 409 ἥδει γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείετο : Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσεν τὸν Μάγον ὡς οὐκ εἴη ὁ Κύρου Σμέρδης : Ibid. III. 80 εἶδετε

μὲν γὰρ τὴν Καμβύσῃσιν ὕβριν ἐπ' ὅσον ἐπεξήλθε : Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (δείσαντες) μὴ ὑμᾶς πείσωσιν : Id. III. 51 τοὺς τε Πελοποννησίου (ἐφύλαττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν : Id. I. 72 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμις : Eur. Med. 37 δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ : Ibid. 39 δειμαίνω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσανον δι' ἥπατος : cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὡς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους : Plat. Rep. 327 princ. κατίβην χθῆς εἰς Πειραιᾶ—προσευζόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν : Ibid. 372 Ε σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατίδοιμεν τὴν τε δικαιοσύνην καὶ ἀδικίαν ὅση ποτὲ ταῖς πόλεσιν ἐμφύονται : Ibid. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον : Id. Theæt. 146 Ε γνῶναι ἐπιστήμην αὐτὸ ὅ τι ποτ' ἔστιν : Demosth. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνήδεσαν ὅτι κατελείφθη,—αἰσχροῦς διήρπασεν : Ibid. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθὲς ἐπιδείξαι : Ibid. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνας ἐναντίον : Ibid. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμημένος. With Gen. : Hdt. VI. 48 ἀπειρατοῦ τῶν Ἑλλήνων ὃ τι ἐν νῷ ἔχουν : Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελίσθων ὅπως συσκευασμένοι ὡς πάντα : Id. M. S. I. 4, 13 τίνας γὰρ ἄλλου ζῶου ψυχὴν πρῶτα μὲν θεῶν—ἦσθηται ὅτι εἰσὶ ; Plat. Rep. 407 Α Φωκυλίδου—οὐκ ἀκούεις πῶς φησὶ, δέιν, ὅταν τῷ ἦδη βίος ἦ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb : Soph. Aj. 118 ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχύν, ὅση : Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου : so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἔστιν κακός. We rarely find such constructions as, Arist. Av. 1269 δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν : so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μείντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται. So in a subst. sentence : Arrian I. 27 ἡγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκειμένων πράξαι ἐθέλοιεν : so G. T. as 1 Cor. xvi. 15 οἴδατε τὴν οἰκίαν Στεφᾶνᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀσίας.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς, and of δαί, unless there is an ellipse of ὁρᾷ (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἴκη πρὸς τοῦτο, δαί σ' ὅπως πατρός δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης : Id. Phil. 54 τὴν Φιλοκτῆτου σε δαί ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων : Cratin. ap. Athen. IX. 373 δαί σ' ὅπως Ἀλεκτρυόνης μηδὲν διοίσσεις τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίοις—τοῖς τὰ ἐκείνων ἐλομένοισι—ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆς ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus. : Æsch. Theb. 17 ἡ γὰρ νέους ἔρποντας εὐμενὲ πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὄγλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένουσθε πρὸς χρέος τόδε, i. e. ἐθρέψατο, ὅπως γένουσθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus : Pœn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see Soph. Trach. 173 : so

Thuc. I. 61 ἤλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων ὅτι

εστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπέδειξεν ἔχει τῆς τῶν Ἀθηναίων ἐν οἴῳ τρώῃ κατέστη : Id. II. 42 οὕτε (τις) πενίας ἐλπιδι, ὡς καὶ ἐτι διαφυγὼν αὐτὸν πλουτήσκειν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο, i. e. ἐλπίδι, ὡς καὶ διαφυγὼν τὴν πενίαν πλουτήσκειν—: πενίας ἐλπιδι, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, *penía* being the object of the dependent clause ; hence αὐτὴν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was : Eur. H. F. 840 ὡς—γὰρ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῷ χόλος : Stob. II. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷς τὸν ἐδράπελλον ὡς ἡδὺς βίος ; in Soph. Trach. 97 Διον αὐτῷ τοῦτο, καρῶσαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. I.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other be made to depend upon it, as ἤκουσα ὅτι μέλλει ἥξειν, or μέλλει ἥξειν ὡς ἤκουσα, this relation and the close connexion between them is signified by their both assuming the form of a dependent clause ; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators :

Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν : Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα : Id. I. 191 ὑπὸ μεγάρους τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκόντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας : Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροίσον : Id. IV. 5 ὡς δὲ Σκυθαὶ λέγουσι, κώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον : Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεῦσαι ἐν Σάμῳ : Plat. Rep. 347 A οὐ δὲ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐβελήσκειν ἀρχειν^a : Id. Phil. 20 C τὸδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαϊότατον εἶναι λέγειν : Id. Soph. 263 D παντάσας, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry ; as, Æsch. Pers. 564 τυτθὸν ἐκφυγεῖν ἀνακτ' αὐτόν, ὡς ἀκούομεν : Ibid. 188 τοῦτω στάσιν τιν', ὡς ἐγὼ δόκουν ὁρᾶν, τεύχειν ἐν ἀλλήλῃσι : Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν : Id. Antig. 740 ὅδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν^b. So also, but not nearly so frequent, in Latin : Cicero de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos* : Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corporeculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence ; as, *πάλλω*

^a Stallb. ad loc.

^b Erfurd ad loc.

αἰθίς. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a*. A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, μάχην μάχεσθαι, πόλεμον πολεμεῖν (§. 548. *a*.), and in instrumental dat.: Plat. Symp. 195 B φεύγων φυγῇ, so φύσει πεφυκώς Xen. and others (§. 548. *Obs.* 7.).—*b*. An adjective with its abstract subst. or instrumental dat.; as, Soph. CE. R. 1469 ἰθ' ὧναξ, ἰθ' ὧ γοῇ γενναῖε: Plat. Soph. 231 B ἡ γένει γενναία σοφιστική^a: μεγέθει μέγας, πλήθει πολλοί Hdt. and Plat.—so the genitive, Od. ξ, 101 συν συνβόσια: Hdt. V. 64 στρατηγὸν τῆς στρατίας: so G. T. as Acts ii. 30 ὅρκῳ ὤμοσεν: Luke xx. 11 οἰκοδεσπότη οἰκίας.—*c*. An adjective or adverb with an adverb (mostly poet.), Homer: οἰόθεν οἶος, *quite alone*; αἰνόθεν αἰνῶς, *terribly violent*; κείτο μέγας μεγαλωστί, *far extended*. So also Plat. Lach. 183 D ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς. These pleonastic adverbs must, if possible, be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. 66 C ὡς ἀληθῶς τῷ ὄντι: Demosth. 849, 15 εὐθὺς παραχρῆμα (*statim in ipso facinore*)—αὐτίκα ἄφνω—ἐξαίφνης εὐθύς—πάλιν αὐθις—εἰτ' αὐθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὡς οἶον, *as for instance*—ἐπειτα μετὰ ταῦτα—εὐ μάλα, εὐ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ ταύτῃ—. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 κόμην ἀπρὶξ ὄνυξι συλλαβεῖν χερσὶ; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant: so G. T., as Acts xiv. 10 εὐθὺς παραχρῆμα: John xi. 7 ἐπειτα μετὰ τοῦτο: Luke xix. 4 προδραμὸν ἔμπροσθεν.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb; as, βλέποντα ὁρᾶν—ἔφη λέγων

^a Heindorf ad loc.

—ἔλεγε φάς—εἶπον λέγων—ἡ δ' ὅς λέγων Arist. Vesp. 795.—ἐφασκε λέγων: Hdt. III. 108 ἔστιν ἐοῦσα σοφῇ. See §. 710. 4. So G. T. as Luke xx. 2 εἶπον πρὸς αὐτὸν λέγοντες.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότης δέμας Ἀγαμέμνονος: so βίη Ἡρακλῆος—σθένος Ἑκτορος. See §. 442. e.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished: Homer Ἑκτορι μὲν καὶ Τρωσί: Æsch. Cho. 145 ξὺν θεοῖσι καὶ Γῇ καὶ Δίῃ. Very often ὦ Ζεῦ καὶ θεοί. So in prose; as, Ἀθηναῖοι καὶ Ἰφικράτης—Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently: Cic. de Divin. I. 53 *fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur*: so G. T. as Acts v. 29 ὁ Πέτρος καὶ οἱ ἀπόστολοι.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa*; (Parallelismus antitheticus:) Od. ρ, 415 οὐ γάρ μοι δοκεῖς ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριστος: Hdt. II. 43 οὐχ ἡκιστα, ἀλλὰ μέλιστα: Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἡκιστα ἐβλαψεν ὁ παιωνισμός: Demosth. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύβομαι: so G. T. as John i. 20 ὁμολόγησε καὶ οὐκ ἡρνήσατο: Eph. v. 15 μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί.

7. The notion of a single word is sometimes repeated in a whole sentence: Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη: Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὡς αὐτὸς κατεδόκει: so G. T. as Luke xxii. 61 ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun: Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα: Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε: Isocr. 241 C τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλὰ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν: so the personal pronouns are repeated, Demosth. 1161. 26 οὗτοι ὧν μοι—ἄσμενον ἀφήσειν με τοὺς μάρτυρας: Eur. Phæn. 549 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν: so G. T. as Col. i. 13 καὶ ὑμᾶς νέκρους ὄντας—συνεζωποίησεν ὑμᾶς: see also §. 658. 2. 833. Obs. 2: so οὕτω Acts xxiv. 14.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actu-

ally expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ἰών, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

10. Here must be classed the G. T. idiom of *καὶ ἐγένετο* prefixed to a sentence, to which it is after an interruption sometimes joined by *καί*, see *Matt.* ix. 10.

Anacolouthon.

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical.—*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

a. Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his history. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from notion to notion, or from thought to thought, without taking much care that the several parts of the whole seq

tence should be connected together with strict grammatical accuracy; beginning the clause with the construction which just occurred to them, changed it for what suggested itself as a more fitting or forcible expression of the latter part of the thought or action; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the new thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

Obs. 1. We must not confound this anacolouthon with the sudden changes of construction, in which two parallel thoughts are given in a different construction—either sentence is by itself grammatically correct, though when combined the connection seems strange.

Obs. 2. It is natural that we should find many such constructions in the Greek Testament writers. Many of these are referable by the construction *κατὰ σύνεσιν* to the principles which have been laid down from time to time in the treating of the several forms of language. The others, which cannot be reduced to any fixed rules, may be resolved into separate clauses, and thus be reduced to constructions more or less usual. Thus Eph. v. 18 ἡ δὲ γυνὴ ἵνα φάβηται τὸν ἄνδρα, when viewed in connection with the construction of the preceding clause, is anomalous, but when considered by itself, is easily accounted for by supplying *βλεπέτω* from the general imperatival tone of the passage.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the

case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the *anacoloutha* arising from accidental carelessness it is impossible to treat; some are noticed under the constructions which they violate.

5. Of the rhetorical *anacolouthon* there are two sorts to be especially mentioned :—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb: Xen. Hier. IV. 6 *ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιῇ, for τοῦτ' εὐφραίνονται—ἀνιῶνται*: or the construction is changed by the introduction of a new subject and verb, Eur. Alc. 122 *μόνος δ' ἂν εἰ φῶς τόδ' ἦν ὀμμασιν δεδορκῶς Φοίβου παῖς, προλιποῦσ' ἦλθεν ἔβρας σκοτίους*, instead of *ἀνέστησεν ἂν προλιποῦσαν*. So an accusative occurs in the beginning of a sentence, where the construction in the latter part thereof requires some other case (for the nominative, see §. 477. 1. See §. 711. and 581.)

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. 233 B *τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται δυστυχούτας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχούτας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, for παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν*. A very remarkable instance of this *anacol.* is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold :—a. Usual.
b. Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with *εἶναι* &c.) last. The object is placed before the predicate, the attribute

κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο : Ibid. I. 6, 33 ὅπως σὺν τοιοῦτῳ ἔθαι ἐθισθέντες πρῶτοισι πολῖται γένοιντο : Ibid. II. 3, 17 τοῖς δ' ἐτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοισι : cf. VIII. 3, 27.

β. Infinitive : II. σ, 585 οἱ (κύνες) δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων : II. η, 409 οὐ γάρ τις φειδὼ νεκύων κατατεθνηῶτων γίγνεται—πυρὸς μελισσέμεν ὦκα (for νέκυας μελίσσειν) : Hom. Hymn. Cer. 281 sq. οὐδὲ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελθῆσθαι : Soph. El. 1277 μή μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινὰ τι and μεθέσθαι τινός), but see §. 362. 5. : Id. Phil. 62 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι : Id. Antig. 490 κείνῃν—ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου, for βουλευσαί τόνδε τάφον : Eur. Hipp. 1375 λόγῃς ἔραμαι διαμοιρῶσαι, for ἔρ. διαμ. με λόγῃ : Id. 1399 Φιλίου χρήζω στόματος παιδῶν ὃ τάλας προσπύξασθαι : Id. Hel. 675 τίνων χρήξουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρήξ. : Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπῖδα ἦν ὑπετίθει αὐτῷ δουλώσειν : Id. III. 6 τῆς μὲν θαλάσσης ἔργον μὴ χρῆσθαι τοῖς Μιτυληναῖοις : Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι : Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρήσασθαι : Plat. Crit. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι : Id. Legg. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιός εἶναι μᾶλλον ἐπονομάζεσθαι : Id. Rep. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων : Ibid. 437 B τὸ ἐφίεσθαι τινος λαβεῖν. So also with the article : Demosth. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non video opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἀγγελλε ὅρκῳ προστιθεῖς αὐτόν : but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified ; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek : *nosti Marcellum, quam tardus sit, for quam tardus sit Marcellus* :

II. β, 409 ᾗδαι γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο : Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσεν τὸν Μάγον ὡς οὐκ εἴη ὁ Κύρου Σμέρδης : Ibid. III. 80 εἶδετε

μὲν γὰρ τὴν Καμβύσῃσιν ὕβριν ἐπ' ὅσον ἐπεξῆλθε : Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (δείσαντες) μὴ ὑμᾶς πείσωσιν : Id. III. 51 τοὺς τε Πελοποννησίου (ἐφύλαττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν : Id. I. 72 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμις : Eur. Med. 37 δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ : Ibid. 39 δειμαίνω· τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσανον δι' ἥπατος : cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὡς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους : Plat. Rep. 327 princ. κατέβην χθὺς εἰς Πειραιᾶ—προσευζόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν : Ibid. 372 Ε σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατίδοιμεν τὴν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς πόλεσιν ἐμφύονται : Ibid. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον : Id. Theæt. 146 Ε γνῶνας ἐπιστήμην αὐτὸ ὅ τι ποτ' ἔστιν : Demosth. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνήδεσαν ὅτι κατελείφθη,—αἰσχροῦς διήρπασεν : Ibid. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθὴς ἐπιδείξαι : Ibid. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνας ἐναντίον : Ibid. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μνημένος. With Gen. : Hdt. VI. 48 ἀπειρεῖατο τῶν Ἑλλήνων ὅ τι ἐν νῷ ἔχουν : Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελίσθων ὅπως συσκευασμένοι ὥσι πάντα : Id. M. S. I. 4, 13 τίνας γὰρ ἄλλου ζῶου ψυχὴν πρῶτα μὲν θεῶν—ἦσθηται ὅτι εἰσὶ ; Plat. Rep. 407 Α Φωκυλίδου—οὐκ ἀκούει πῶς φησὶ, δεῖν, ὅταν τῷ ἤδη βίος ἦ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb : Soph. Aj. 118 ὄρας, Ὀδυσσεῦ, τὴν θεῶν ἰσχύν, ὅση : Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου : so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός. We rarely find such constructions as, Arist. Av. 1269 δαιμόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν : so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cy. II. 1, 5 τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφές λέγεται εἰ ἔπονται. So in a subst. sentence : Arrian I. 27 ἡγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκειμένων πράξαι ἐθέλοιεν : so G. T. as 1 Cor. xvi. 15 οἴδατε τὴν οἰκίαν Στεφανά, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀσίας.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς, and of δεῖ, unless there is an ellipse of ὁρᾶν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἔκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρός δείξεις ἐν ἑχθροῖς, οἷος ἐξ οἴου τράφης : Id. Phil. 54 τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψει λόγων : Cratin. ap. Athen. IX. 373 δεῖ σ' ὅπως Ἀλεκτρυόνης μηδὲν διοίσῃς τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίοις—τοῖς τὰ ἐκείνων ἐλομένοισι—ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆες ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus. : Æsch. Theb. 17 ἡ γὰρ νέους ἔρποντας εὐμενὲ πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὄγλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένουσθε πρὸς χρέος ῥόδε, i. e. ἐθρέψατο, ὅπως γένουσθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus : Pæn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see Soph. Trach. 173 : so

Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφ-

εστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπέδειξεν ἔχει τῆς τῶν Ἀθηναίων ἐν αἰφ τρώφῃ κατέστη : Id. II 42 οὐτε (τις) πενίας ἐλπιδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσῃεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, i. e. ἐλπίδι, ὡς κἂν διαφυγὼν τὴν πενίαν πλουτήσῃεν—: πενίας ἐλπίδι, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, *penia* being the object of the dependent clause ; hence αὐτὴν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was : Eur. H. F. 840 ὡς—γὰρ μὲν τὸν Ἥρας οἶδός ἐστ' αὐτῷ χόλος : Stob. II. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷς τὸν ἐδτράπελον ὡς ἡδύς βλος ; in Soph. Trach. 97 διον αἰτῶ τοῦτο, καρῶσαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other be made to depend upon it, as ἤκουσα ὅτι μέλλει ἤξειν, or μέλλει ἤξειν ὡς ἤκουσα, this relation and the close connexion between them is signified by their both assuming the form of a dependent clause ; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators :

Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμυστὴς μέλλει ἤξειν : Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκούργον ἐπιτροπέυσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα : Id. I. 191 ὑπὸ μεγάλῃος τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας : Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροίσον : Id. IV. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον : Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκούντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλαμoxιν τοῦτον, ζόντα ἀνθρωπον, δουλεῦσαι ἐν Σάμῳ : Plat. Rep. 347 A οὐ δὲ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐβελήσειν ἀρχειν^a : Id. Phil. 20 C τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαῖότατον εἶναι λέγειν : Id. Soph. 263 D παντάπασιν, ὡς ἔοικεν, ἢ τοιαύτη σύνθεσις—γίνεσθαι λόγος ψευδής. So also in poetry ; as, Æsch. Pers. 564 τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτόν, ὡς ἀκούομεν : Ibid. 188 τοῦτω στάσιν τιν', ὡς ἐγὼ ᾔδουν ὄραν, τεύχειν ἐν ἀλλήλῃσι : Soph. Trach. 1238 ἀνὴρ δδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν : Id. Antig. 740 δδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν^b. So also, but not nearly so frequent, in Latin : Cicero de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos* : Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence ; as, πάλλιν

^a Stallb. ad loc.

^b Erfurd ad loc.

αἰθίς. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a*. A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, μάχην μάχεσθαι, πόλεμον πολεμεῖν (§. 548. *a*.), and in instrumental dat.: Plat. Symp. 195 B φεύγων φυγῇ, so φύσει πεφυκώς Xen. and others (§. 548. *Obs.* 7.).—*b*. An adjective with its abstract subst. or instrumental dat.; as, Soph. CE. R. 1469 ἰθ' ὧναξ, ἰθ' ὧ γοῇ γενναίε: Plat. Soph. 231 B ἡ γένει γενναία σοφιστική^a: μεγέθει μέγας, πλήθει πολλοί Hdt. and Plat.—so the genitive, Od. ξ, 101 συνὼν συβόσια: Hdt. V. 64 στρατηγὸν τῆς στρατίας: so G. T. as Acts ii. 30 ὅρκῳ ὤμοσεν: Luke xx. 11 οἰκοδεσπότη οἰκίας.—*c*. An adjective or adverb with an adverb (mostly poet.), Homer: οἰόθεν οἶος, *quite alone*; αἰνόθεν αἰνῶς, *terribly violent*; κείτο μέγας μεγαλωστί, *far extended*. So also Plat. Lach. 183 D ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς. These pleonastic adverbs must, if possible, be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. 66 C ὡς ἀληθῶς τῷ ὄντι: Demosth. 849, 15 εὐθὺς παραχρῆμα (*statim in ipso facinore*)—αὐτίκα ἀφνω—ἐξαίφνης εὐθὺς—πάλιν αὐθις—εἴτ' αὐθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὡς οἶον, *as for instance*—ἐπεὶ μετὰ ταῦτα—εὐ μάλα, εὐ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ ταύτη—. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 κόμην ἀπρὶς ὄνυξι συλλαβεῖν χερὶ; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant: so G. T., as Acts xiv. 10 εὐθὺς παραχρῆμα: John xi. 7 ἐπεὶ μετὰ τοῦτο: Luke xix. 4 προδραμὼν ἔμπροσθεν.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb; as, βλέποντα ὁρᾶν—ἔφη λέγων

^a Heindorf ad loc.

—ἔλεγε φάς—εἶπον λέγων—ἡ δ' ὅς λέγων Arist. Vesp. 795.—ἔφασκε λέγων : Hdt. III. 108 ἔστιν ἐοῦσα σοφή. See §. 710. 4. So G. T. as Luke xx. 2 εἶπον πρὸς αὐτὸν λέγοντες.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότης δέμας Ἀγαμέμνωνος : so βίη Ἡρακλῆος—σθένος Ἑκτορος. See §. 442. e.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished : Homer Ἑκτορι μὲν καὶ Τρῳσί : Æsch. Cho. 145 ξὺν θεοῖσι καὶ Γῇ καὶ Δίῃ. Very often ὦ Ζεῦ καὶ θεοί. So in prose ; as, Ἀθηναῖοι καὶ Ἰφικράτης—Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently : Cic. de Divin. I. 53 *fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur* : so G. T. as Acts v. 29 ὁ Πέτρος καὶ οἱ ἀπόστολοι.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa* ; (Parallelismus antitheticus :) Od. ρ, 415 οὐ γάρ μοι δοκεῖς ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὤριστος : Hdt. II. 43 οὐχ ἡκιστα, ἀλλὰ μάλιστα : Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἡκιστα ἔβλαψεν ὁ παιωνισμός : Demosth. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι : so G. T. as John i. 20 ὁμολόγησε καὶ οὐκ ἡρῆσατο : Eph. v. 15 μὴ ὡς ἄσσοφοι ἀλλ' ὡς σοφοί.

7. The notion of a single word is sometimes repeated in a whole sentence : Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη : Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἡ ὥς αὐτὸς κατεδόκει : so G. T. as Luke xxii. 61 ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun : Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα : Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε : Isocr. 241 C τὰς Κυκλάδας νήσους, περὶ ἧς ἐγένοντο πολλὰὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν : so the personal pronouns are repeated, Demosth. 1161. 26 οὗτοι ὦντο ἐμέ—ἄσμενον ἀφήσειν με τοὺς μάρτυρας : Eur. Phœn. 549 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν : so G. T. as Col. i. 13 καὶ ὑμᾶς νέκρους ὄντας—συνεζωποῖσεν ὑμᾶς : see also §. 658. 2. 833. Obs. 2 : so οὕτω Acts xxiv. 14.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actu-

ally expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ἰών, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

10. Here must be classed the G. T. idiom of *καὶ ἐγένετο* prefixed to a sentence, to which it is after an interruption sometimes joined by *καί*, see *Matt.* ix. 10.

Anacolouthon.

§. 900. 1. *Anacolouthon* is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of *anacolouthon*:—*a.* Grammatical.—*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

a. Those whose general style is careless and loose, with whom *anacolouthon* is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his history. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from notion to notion, or from thought to thought, without taking much care that the several parts of the whole sen-

tence should be connected together with strict grammatical accuracy; beginning the clause with the construction which just occurred to them, changed it for what suggested itself as a more fitting or forcible expression of the latter part of the thought or action; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the new thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

Obs. 1. We must not confound this anacolouthon with the sudden changes of construction, in which two parallel thoughts are given in a different construction—either sentence is by itself grammatically correct, though when combined the connection seems strange.

Obs. 2. It is natural that we should find many such constructions in the Greek Testament writers. Many of these are referable by the construction *κατὰ σύνεσιν* to the principles which have been laid down from time to time in the treating of the several forms of language. The others, which cannot be reduced to any fixed rules, may be resolved into separate clauses, and thus be reduced to constructions more or less usual. Thus Eph. v. 18 *ἡ δὲ γυνὴ ἵνα φάβηται τὸν ἄνδρα*, when viewed in connection with the construction of the preceding clause, is anomalous, but when considered by itself, is easily accounted for by supplying *βλεπίτω* from the general imperatival tone of the passage.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the

case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the *anacoloutha* arising from accidental carelessness it is impossible to treat; some are noticed under the constructions which they violate.

5. Of the rhetorical *anacolouthon* there are two sorts to be especially mentioned:—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb: Xen. Hier. IV. 6 *ὥσπερ οἱ ἀθλῆται οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιᾶ, for τοῦτ' εὐφραίνονται—ἀνιῶνται*: or the construction is changed by the introduction of a new subject and verb, Eur. Alc. 122 *μόνος δ' ἂν εἰ φῶς τόδ' ἦν ὁμμασιν δεδορκῶς Φοίβου παῖς, προλιποῦσ' ἦλθεν ἔδρας σκοτίους*, instead of *ἀνέστησεν ἂν προλιποῦσαν*. So an accusative occurs in the beginning of a sentence, where the construction in the latter part thereof requires some other case (for the nominative, see §. 477. 1. See §. 711. and 581.)

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. 233 B *τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δαστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, for παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν*. A very remarkable instance of this *anacol.* is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold:—*a.* Usual.
b. Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with *εἶναι* &c.) last. The object is placed before the predicate, the attribute

after its substantive ; as, *Kṓros, ὁ βασιλεὺς, καλῶς ἀπέθανεν*—*Κύριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν* Xen. Cyr. VII. 4, 11 : *Παῖς μέγας*—*ἀνὴρ ἀγαθός*—*ὁ παῖς ὁ μέγας*—*ὁ ἀνὴρ ὁ ἀγαθός*—*ὁ παῖς ὁ τοῦ Κύρου*—*ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας*.

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it : *οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν*—*οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν*—*οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν*. In this way the local and temporal adverbs generally precede the direct object (*τότε* or *ταύτῃ τῇ ἡμέρᾳ* τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (*τὸν παῖδα τὴν γραμματικὴν διδασκῶ*—*τῷ παιδί βιβλίον δίδωμι*),—the adverb of time an adverb of place (*τότε* or *ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν*). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense ; as, *οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν*.

Compound Sentence.

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution ; Plat. Phæd. 59 E *ὁ θυρωρὸς, ὅσπερ εἰώθει ὑπακοῦναι, εἶπε περιμένειν* : Xen. Cyr. III. 2, 3 *ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε*. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb ; as, Xen. Cyr. I. 4, 7 *οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησίδσαντας διέφθειραν, ὃ λέγεται ὅτι κ. τ. λ.*

Inverted Position.

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted* ; as, *οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω* : Xen. Cyr. III. 2, 25 *καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνὴρ* : Ibid. 7 *εἶχον δὲ Χαλδαῖοι γέρρα—καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκεῖνην τὴν χώραν εἶναι* : Demosth. 112, 5 *οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς ὁ ἀνὴρ—τὸ τῆς ἀρετῆς κάλλος*—or yet more strongly, *τῆς ἀρετῆς τὸ κάλλος* : Plat.

Prot. 343 B οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, *veterum sapientia*.—μέγας παῖς—ὁ βασιλεὺς Κῦρος—ὁ πρὸς τοὺς Πέρσας πόλεμος: Hdt. VII. 53 τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένους: Plat. Phæd. 58 D ἀλλὰ πειρῶ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα: Demosth. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου: Ibid. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ἡμῖν, αἵτιαι δὲ τῆς ταραχῆς καὶ τῶν ἁμαρτημάτων: so G. T., as Rom. xvi. 25 τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι ——— (v. 27) μόνῳ σοφῷ Θεῷ κ. τ. λ.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence; and if two words are to be thus distinguished, one is placed first, the other last: Xen. Cyr. III. 2, 9 οὕτω δὴ ἡγούντο μὲν οἱ Ἀρμένιοι τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάξαντες ἔθεον.—Πασῶν ἀρετῶν ἡγεμὼν ἔστιν ἡ εὐσέβεια: Plat. Phæd. 58 E εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὃ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake: Plat. Apol. 18 C ἐπειτὰ εἰσιν οὗτοι οἱ κατήγοροι—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*reum absentem accusantes*), ἀπολογουμένου οὐδενός. If the writer first expresses a thought generally, and then applies it to some particular object or case, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind: Plat. Rep. 572 B δεινόν τι καὶ ἄγριον καὶ ἄνομον ἐπιθυμιῶν εἶδος ἐκάστω ἔνεστι, καὶ πάνυ δοκοῦσιν ἡμῶν θνίοις μετρίους εἶναι, *etiam in nonnullis nostrum, qui admodum videntur moderati esse*^a: Demosth. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον, ὃ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φόβονεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν αὐτῷ: so in a question, G. T. Matt. xi. 3 σὺ εἰ δὲ ἐρχόμενος;

Obs. The proper position of the several parts of speech, is given under the respective heads; see *Index*.

Compound Sentences.

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by *ὅτι*, *ὥς*, *that*, is placed before the principal verb, when that which it expresses is to be brought

^a Stallb. ad loc.

more directly forward : Demosth. 116, 21 *ὅτι μὲν δὴ μέγας ἐκ μικροῦ* —ὁ Φίλιππος ᾗξῃται—, *παρλείψω*. The same is true of the final subst. sentence ; as, Xen. Cyr. I. 2, 15 *ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι*. For the inverted position of an adj. sentence (*ὃν εἶδες ἄνδρα, οὗτός ἐστιν*) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, *οὗ, ᾗ, ἵνα* &c. ; as, Il. μ., 48 *ὅππῃ τ' ἰθύῃ, τῇ τ' εἰκονσι στίχες ἀνδρῶν* : see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adjunct. sentence) any word or notion is to be especially brought forward, it is placed sometimes before the conjunction, or relative, or interrogative ; as, Thuc. I. 77 *τοῖς καὶ ἁλλοθὶ πον ἀρχὴν ἔχουσι*—*διότι οὐκ ὀνειδίζεται* : Plat. Apol. 19 D *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν*. Cf. Hdt. VI. 11 *ὑμέες, ᾗν κ. τ. λ.* Compare Latin : Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3 : Xen. Cyr. V. 2, 11 *τούτων ἐγὼ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ᾧ, —οὔ ποτ' ἐπιλήσομαι* : Plat. Phæd. 59 D E *τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἐσπέρας, ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη*. Very frequently a subject common to both the principal and subordinate clause is placed first ; as, Xen. Cyr. V. 4, 26 *οἱ δὲ Ἀσσύριοι ὥς ἤκουσαν ταῦτα, πάντα ἐποιοῦν*.

5. In a sentence which stands with others in a paragraph, that word is most properly placed first which is most connected with the preceding sentence ; as, Hdt. VII. 105 *ποιεῦσι—τὰ ἂν ἐκείνος ἀνῶγγ' ἀνώγει δὲ τῶντ' αἰεί* : Plat. Phæd. 60 A *καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα· ὦ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην οἶκαδε. Καὶ ταύτην μὲν ἀπὸ τῶν τινας τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην*.

Hyperbaton.

§. 904. 1. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would naturally be joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§. 902. 3.) :

II. β, 483 ἐκπρεπέ ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν: Od. α, 4 πολλά δ' ὄγ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν: Hdt. III. 135 ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: Soph. Aj. 187 ἀλλ' ἀπερύκοι καὶ Ζεὺς κακὰ καὶ Φοῖβος Ἀργείων φάτιν: Plat. Rep. 401 B ἄρ' οὖν τοῖς ποιήταις ἡμῖν ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν, for τὴν τοῦ ἀγαθοῦ ἥθους εἰκ.: Lysias de inval. §. 21 πρὸς τὸν ἑκαστον ὑμῖν τῶν εἰρημένων^a: Demosth. 110, 1 πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων: Ibid. 111, 3 ἀξιώ—μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. So the comparative is often separated from the words used to strengthen it; as, πολὺ, πολλῶ: Xen. Cyr. VI. 4, 8 ἤξειν αὐτῷ δὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείονα, for σὲ πολὺ πιστ. κ. ἀμ. ἄνδρα Ἀράσπου (i. e. ἢ τὸν Ἀ.): Demosth. Mid. 49 οἱ δὲ ἡτιμωμένοι διὰ πολλῶ τούτων εἰσὶν ἐλάττω πράγματα, for ἡτιμ. εἰσὶ διὰ πράγματα πολλῶ ἐλάττω τούτων. So in Lat., as Cic. de Orat. II. 46, 192 *sed alia sunt majora multo*.

Obs. 1. The old grammatical term for this is *Hyperbaton*, ὑπερβατόν, Latin, *verbi transgressio*. See Quintil. VIII. 6, 62.

Obs. 2. This figure however frequently makes the sentence obscure, an example which it is not expedient to follow: Plat. Rep. 358 E περὶ γὰρ τίος ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χairoι λέγων καὶ ἀκούων: where πολλάκις belongs to λέγων καὶ ἀκούων: Ibid. 523 D ἐν πᾶσι γὰρ τούτοις οὐκ ἀναγκάζεται τῶν πολλῶν ἡ ψυχὴ τὴν νόησιν ἐπερέσθαι, τί ποτ' ἔστι δάκτυλος, for τί ποτε τῶν πολλῶν ἔστι δάκτυλος, *quid tandem sit e multis rebus digitus*: Id. Crit. 50 extr. πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, for ἐξ ἴσου σοὶ ἦν: Lysias de cæd. Eratosth. §. 16 προσελθοῦσα οὖν μοι ἐγγὺς ἡ ἀνθρωπος τῆς οἰκίας τῆς ἐμῆς, for ἐγγὺς τῆς οἰκ. τ. ἐμῆς: Id. c. Agor. 463 R. §. 22 καὶ αὐτὸ τὸ ψήφισμα σοῦ τὸ τῆς βουλῆς καταμαρτυρήσει, for σοῦ καταμαρτ.

Obs. 3. When a negative is prefixed to an article or a relative, a conjunction or a preposition, it may not be separated therefrom, for it is attached to it for the purpose of marking or suggesting an antithetical clause to be supplied by the mind: Lysias de cæd. Eratosth. §. 28 οἱ μὴ τὰ δίκαια πράττοντες=οἱ μὴ τὰ δίκ., ἀλλὰ τὰ ἀδίκα πρ.: Plat. Crit. 47 D πεισθόμενοι μὴ τῇ τῶν ἐπαίωντων δόξῃ^b: Id. Phæd. 77 E μᾶλλον δὲ μὴ ὥς ἡμῶν δεδιότων (in opposition to what precedes ὥς δεδιότων): Xen. M. S. III. 9, 6 τὸ δὲ ἀγροεῖν ἑαυτὸν καὶ μὴ ἂ οἷδε δοξάζειν τε καὶ οἴεσθαι γινώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι: Thuc. III. 57 εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα: Id. I. 141 πολέμειν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι.

Obs. 4. In poetry an attributive genitive, or an object which belongs to two clauses, is placed in the second only: Æsch. Prom. 21 οὕτε φωνῇ οὕτε τοῦ μορφῇν βροτῶν ὄψει: Eur. Troad. 1209 ὦ τέκνον, οὐχ ἵπποισι νικησάτά σε, οὐδ' ἡλικας τόφοισι.

2. The relation between the same or cognate notions, especially if they are contraries, is signified by their being put beside one an-

^a Bremi ad loc.

^b Stallb. ad loc.

other : (*Opposita juxta se posita magis exsplendescunt* :) Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελοσύη : so αὐτὸς αὐτοῦ &c. : Demosth. 111, 2 ἡ μὲν πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται : Plat. Phædr. 277 C ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἀπλοῦς δὲ ἀπλῇ : Xen. Anab. V. 6, 2 ἡξίουν Ἑλλήνας ὄντας Ἑλλήσι κ.τ.λ. : Hence ἄλλος ἄλλο, *alius aliud* ; ἄλλος ἄλλοθι, *alius alibi* ; ἄλλος ἄλλοσε, *alius alio* ; ἄλλος ἄλλοθεν, *alius aliunde* ; ἄλλος ἄλλῃ, *alius alia* (sc. *via*), &c. ; one did this, the other that, &c. : Plat. Apol. 37 D καλὸς οὖν ἂν μοι ὁ βίος εἴη—ἄλλῃν ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. So G. T., as 2 Tim. iv. 2 ἐπίστυθι εὐκαίρως ἀκαίρως.

3. When in a sentence, or two coordinate sentences, there are two words joined together, which are opposed to two other words likewise joined together, the words which correspond to each other, correspond to each other in their position ; the arrangement of the words of the one pair being exactly the contrary to that of the other pair of words. So subst. adj., adj. subst. This figure is called *Chiasma* from its analogy to a X : as, πολλάκις ἡδονὴ βραχεία μακρὰν τίκτει λύπην : Plat. Phæd. 60 A ὕστατον δὲ σὲ προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους : Demosth. c. Onetor. §. 25 μάρτυρας δὲ τῶν μὲν ὑμῖν παρέφομαι, τῶν δ' ἐπιδείξω μεγάλα τεκμήρια ; Theocr. VIII. 1, 2 Ἀδάφνιδι τῷ χαριέντι συνήντετο βωκολέοντι μᾶλα νέμων, ὥς φαντί, κατ' ὥρεα μακρὰ Μενάλλας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*^a.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order ; the one whose sense requires that it should follow the other being placed before it (*ὑστερον πρότερον*). This takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two : Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκοῦσα τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δή, γέ (§. 720. §. 734. ff.), or ἄν (§. 492. b.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι : Demosth. 40, 2 τί οὖν ἐστι τοῦτο ; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει : Ibid. 43, 10 πότε οὖν, ὦ ἄνδρ. Ἀθ., πότε δ' χρὴ πράξετε ; Ibid. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος.

^a Adnot. ad loc.

Constructions in the New Testament.

§. 905. 1. It will be seen from the instances given under the several paragraphs throughout this volume, and still more from the Index at the end of Vol. I., that the Constructions of the Sacred Writers do for the most part follow those of Classical Greek. Some remarkable peculiarieties have been given under the constructions from which they vary, such as *ἵνα* with the conjunctive (§. 803. *Obs.*), *ἐγένετο* or *καὶ ἐγένετο, καὶ ἔσται*, to introduce a principal clause (§. 800. *Obs.*), the use of the conjunctive for the optative, and the aorist conjunctive for present, §. 806. 2.

2. There are however some other peculiarities which are rather extensions of the analogies of classical Greek than variations from them, and these it may be useful to notice.

3. In the prepositions *ἐπὶ*, *εἰς*, *κατά*, *πρός*, *μετά*, *διά*, the analogies are extended so as to apply to persons in the usages in which in classical Greek they are only applied to things, and thus to have with the accusative a sense which in classical Greek they have with the genitive or dative.

a. *ἐπὶ* with accus. denotes the having *power over* (see with gen. §. 633. 3. *h.*): Luke ix. 1 *ἐξουσίαν ἐπὶ δαιμόνια*: (Matt. x. 1 *ἐξουσίαν πνευμάτων*): Luke i. 33 *βασилεύσει ἐπὶ τὸν οἶκον*.

b. *ἐπὶ* with accus. is applied also in the sense of §. 635. 3. *d.* to *personal objects*, on which any action *takes place*: Matt. xxiii. 35 *ὅπως ἔλθῃ ἐφ' ὑμῶς*.

c. *ἐπὶ* with accus. is used as with dat. (§. 634. 3. *e.*), for that on which some feeling &c. rests: 2 Cor. ii. 3 *πεποιθὼς ἐπὶ πάντας*. Cf. Matt. xxvii. 43.

d. *ἐπὶ* with accus. is used of a *point of time*, as with dat. (§. 634. 2. *a.*): Luke x. 35 *ἐπὶ τὴν αὔριον ἐξελθών*. Cf. Mark xv. 1.(?)

e. *ἐπὶ* with accus. is used as with dat. (§. 634. 1. *a.*), in the sense of *on*: Matt. xxvii. 25 *τὸ αἷμα αὐτοῦ ἐφ' ἡμῶς*, or this may be referred to *b.* above: Rom. xv. 20 *ἐπὶ θεμέλιον οἰκοδομῶ*.

f. *ἐπὶ* with accus. is used as with dative (§. 634. 3. *i.*): Heb. vii. 13 *ἐφ' ὧν ταῦτα λέγεται*: it might possibly fall under §. 635. 3. *c.*

β. *διά* with gen. is used in exhortations, &c. after the analogy of §. 627. I. 3. *d.*: 1 Cor. i. 10 *παρακαλῶ—διὰ τοῦ ὀνόματος*. Cf. 2 Cor. x. 1.

Obs. 1. In G. T. *διά* with the genitive seems often to convey a notion of some peculiar colouring having been given to the action by passing as it were through the means &c., which makes it precisely what it is, see Rom. iv. 11 *πιστευόντων δι' ἀποβυστίας*, is not a mere defining genitive, but gives the *πίστις* its characteristic. Cf. Rom. ii. 27.

γ. *κατά* with accus. is, according to some, applied to a person analogously to its application to things (§. 629. 1. *c.*): Rom. viii. 27 *ὅτι κατὰ θεὸν ἐντυγχάνει*, but it had better, (with Meyer,) be referred to §. 629. 3. *g.*

δ. *μετά* is used with genitive to express common relations or connections, to which it is not applied in Attic Greek (§. 636. I. 1. b.): Matt. xviii. 23 *συνᾶραι λόγον μετά τῶν δούλων* : 1 Cor. iii. 6 *ἀδελφός μετά ἀδελφοῦ κρίνεται*. So Eph. iv. 25 *λαλεῖτε—ἀλήθειαν μετά τοῦ πλησίον* : Matt. xx. 2 *συμφωνήσας μετά τῶν ἐργατῶν*.

ε. *πρός* with accus. is applied to persons as it is to places (§. 638. III. 1. d.)—*with, among* : John i. 1 *ἦν πρὸς τὸν Θεόν* : Philemon 13 *πρὸς ἐμαυτὸν κατέχειν*. The pregnant construction of prepositions (§. 646.), seems hardly applicable here.

Obs. 2. The use of *πρὸ* *ἐξ* *ἡμερῶν* John xii. 1, and *πρὸ* *ἐτῶν δεκατεσσάρων*, *fourteen years ago*, 2 Cor. xii. 2, is remarkable, and is somewhat analogous to *διὰ πέντε ἐτῶν* (§. 627. I. 2. c.).

Obs. 3. The phrase *ἐν ψυχαῖς ἐβδομήκοντα* (Acts vii. 14) may be referred to the analogy of §. 622. I.

Obs. 4. The usage of *εἰς* for *ἐν* (as John i. 18) may be referred to §. 646.

Obs. 5. The phrase *οἱ παρ' αὐτοῦ* (Mark iii. 21) to signify the friends of our Saviour, does not exactly correspond to the idiom given in §. 637. 1, but is evidently an extension of this.

Obs. 6. The anomalous form *εἰς καθ' εἰς* (Mark xiv. 19, Rom. xii. 5) is evidently a nominative formed from the neuter accusative, *ἐν καθ' ἐν* (see §. 629. 3. h.) analogously to *ὅς βούλει, quivis*.

Obs. 7. In the phrases (John xi. 18) *ἀπὸ σταδίων δεκαπέντε*—(John xxi. 8) *ἀπὸ πηχῶν διακοσίων*, the *ἀπὸ* marks the point whence the mensuration begins, either upwards, giving the lowest point (as above), or downwards, giving the highest point, as Matt. ii. 16 *ἀπὸ διετούς καὶ κατωτέρω* : and where *ὥς* is added it marks that the point so given is taken at guess ; thus where it is certain, as in Matt. ii. 16, *ὥς* does not occur.

4. *a.* In the use of the article it must be borne in mind that many notions and phrases would be familiar to the Christian world, and thus come under §. 447. 2. which would not have been so to others ; and again, the sacred writers might wish to emphasize or to call attention to some notions which would thus fall under §. 447. 1.

b. There would also be a variety of idiomatic expressions which would be so familiar as not to need the article : thus *εἰς ἐπίγνωσιν—ἐπ' ἀληθείας*.

5. Besides the use of *ἵνα* given in §. 803. *Obs.*, the following are remarkable :

a. To the usages given under §. 803. *Obs.* 3. should be added the use of *ἵνα* with conjunctive as an infinitive in apposition ; as, John vi. 29 *τοῦτό ἐστι τὸ ἔργον ἵνα πιστεύσητε*.

b. This *ἵνα* with conjunctive so completely answers to the infinitive, that it even follows its idiomatic usages. Thus it is used for the imperative, or optative, by an ellipse of *θέλω, δός, εὔχομαι, δέομαι* vel sim. (see §. 671.), as Mark v. 23 *ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας* : Eph. v. 33 *ἐκαστος ἀγαπάτω τὴν ἑαυτοῦ γυναῖκα, ἥ δὲ γυνὴ (βλεπέτω) ἵνα φόβηται τὸν ἄνδρα*. So also in two passages, the infinitive (*μὴ λέγειν* = *nedum*, §. 864. 1.) is represented by *ἵνα μὴ* : 2 Cor. ix. 4 ; Philemon 19 *ἵνα μὴ λέγω*.

c. *ἵνα* is used with the future indicative in a final clause, seemingly after the analogy of *ὅπως* (§. 811.); or perhaps after that of the historic indicative (§. 813.), in which case. So Gal. ii. 4. 1 Cor. ix. 18. Rev. xxii. 14.

Obs. 8. There is no ellipse of *ἵνα* in the phrase, Heb. viii. 5 *ὅρα ποιήσης* (*ποιήσεις*?), but the imperative is prefixed to the *conjunctivus adhortativus* after the analogy of *βούλει* et sim. to the *conj. deliberativus* (see §§. 417., 814.).

6. In collocation, the general principle that when a word or clause is put out of its natural place it is for emphasis, must be borne in mind. The change of construction arising from the resumption of a clause after an interruption is especially to be remarked, as it is the solution of several difficult passages: see Eph. iii. 1, where the unfinished clause is suspended over the parenthesis, and is joined to its verb *αἰτοῦμαι* in v. 14 by *διό*. So it explains an anomalous repetition of words, as Eph. ii. 11, *ὅτι* is repeated in v. 12, when the clause is resumed after the interruption: so Phil. i. 30 *ἔχοντες* is the resumption of the participial construction in v. 28. The collocations *τὰ δοκοῦντα μέλη* 1 Cor. xii. 22, and *τὴν μέλλουσαν δόξαν* Rom. viii. 18, are illustrated by some of the examples given under §. 902. 3.

7. The sentence is not unfrequently prefaced by a relative clause, as Rom. vi. 10 (*τοῦτο*) *ὃ γὰρ ἀπέθανεν=θάνατον γάρ*, or by the preposition *περὶ* with a genitive, 1 Cor. vii. 1 *περὶ δ' ὧν ἐγράψατέ μοι*: both of these represent a nominative or accusative prefixed to the sentence to denote the principal matter thereof.

8. One or two remarkable phrases may be noticed,

a. The elliptic *εἰ δέον*, *if need be*, 1 Pet. i. 6.

β. The change from the direct construction to the interrogative, Philemon 16 *πόσῳ* (for *πολλῷ δέ*) *μᾶλλον*.

γ. *ὥς ὅτι* used with the finite verb after the analogy of *ὥς* with participle (§. 701.), 2 Thess. ii. 2 *ὥς ὅτι ἐνίστηκεν ἡ ἡμέρα*: so Rom. ix. 6 *οὐχ οἶον ὅτι κ. τ. λ.*

δ. *ἔως ἔρχομαι* 1 Tim. iv. 13 instead of *ἔως ἂν ἔλθω*: possibly to express that his coming was so certain as to be virtually happening.

ε. The use of *ἐπεὶ* with indicative present instead of imperfect is remarkable; the *ἐπεὶ* refers to a suppressed clause, *since if it were* (or *were not*) *so*; and the consequent is expressed as an actual fact, so as to be brought home more forcibly to those who were affected by it, and thus more emphatically denied, see 1 Cor. vii. 14, Rom. xi. 6. The classical idiom uses the less emphatic but more polite form of the past tenses of the indicative. See §. 856. 3. c.

ζ. The phrase *οὐχ ὅτι—ἀλλά* must be distinguished from the increursive forms given in §. 762; there is a simple ellipse of *ὃ φημι*, *I do not say that—I do not mean that=our not that*; so *οὐχ οἶον*, *it is not as if*.

η. *οἵτινες* in Acts v. 16, seems at first sight to be merely put for *οἱ*:

but it possibly refers to some well remembered exhibition of miraculous power, and has its usual force, *bringing those sick who were healed on that occasion*; or it may fall under §. 816. 5, and mean, that the persons spoken of were of the sort on whom the apostles exercised their powers.

θ. In Acts x. 4, ἀνέβη αὐτῷ is an unusual construction for εἰς αὐτόν.

ι. In Rom. v. 18, the simplest explanation is to supply an impersonal ἀπέβη or ἐγένετο in each clause.—See Meyer ad loc.

κ. Though ὅστις and ὅτι are not used in indirect questions, yet ὅτι has assumed an interrogative force by an ellipse of τί ἐστὶ, τί γέγονεν: Mark ix. 11 ὅτι λέγουσιν οἱ γραμματεῖς; a fuller form is found in Luke ii. 49 τί ὅτι ἐξηγεί με, and fuller still in John xiv. 22 τί γέγονεν ὅτι μάλλιν κ.τ.λ.

Hebraisms.

9. Besides these peculiarities which are referable, as we have seen, more or less closely, to the analogies of classical Greek, there are also some phrases and constructions derived from the Hebrew, either directly or through the Septuagint.

Obs. 9. The term Hebraism seems not to be applicable to every construction which finds a parallel in Hebrew, but only to such of these as find no parallel in Greek.

α. For οὐδεὶς, μηδεὶς we find οὐ (μὴ) πᾶς; Acts x. 14 οὐδέποτε ἔφαγον πᾶν κυνῶν, the negative being always joined to the verb, and πᾶς to the noun following it; Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ: οὐ πᾶς, when joined together means, *not every one, not all*: see Matt. vii. 21 οὐ πᾶς: so Matt. xix. 11 οὐ πάντες, *not all*.

Obs. 10. We must distinguish πᾶς ὅς, which is used practically as an universal affirmative, as 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν is not the same as οὐδὲν ψεῦδος ἐκ τῆς ἀληθείας ἔστιν: it attaches a quality to the subject rather than denies the contrary of it: so Eph. iv. 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματός σου μὴ ἐκπορεύσθω=ἀπίστου τοῦ στόματος: so 1 Cor. xv. 51 πάντες μὲν ὁ κοιμηθῶμεθα=ἀναστήσόμεθα.

β. The feminine αὕτη is used for the neuter τοῦτο; Matt. xxi. 42 (Mark xii. 11) παρὰ Κυρίου ἐγένετο αὕτη καὶ ἐστὶ θαυμαστή.

γ. Here may be referred the distributive expressions, δύο δύο, *two by two*; συμπόσια συμπόσια, *by companies*; so also στόμα πρὸς στόμα, *face to face*; (though the anomalous phrase ἕτος εἰς ἕτος, Soph. Antig. 340, presents us with a similar form;) so also ἡμέραν ἐξ ἡμέρας (2 Pet. ii. 8): ἡμέρα καὶ ἡμέρα (2 Cor. iv. 16): εἰ in strong denials: see §. 860. 13.

It is not to the purpose to notice here any Orientalisms of style or expression, which do not affect the construction of the sentence.



INDEX OF MATTERS.

The first figures refer to the §., the others to the paragraphs.

- Abstract**, use of for the concrete, 353, 1.
 — notions, expressed by neuter adjectives, 436.
Accusative, notion of, 471, 4, 2.
 — division of the notions expressed by, 548, 2.
 — rules for the use of, 546.
 — absolute (?) 581, 700.
 — adverbial (ἄδὲ γελαῖν), 548, f.
 — adverbial, use of with various verbs, 549, d., 551, f., 552, f., 553, e., 554, d., 555, d., 556, e.
 — adverbial, two together, 579, 5.
 — cognate, after verbs of motion, 559, Obs. 2.
 — cognate to a notion implied in the verb (σιγᾷ=οὐ λέγει λόγους), 548, d.
 — cognate to a notion implied in the verb, use of with various verbs, 551, d., 552, d., 554, e., 556, d., 566, 1.
 — double, joined with verbs implying two coincident notions, 546, 2.
 — double, of cognate notion and patient (διδάσκω σε διδγματα), joined with what verbs, 547, B.
 — double, list of verbs followed by, 583.
 — elliptic (μέγα (sc. χάρις) χαιρεῖν), 548, e., 551, e., 552, a., 553, d.
 — neuter, adverbial use of, 579, 6.
 — participle, for nom. part., 682, 1.
 — participle, used absolutely, 700.
 — participle, for other cases, 711.
 — in apposition, 580.
 — of cognate notion (κοιμᾶσθαι σπνόν), 548, b.
 — of cognate notion, joined with what verbs, 547, A.
 — of cognate notion, use of with various verbs, 549, b., 551, b., 552, b., 553, b., 554, a., 555, b., 556, b.
Accusative of cognate substantive (βουλὴν βουλεύω), 548, a.
 — of cognate substantive, use of with various verbs, 549, a., 550, a., 551, a., 552, a., 553, a., 555, a., 556, a.
 — of duration in time and space, 548, g.
 — of equivalent notion (ἀντι-καθῶντι δίκην=θάνατον), 548, c.
 — of equivalent notion, use of with various verbs, 549, c., 550, b., 551, c. and 2., 552, c., 553, c., 554, b., 555, c., 566, c.
 — of the patient, 582, 1, 2.
 — of the patient, with neuter verbs, 545, Obs. 2.
 — of the part (τίπτω σε κεφαλὴν) 545, 5., 584, 1.
 — of quantity (δύο σταδίων), 578.
 — of quantity, in an adverbial form (πολλὰ, ἄρρη), 578, Obs. 2.
 — of time (τοῦτον τὸν χρόνον), 577.
 — of time, in an adverbial form (ἐννήμαρ, νύκτωρ &c.), 577, Obs. 2.
 — with adjectives expressing quality (καλὸς τὰ ὅμματα), 579, 2.
 — with εἶμι (εὖρος, μέγεθος, γένος, πρόφασιν &c.), 579, 4.
 — with infinitive, 672.
 — with infin. in exclamations, 679.
 — with infin. in an oratio obliqua, instead of verbum finitum, 889.
 — with infin. in independent clauses of the oratio obliqua, 889.
 — with infin., for nom. with infin. (νομίζω ἐμαυτὸν ταῦτα εἰπεῖν), 673, 1.
 — with infin., for gen. and dat. with infin., 674, 675.
 — with exclamations, as οἶμοι τὰ πάθεα, 579, 3.
Accusative with infin. instead of the construction with ὄντι or ἔσ, 804, 5.
 — with infin. in one of two clauses contracted together, 898, 4.
 — with infin., use of as subject of a sentence (λέγεται, δοκεῖ, καλὸν ἔστιν &c.), 676.
 — with participle, 681, 682.
 — with verbs transitive, notions expressed by, 545, 1.
 — with verbs neuter, notion expressed by, 545, 2.
 — with verbs passive, notion expressed by, 545, 3.
 — with verbs transitive, notion expressed by, 545, 4.
 — used in a pure adverbial sense (τοῦναντίον, τᾶλλα, λοιπὸν, ἀμφότερον &c.), 579, 6.
 — use of, as object of the verb, 544.
 — use of, to define the verbal notion (ἀγεί την κεφαλὴν), 579, 1.
 — with verbals in -τός, for the dative, 613, Obs. 5.
 — after prepositions, 624-639.
 — after verbs of hearing, 487, 3., 485, Obs.
 — after verbs of sorrow for, 489, Obs. 2.
 — after verbs of desire, 498, Obs. 2.
 — after verbs which exchange their neuter for a corresponding transitive sense (ἐκπελεῖν πολεμίου), 548, Obs. 1.
 — after verbs of motion, 557-559.
 — after verbs of moving along, 558.
 — after verbs of motion to, 559.
 — after verbs of doing, accomplishing, furnishing, &c. 560.
 — after verbs of learning, studying, practising, &c. 561.
 — after verbs of eating, drinking, &c., 562.
 — after verbs of labouring, undertaking, playing, &c., 563.

Accusative after verbs of fighting, contending, conquering, &c., 564.

- after verbs of being wrong, impious, pious, &c., 565.
- after verbs of saying, telling, proclaiming, &c., 566, 1.
- after verbs of praying, vowing, swearing, &c., 566, 2.
- after verbs of singing, shouting, sounding, &c., 566, 3.
- after verbs of crying, mourning, lamentation, &c., 566, 4.
- after verbs of confessing, admitting, denying, &c., 567.
- after verbs of prosecuting, defending, decreeing, blaming, &c., 568.
- after verbs of making, building, contriving, &c., 569, 1.
- after verbs of creating, bringing forth, &c., 569, 2.
- after verbs of writing, painting, spinning, &c., 569, 3.
- after verbs of pouring, scattering, &c., 570.
- after verbs of heaping up, digging, &c., 571.
- after verbs of preparing meat, drink, &c., 572.
- after verbs of giving, paying, selling, &c., 573.
- after verbs of receiving, 574.
- after verbs of seeing, hearing, &c., 575.
- after verbs of possessing, finding, wearing, &c., 576, 1.
- after verbs of obtaining, choosing, gathering, &c., 576, 2.

— absolute *παρὸν* &c., 700.

Accusative relation of self to the middle verb, 362, 3.

Active form of verbs, 357, 358.

— form with pronoun used for the middle, 363, 4.

— and middle sense of verbs, dissimilarity of, in certain cases, 363, 6.

Adjective, notion of, 356, 1.

- original force of, 356, 2.
- attributive, 438 *sqq.*
- attributive, proleptic usage of, 439, 2.
- after article and substantive, as predicate, 458, *Obs.* 2.
- agreement of, with one of several subjects, 391, *Obs.*
- agreement of, with a substantive in construction with another substantive (*ἐμὰ κήδεα θυμοῦ*), 440.
- construction of the predicative, with several subjects of the same gender, 391, 1.

Adjective, construction of the predicative, with several subjects of different genders, 391, 2.

— followed by its substantive in the genitive, and in the same gender therewith (*ἡ πᾶσι τῆς γῆς, ὡς τὸ πᾶσι τῆς γῆς*), 442, *c.*

— not agreeing with its subst. in gender and number, 378, *b.*

— not agreeing with its immediate attributive, 379, *a.*

— referring to only one of two substantives, 391, *Obs.* 1.

— to two opposed substantives, 391, *Obs.* 2.

— position of, as predicate, 459, 1.

— use of, for the attributive genitive, 435, *a.*

— use of, for the substantive in apposition, 435, *b.*

— use of, instead of adverbs (*χθίζεις ἥλθεν* for *χθές*), 714.

— use of *ὅτε* and *μή* with, 746.

— used without its subst., 436.

— in the masc. used with a subst. in the fem., 390, *a.*

— neuter used to signify abstract notions, 436, 7.

— neuter with a gen. of the subst. (*τὸ πᾶσι τοῦ βίου*), 442, *b.*

— in the neut. plural with a genitive substantive, 442, *Obs.*

— in the neut. sing. with a masc. or fem. subject, 381.

— predicative attracted by vocative, 479, 4.

— two together (*τὰ ψευδῆ καλὰ*), of which the latter is substantive, 458, *Obs.* 1.

— verbal, 613.

— verbal in *-τός*, transitive force of, 356, *Obs.*

— with *ἔν*, 430.

Adjectival clause, for a substantial, 798, *c.*

— clause with another clause depending on it, 825, 1.

— clauses in succession, construction of, 833.

— clauses, demonstrative construction of, 833.

— relation of self to the middle verb, 362, 4.

— sentence, 815.

— sentence, use of, for the other dependent sentences, 836.

— sentence, use of the moods in, 826.

Adverbs, notion of, 713.

Adverbs, confirmative, *μή, μή*

728.—*μή* 729.—*μήτε, μήτε, μήτε* 730.—*μή, μή* 731.—*μή* 732.—*μή, μή, μή* 733.

— compounded with prepositions, 644.

— in *οὐ*, as *οὐ, οὐ* 522, *Obs.* 1.

— in *οὐ*, as *οὐδέ* 522, *Obs.* 1.

— intensive or emphatic, 762.

— intensive, *πόσῳ* 734.—*πόσῳ* 735.

— local (*ἐνταῦθα, οὐ, ἐγγύθεν* &c.), 715.

— local, attraction of, 822, *Obs.* 6.

— local, pregnant construction of (*ὅταν γῆς ἐρμῆς*), 646, *Obs.*

— local (*ἐκεῖθεν, ἐπ' αὐτοῦ*), with the article, pregnant construction of (*ὁ ἐκεῖθεν τέλεος* for *ὁ ἐκεῖ π.*), 647, *Obs.*

— modal, 718.

— modal *ὅθῃ* 720-724.—*ὅθῃ* 725.—*ὅθῃ, ὅθῃ, ὅθῃ* 726.—*ὅθῃ* 727.

— modal, with article, 456, 2, *c.*

— of mode and manner, 717.

— negative (*οὐκ, μή*), 738-750.

— of place and time, article with, 456.

— relative, changed into demonstrative, 833, *Obs.* 2.

— with the principal verb repeated (*ἐπ' αὐτοῦ δὲ πάλιν ἐπ' αὐτοῦ*), 835, 1.

— restrictive, *τοί* 736.—*οὐ* 737.

— temporal, 716.—*πότε, πότε* 719.—*πότε* 720.

— use of as attributive adjectives, 436, *c.*

— with article and prepos. and case, 456.

— with attributive gen. and article, 456.

— with gen., 509, 2.

Adverbial acc., 548, *f.*, 549, *d.*, 551, *f.*, 552, *f.*, 553, *a.*, 554, *d.*, 555, *d.*, 556, *a.*

— clause for a substantival, 798, *b.*

— force of prepositions, 640.

— notions, expressed by the participle, 695, 3.

— relatives, 825, 2.

— sentences, 837.

— causal sentences, 849.

— comparative sentences, 868, 1.

— comparative sentences of quality, 868, 2.

— comparative sentences of quality, use of the moods and tenses in, 869, 3, 4.

- Adverbial compar. sentences of quantity or degree, 870.**
 — concessive sentences, use of *ei kal* and *kal ei* in, 861.
 — conditional sentences, 850.
 — conditional sentences, different forms of the protasis in, 851.
 — conditional sentences, different forms of the apodosis in, 852.
 — conditional sentences, different forms of protasis and apodosis in, 853.
 — conditional sentences, double protasis in, 860, 9.
 — conditional sentences, ellipse of the protasis in, 860, 2.
 — conditional sentences, ellipse of the apodosis in, 860, 3.
 — conditional sentences, table of the most usual forms of the protasis and apodosis in, 857.
 — sentences expressing the reason of the principal clause, 849, 1.
 — sentence expressing result or effect, 862.
 — sentence, expressing result or effect, use of indicative and infinitive in, 863.
 — sentence, expressing result or effect, use of opt. with or without *án* in, 862.
 — sentence, expressing result or effect, use of indicative and infinitive with *án* in, 866.
 — sentence, expressing result or effect, use of *hote* with imperative in, 867, 1.
 — sentence, expressing result or effect, use of *if' é* or *ptre* in, 867, 2.
 — local sentences, 838.
 — temporal sentences, 839.
 — temporal sentences, use of ind. mood in, 840.
 — temporal sentences, use of conj. mood in, 841, 842.
 — temporal sentences, use of opt. mood in, 843, 844.
 — temporal sentences, use of opt. with *án* in, 845.
 — temporal sentences, use of *hes* in, 846, 847.
 — temporal sentences, use of *apl* in, 848.
Adversative clauses, when coordinate, 763, 1.
Affirmative verb to be supplied from a negative, 895.
Agreement of the copula with the predicate, 389.
 — of demonstr. pronoun with its subject, 381, *Obs.* 1, 2.
Agreement of *obdels* and *μνδels* with the subject, 381, *Obs.* 3.
 — of the predicate with its subject, 377.
 — of the predicate, with a subject expressed by *ró* or *rd*, with the genitive plur. of a subst., 380, 1.
Anacolouthon in nomin., 477.
 — meaning and origin of, 900, 1.
 — sorts of, 900, 2.
 — in the participial construction, 707.
 — participle in nom. for the other cases, 707, 708.
 — participle in nom. without any verbum finitum, 709.
 — participle in gen. for some other case, 710.
 — participle in accus. for some other case, 711.
 — participle in dative for some other case, 712.
 — very common in Herodotus, 900, a.
 — use of, in Thucydides, 900, B.
 — use of, in Plato, 900, γ.
Anomalies, grammatical, how to be accounted for, 378.
Antecedent, coincident, consequent notions, 471, 3.
 — notion, 480, 2.
Antithesis, omission of one clause of, 896.
Aorist, proper sense of, 401, 1.
 — interchange of, with the perfect, 401, 6.
 — use of, as a narrative tense, 401, 3.
 — use of, as an instantaneous future, 403, 2.
 — use of, in comparisons or similes, 402, 3.
 — use of, in the conj., opt., imper., and infin. moods, 405.
 — use of, to express an attempt already taken place, 403, *Obs.*
 — use of, to express determination, 403, 1.
 — use of, to express frequency, 402, 1, 2.
 — use of, to express induction, 402, 1, 2.
 — use of to represent a momentary action, 401, 2, 4, 5.
 — use of, for impft., perf., and plupft., 404.
 — use of, with *ri odv*, to express a command, 403, 3.
 — I. middle, seeming passive force of, 364, γ, b.
 — I. passive, and aor. II. passive, difference between, 367, 1.
Aorist I. and II. passive, used to express reflexive and intransitive notions, 367, 2.
 — II. middle, distinguished from aor. I. middle, 365, 1.
 — II. middle, seeming passive force of, 365, 2.
 — conjunctive, used to express the futurum exactum in Latin, 407, *Obs.* 2.
 — conjunctive, use of in negative or prohibitory forms with *μh*, 420, 3.
 — indicative, use of with *án*, 424, B.
 — iterative form of in *σιν*, 402, *Obs.* 3.
Apodosis, ellipse of, 860, 3.
 — forms of, in conditional sentences, 852, 853.
Aposiopesis, 807.
Apposition, 467.
 — accus. in, 580.
 — of adjct. with names of persons, 467, 4.
 — of adjct. with possessive pronouns (*huds rov áðλov Blos*), 467, 4.
 — nomin. in, used for attributive gen., 435, e.
 — with a substantive, 467, 1.
 — with a substantival pronoun, 467, 3.
 — with *és* prefixed, 467, *Obs.* 3.
 — used to limit former expression, 467, *Obs.* 2.
Article, use and meaning of, 446.
 — before a single word or sentence, 457, 1.
 — omission of, before adverb and subst. &c., 456, *Obs.*
 — omission of, before latter of two attributive gen., 459, 8.
 — omission of, with collective nouns, 447, *Obs.*
 — peculiar collocations of, 459.
 — position of, 458.
 — prepositive and postpositive, 817, 1.
 — repeated before each of several subst., 459, 9.
 — separated from its subst., 459, 4.
 — separated from its subst. by particles, *μh*, &c., 459, 7.
 — use of, as a demonstrative, 444.
 — use of, as a relative pronoun, 445.
 — use of, for the relative pronoun, accounted for, 445, 1.
 — use of, in Post-Homeric writers, 462.
 — with adjectives used as substantives, 451, 1.

- Article, with adverbs of place and time, 456, *a, b*.
 — with modal adverb, 456, *c*.
 — and attributive gen. with adverb, 456.
 — with two attributives of same subst., 459, 5.
 — with personal nouns, 450.
 — with abstract nouns, 448.
 — with collective nouns, 447.
 — with material nouns, 449.
 — with numerals, 454, 455.
 — with participles used as subst., 451, 2.
 — with predicate, 460.
 — with personal pronouns, 452.
 — with demonstr. pronouns, 453.
 — with indefinite pronouns, 454.
 — with the subject, 460.
 — with subst. and attrib. gen. 461.
 — use of, in *οἱ ἀμφί, περί τινα* &c. 456, 1.
 — with *ἄλλοι* 454, 3.
 — with *ἀμφω, ἀμφοτέροι* 455.
 — with *ἕκαστος* 454, 2.
 — with *ἕτερος* 454, 3.
 — with *πάντες* 454.
 — with *πλείους* 454, *Obs.* 3.
 — with *ταῦτόν, θάτερον* 459, 6.
 — with superlative, 459, 10.
 Asyndeton, figure explained, 792.
 — in the participial construction, 706.
 — in negative clauses, 775, *Obs.* 2.
 Attraction, constructions by, 389.
 — of local adverbs, 647, *Obs.*, 822, *Obs.* 6.
 — of causal gen., 501, *Obs.* 4.
 — of the infin., 672, 3., 673, 2., 675, *Obs.*
 — of the infin. with *ῥοτε* 863, *Obs.* 5.
 — of participle, 682.
 — of prepos. with the article, 647.
 — of the vocative, 479, 4.
 — of relatives, where admissible, 822.
 — of relatives, the object and use of, 822, *Obs.* 3.
 — of relatives (*ὅσος, ὅσος, ἡλικός*), 823.
 — Inverse, nature of, 824, 1.
 — inverse of *οὐδέλς ῥοτις οὐ*, 824, I. 2.
 — inverse of *ὅς βούλει, quivis*, 824, I. *Obs.* 1.
 — by transposition of the subst. 824, II. 1.
 — of the case in comparative sentences introduced by *ὥς, ῥοτε, ῥοτε* 869, 3.
 Attraction of the copula to the predicate (*ἡ περίσδος εἰσι σπῆδοι ἐξ*), 389.
 Attributive construction, 433.
 — forms, origin of, 434.
 — forms, interchange of, 435.
 — adjective, 438.
 — adjectives, proleptic usage of (*εὐφημον κοίμησον σπῆμα, ῥοτε εὐφημον εἶναι*) 439, 2.
 — genitive, 463, 534.
 — gen., forces of, 466, *Obs.* 2.
 — gen., proper case of verb used instead of, 466, *Obs.* 3.
 — gen. with article, 461.
 — gen. and article with adverb, 456.
 — gen., causal, 499, *Obs.* 2.
 — gen., collocation of, 459, 2.
 — gen., objective, 464.
 — gen., subjective, 464.
 — gen., passive, 465.
 — gen. of procession, 483, *Obs.* 2.
 — gen., use of prepos. with, 464, *Obs.*
 — sentence, inversion of the members of, 442.
 Attributives, two with the same subst., use of Article with, 459, 5.
 Brachylogy, 892.
 Canon, Dawes's, 812, 1., 814., 748, *Obs.* 3.
 Cases, notions of the, 471, 4.
 — principles of the, 471, 3.
 — properly only three, 471, 4.
 — as object of verb, 471.
 — after prepositions, power of, 472, 4.
 — Greek, general observations on, 473.
 — modern and Greek, contrast between, 473.
 — difference between the, in expressing relations of time, 606, *Obs.* 1.
 — use of, with the infin., 672, 673.
 — absolute, accusative, 700.
 — absolute, dative, 699.
 — absolute, genitive, 695, 2.
 — dependent, 480.
 Cause, antecedent notion of, in gen., 480, 2, 1.
 Causal genitive, 481.
 — gen., attraction of, 501, *Obs.* 4.
 — attributive gen., 499, *Obs.* 2.
 — gen. after all verbs, 481, 1.
 — notion, expressed by the participle, 697.
 Causal notion, expressed by the preposition, 616. — See also under each preposition.
 — objective relation, expressions of, 468, *c*.
 — relation, expressed by adjectives, 714, *c*.
 Causative verb, 357, 3.
 Chiasma, meaning and use of the figure, 901, 3.
 Cognate notion, acc. of, 548, *b*, 549, *b*, 551, *b*, 552, *b*, 553, *b*, 554, *a*, 555, *b*, 556, *b*.
 — notion of the verb, in what cases expressed, 544, 3, 4.
 — notions, juxtaposition of, 904, 2.
 — substantive, acc. of, 548, *a*, *Obs.* 5., 549, *a*, 550, *a*, 551, *a*, 552, *a*, 553, *a*, 555, *a*.
 Collocation of prepositions, 651.
 Combination of two synonymous adverbs, 899, 2.
 Comparatio compendiaria, laws for the use of, 781, *d*.
 Comparatives, gen. with, 502, 2.
 Comparative, followed by *ἡ ῥοτε*, with infin., 863, *c*.
 — followed by *ἡ* with infin., 863, *Obs.* 2.
 — use of *ἡ* and the gen. with, 780.
 — use of, for the positive, 784.
 — without second clause of comparison, 784.
 — *ἡ*, 779.
 — clause, coalescing with principal clause, 869, 4.
 — particles *ὥς, ῥοτε, ὅσος* &c., with the participle and absolute cases, 701-704.
 — sentences, use and construction of, 868, 2-4.
 — adv. sentence for an adject. sentence, 869, 2.
 — adv. sentences of quantity or degree, 870.
 — carried on to second clause from the first, 783, *l*.
 Comparison, two sorts of, in adverbial sentences, 868, 1.
 Complex attributive sentences, 437.
 — objective sentence, 469.
 Compound adj., used for the attributive gen., 435, *Obs.*
 — sentences, 751.
 — verbs, use of tmesis in, 643.
 Concrete notion expressed by a periphrasis with the abstract, 899, 4.
 Conditions, notion of the, expressed by the participle, 697, *c*.
 Conditionals, use of the moods as, 422.

- Conditional protasis, use of, without *ei*, as a principal clause, 860, 8.
- sentences, forms of protasis in, 851, 1., 853, 857.
 - sentences, forms of apodosis in, 852, 853, 857.
- Confirmative adverbs, 728–733.
- Conjunctions, origin of, 751, 2.
- coordinate or copulative, 751, 3.
 - disjunctive, tragic and epic use of, 777, *Obs.* 4.
 - hypothetical, use of, 778.
 - introducing dependent sentences, 795, 3.
 - subordinate (*ὅτι* &c.), 751, 3.
- Conjunctive mood, notion of the, 414.
- mood, secondary meaning of, 411, 1.
 - mood—the subjunctive of the principal tenses, 410, b.
 - mood, general rule for use of, in the final sentence, 805, 2.
 - after historic tenses, 806.
 - after an optative, 808.
 - after *μή*, 805, 810, 814, b.
 - after *ὅς*, *ὅπως*, *ὥστε* &c. 805, 2., 810.
 - after *ὅς* & *ὅπως* &c. 810.
 - use of, for the indicative future, 415.
 - use of, in adjectival sentences, 828, 829.
 - use of, in comparisons, 419, 2.
 - use of, in compound sentences, 419.
 - use of, in dependent sentences, to express frequency, 419, 1., 829, 6.
 - use of, in dependent clauses of the *oratio obliqua*, 885, 1.
 - use of, in *oratio obliqua*, 887.
 - without *ὅτι* 830.
 - with *ὅτι* 854.
 - with *ὅς*, *ὅπως* &c., or *ὅς* & *ὅπως*, 828, 829.
 - with *ὅτι*, *ὅπως*, *ὅπως*, *ὅπως* &c. 841, 842.
 - aor. for the present, 405.
 - aor. for the Latin *futurum exactum*, 407, *Obs.* 2.
 - aor. with *μή*, for the imperative, 420, 3.
- Conjunctivus adhortativus, 416.
- deliberativus, 417.
- Construction, attributive, 433.
- by attraction, 389.
 - indirect, or *oratio obliqua*, 884.
 - *κατὰ σύνθεσιν*, 378–380.
 - objective, 468.
- Construction of prepositions with different cases, 648.
- of sentences, 898.
 - of *νομιζεῖν* with the dative, 591, *Obs.*
 - of *τίσασθαι*, 585.
- Coordinate attributive construction, 441.
- or copulative conjunctions, 751, 3.
 - sentences, 751, 3.
 - sentence, copulative and connective forms of the, 753, 2, 3.
 - sentences expressing subordinate thoughts, 752.
- Coordination of sentences logically subordinate, 785.
- Copula, agreement of the, with the predicate, 389.
- *ἐναι*, ellipse of the, 376.
 - *ἐναι* and predicative adjective, 375.
- Copulative conjunctions (*καί*, *καὶ*), 754.
- Dative, notion of the, 471, 4, 3., 586.
- heads of, 586, 3.
 - absolute, 699.
 - circumstantial or modal, 603, 604.
 - instrumental, 607–611.
 - instrumental, instead of cognate or equivalent acc., 548, *Obs.* 6.
 - local, 605.
 - expressing reference to, 599, 600.
 - temporal, 606.
 - transmissive, 587–594.
 - after prepositions, 622, 623, 631–639.
 - after verbs, adjectives, and adverbs of coincidence, equality, similarity, &c. 594.
 - after verbal adjectives in *τέλος* 613, 5.
 - after *ἀντίος*, *ἐχθρός*, *διάφορος* &c. 601, 2.
 - after *φίλος*, *κοινός*, *συγγενής* &c. 590.
 - after verbs expressing the above notions, 590.
 - after *πέλας*, *ἐγγύς*, *ἀγχοῦ* 592, 2.
 - after verbs expressing the above notions, 592, 1.
 - after *ἀνέλουτος*, *διδοχός*, *ἐξής* &c. 593, 2.
 - after *δεῖ* and *χρή*, 594, 3.
 - after *φίλος*, *ἐνός*, *ἀφελμός* 596, 3.
 - after verbs of governing, 518, *Obs.* 3.
 - after verbs of transmission
- or communication of any thing, 581, 1.
- after verbs of granting, offering, paying, &c. 588, 1.
 - after words denoting what is allotted or decreed, 588, 2.
 - after verbs of sharing with, selling to, &c. 588, 3.
 - after verbs of speaking, praying, swearing to, &c. 589, 1.
 - after verbs of counselling, praising, reproaching, &c. 589, 3.
 - after verbs and adjectives of uniting oneself to, or associating, 590.
 - after verbs of adopting, or applying oneself to, 591.
 - after verbs of meeting, sending, pouring, &c. 592, 1.
 - after verbs, adjectives, &c. of obeying, trusting, &c. 593, 1, 2.
 - after verbs of agreeing with, &c. 594, 1.
 - after verbs, adject., and adv. of equality and agreement, 594, 2.
 - after verbs of being suitable for, &c. 594, 3.
 - after verbs of pleasing, 594, 4.
 - after verbs of helping, favouring, &c. 596, 1.
 - after verbs of serving as a slave, 596, 2.
 - after verbs and adject. of hostility, contention, &c. 601, 1.
 - after verbs of taking away, 602, 1.
 - after verbs of coming, going, 604, 2.
 - after a verb to define a place (*Ἑλλὰς πάλιν*), 605, 1.
 - after verbs of governing, Homeric use of, 605, 3.
 - after verbs of joy, sorrow, &c., 607.
 - after verbs of action, 607.
 - after verbs of measuring, deciding, &c., 609, 3.
 - in notions of price and value, 609, 2.
 - in the *σχῆμα καθ' ἑαυτὸν καὶ μέτρον*, 597, *Obs.* 3.
 - of the accessories of any thing (*αὐτοῖς τοῖς ἱκανοῖς*), 604, 1.
 - of the accessories of any thing (*στρατῆς, στόλος, πλοῖον, ναυτοί* &c.), 604, 2.
 - of the circumstances under which any thing takes place (*κατὰ αἶσιν*) 603, 1.

- Dative of the instrument or means, 607, 608.
 — of the material, 610.
 — of the mode or manner, 603, 2.
 — of the participle for another case, 712.
 — of certain participles (*βουλομένων, ἡδουμένων* &c.) with *εἶναι* and *γίγνεσθαι*, 599, 3.
 — of the personal pronouns, seemingly redundant, 600, 2.
 — of point of superiority, 504, *Obs.* 1.
 — of substantives and adjectives after *εἶναι* and *γίγνεσθαι*, 507.
 — of time (*τρίτη ἡμέρα*), 606.
 — with comparatives, &c., 609, 1.
 — with the infinitive, 672.
 — with the participle, 682, 683.
 — with passive verbs, sense of, 611.
 — with *κελεύειν*, 'to admonish,'
 — Attic use of, doubtful, 589, *Obs.* 3.
 — with *νομίζω* explained, 591, *Obs.*
 — with *ὅλος, τοιοῦτος*, apparent use of, 594, *Obs.* 2.
 — in Aristotle to signify middle term, 611, 5.
 Dative relation of 'self' to the middle verb, 362, 2, 2.
 Dativus commodi et incommodi, 595.
 — commodi, 596, 597, 598.
 — incommodi, 601, 602.
 Demonstrative, omission of the, 817, 4.
 — pronoun, 655.
 — pronoun, agreement of, with its subject, 381, *Obs.* 1, 2.
 — pronoun *αὐτός*, 656.
 — pronoun, referring to a substantival notion implied in a preceding word, 373, *Obs.*
 Dependent cases, 480.
 — sentence changed into an interrog., 882.
 — sentences, use of *οὐκ* and *μή* in, 742-744.
 Deponent verb, 357, 5., 362, 9., 368.
 Difference, notion of, with gen., 503.
 — between *οὐ* and *μή*, 739.
 Double accusative, list of verbs followed by, 583.
 — accusative, use of, 582, 3.
 — genitive, 543.
 — dative, 611, *Obs.* 1., 642, *Obs.* 4.
 Dual, proper use of the, 387, 1.
 Dual adjective with plural substantive, 388, a.
 — subject with a plural verb, 387, 2.
 — substan., fem., with masc. attributive (*τούτων τὰ τέχνα*), 388, b.
 — verb, used with a plural subject, 388.
 Elements of a simple sentence, 371.
 Ellipse, meaning and use of, 891, 1, 2.
 — and brachylogy, difference between, 892, 1.
 — of *ἄν* in apodosis with indic., 858.
 — of the apodosis, 860, 3.
 — of the copula *εἶναι*, 376.
 — of *γάρ*, 786, *Obs.* 2.
 — of indefinite pronoun *τις*, 373, 6.
 — of the protasis, 860, 2.
 — in a simple sentence, 891, 3, 4.
 — in a compound sentence, 891, 5, 6.
 — of the subject, 373.
 — of the substantive before an attributive adj., 436.
 Elliptic accus. 548, c., 551, c., 552, c., 553, d.
 — expressions, 860, 4-7.
 Elliptical use of infinitive in commands and wishes, 671.
 — use of *γάρ*, 786, *Obs.* 7.
 Equivalent notion, 545, 5.
 — notion, accus. of, 548, c., 549, c., 550, b., 551, c., 551, 2., 552, c., 553, c., 554, b., 555, c., 556, c.
 — acc., particular uses of, 579.
 Essential words, 351.
 Etymology of *ἄν*, 423.
 Exchange of cases in the participial construction, 708.
 Examples and explanation of relative tenses, 394, 8.
 Feminine adjective with neuter subst. (*τὸ γυναικῶν ἔστι καλή*), 378, b., 379.
 — plural with verb singular, 386.
 — plural with neuter sing. (*αἱ μεταβολαὶ λυπηρόν*), 381.
 — dual with masc. adjective (*τούτων τὰ τέχνα*), 388, b.
 Formal words, 351.
 Frequency, expressed by the impft. ind. with *ἄν*, 424, β.
 Future, proper sense of, 406, 1.
 — expressed by a periphrasis with *μέλλω*, 408.
 — use of, for present, 406, 4.
 Future ind., difference of, from opt. with *ἄν*, 426, 2.
 — ind., use of, to express probable repetition in fut. time, 406, 2.
 — ind., use of, to express comparison, 406, 2.
 — ind., use of, to express necessity, 406, 3.
 — ind., use of, to express intention, 406, 5.
 — ind., use of, to express a desire, 413, 1.
 — ind., use of, interrogatively, to express a strong command, 413, 2.
 — ind., use of, with *ἄν*, 424, δ.
 — middle, seeming passive force of, 364, 7, α.
 Futurum exactum (iii.), proper sense of, 407, 1.
 — exactum (iii.), use of, to express continuance in future time, 407, 1.
 — exactum (iii.), for simple future, 407, 2.
 Gender, especial peculiarities of, 390.
 — of adjectives, &c. in the construction *κατὰ σύνθεσιν* 378, b., 379, 380, 2.
 — of adjectives, &c. in sayings, proverbs, &c. (*αἱ μεταβολαὶ λυπηρόν*), 381.
 — of the predicative adjective with substantives of different genders, 391.
 — of the predicative substantive, 382.
 — of relative pronouns, 819, 821.
 Genitive, notion of, 471, 4, 1.
 — antecedent notion expressed by, 480, 1.
 — power of, 480.
 — absolute, 541, 695, 2.
 — participle without its subject, 695, *Obs.* 1.
 — absolute for some other case, 710.
 — attributive, 463, 534.
 — attributive of procession, 483, *Obs.* 2, 4.
 — attributive, use of article with, 461.
 — attributive, used for material adjective, 435, b.
 — attributive, used for nominative in apposition, 435, d.
 — attributive, used without its substantive, 436, b.
 — causal attributive, 499, *Obs.* 2.
 — double attributive, 465.
 — elliptic attributive (*δ τοῦ*

as *υίος*), 483, *Obs.* 2.
attributive, sorts of,
481.

, after substantives (*φω-
μεύων*), 499, *Obs.* 2.
, after all verbs, 481,

5, 543.
al, 480, 6., 538-540.

ve, 533, ff.
tive) after *εἶναι* and
ἔσθαι, 533, 1.
ive, 529.

e, notion of, 502.
tive, 530, 531.

ter of two substantives
, 1,
article with an infiniti-
express the aim or in-
an action, 492.

se, 480, 1.
ition, 480, 4.

2, 522.
e, after verbs of *μιν-*
22, 2.

ition, 480, 3., 524, 1.
sonal pronouns (*μοῦ*,
1.), for the possessive
us (*ἐμὸς* &c.), 652, 3.
sonal pronouns, for the
mm. 652, *Obs.* 4.

2, 515.
ration, 480, 6.
operty or possession,

lity (*ἀνδρὸς ἐστὶν ἀγα-
ποιεῖν κ. τ. λ.*), 521, 2.
tion, 480, 2.

ration, 480, 5.
poral separation (*θευ-
ει τοῦτων*) 532.

oint of time (*θέρους*,
νυκτός), 523.

ace of time (*δέκα ἡμέ-*
23.

he infinitive, 672.
he participle, 681.

jectives compounded
privative, 529, *Obs.* 2.

jectives and adverbs,
ing connection or de-
ce, 520.

jectives expressing
, 539, 2.

jectives of misery
(*α τῶν ἀλγέων*), 489.

jectives expressing
ion, proximity, &c.,

verbal adjectives in
14.

verbal adjectives ex-
g a transitive action,

adverbs expressing

3R. VOL. II.

proximity to, or distance
from, 526.

Genitive after comparatives,
502, 2.

— after interjections (*οἶμοι κα-
κῶν*!), 489.

— after numerals in *-άσιος* (*δι-
πλάσιος*) 502, 3.

— after numerals in *-πλούς* (*δι-
πλούς*), 502, 2.

— after prepositions, 618-621,
627-639.

— after substantives, used as
prepositions, 621, *Obs.* 2.

— after superlative adjectives,
502, 2.

— after passive and intransi-
tive verbs (*ἀλόχου σφαγῆς*),
483, *Obs.* 3.

— after verbs of smell (*ὀζειν*
ῥῶν), 484.

— after verbs of examining,
inquiring, saying, 486.

— after verbs of hearing, in
the sense of to 'obey,' 487, 4.

— after verbs of grief, sym-
pathy, &c. 488.

— after verbs of anger and an-
noyance, 490.

— after verbs of benefit, ad-
vantage, enjoyment, 491.

— after verbs of wondering,
praising, &c. with an acc. of
patient (*ἠλῶ σε τῆς εὐτυ-
χίας*), 495.

— after verbs of caring for,
thinking much of, 496.

— after verbs of 'drinking in
honour of,' 497.

— after verbs of desire or long-
ing for, 498.

— of thing, after verbs of
grudging, with dative of
person (*φθονεῖν τινὶ τῆς σο-
φίας*), 499.

— of thing, after verbs of re-
quital and revenge, with acc.
of person (*τιμωρεῖσθαι τινα
φόνου*), 500.

— of thing, after verbs of pro-
secution and sentencing (*ἐ-
παιτῶσθαι τινα φόνου*), 501.

— after recipient verbs, 501,
Obs. 3.

— after verbs of superiority,
&c. 504.

— after verbs of inferiority,
506.

— after verbs of aiming at a
mark, 518.

— after verbs of striving after,
509.

— after verbs of catching,
reaching after, 510.

— after verbs of obtaining, &c.
512.

Genitive after verbs of meeting
with or approaching, 513.

— after verbs of failing in,
missing, &c. 514.

— after verbs of remembering
and forgetting, 515.

— after verbs of beginning,
516.

— after verbs of ceasing, stop-
ping, 517.

— after verbs of buying and
selling, 519, 2.

— after verbs of exchange and
barter, 520.

— after verbs of valuing, 521.

— after verbs of governing,
being superior to, 505.

— after verbs expressing pri-
vation, 529, 1.

— after verbs of removal, se-
paration, departure, &c. 530,
1.

— after verbs of beginning,
530, 2.

— after verbs of leaving off,
ceasing, &c. 531.

— after verbs of driving away
from, delivering from, 531.

— after verbs of participation,
communication, &c. 535.

— after verbs of contact, 536.

— after verbs of praying or
vowing, 536, *Obs.* 6.

— after verbs of eating and
drinking, 537.

— after verbs of making, form-
ing, &c. 538.

— after verbs of being full and
filling, 539, 1.

— after *ἐμπειρος*, *ἐπιστήμων*,
τρίβων, *δδάης*, *δπαίδευτος*,
ιδιώτης &c. 493.

— after *ἄλλος*, *ἕτερος*, *διδόφ-*
ρος, *ἐναντίος* &c. 503.

— after *ἀξίος*, *ἀνάξιος*, *ἀντά-*
ξιος, 521.

— after *κοινός*, *ἴσος*, *δμοιος*,
συνεργός, *συγγενής* &c. 521.

— after *φίλος*, *ἐχθρός*, *διαδο-*
χος, *ἀκόλουθος* &c. 508.

— after *ἴδιος*, *οἰκίος*, *κύριος*,
πρέπων 518, 3.

— after *ἀντίος*, *μέσος*, *παρα-*
πλήσιος, 525.

— after *ἐλεύθερος*, *μόνος*, *κενός*,
γυμνός &c. 529, 1.

— after *ἄτερ*, *νδσφιν*, *χωρίς*,
πλήν, 529, 2.

— after *πλεός*, *πλήρης*, *πλού-*
σιος, *δασύς* &c. 539, 1.

— after the adverbs *εὐθύ*, *ἰθύς*,
ἀχρι, *μέχρι*, 512, 2.

— after adverbs of position,
proximity to, distance from
(*ἀντα*, *ἐνέπιον*, *πρόσθεν*, *ἐγ-*
γύς) 526.

Genitive after ἐξῆς, ἐφεξῆς &c. 508.

— after ποῦ, πῇ, πόθεν, οὐδαμοῦ, πανταχῇ &c. 527.

— after εἶ, καλῶς, μετρίως, ὡς, with εἶναι, κεῖσθαι, εἶχειν, ἔκειν &c. (εὖ ποδῶν εἶχεν), 528.

— after ἀκούειν &c., πυνθάνεσθαι &c., μαρθάνειν, ἐπιστάσθαι, ἐνθυμείσθαι &c. 485.

— after μελετᾶν, in sense of 'to care for,' 496.

— after κρατεῖν, 507, *Obs.* 1.

— after εἶναι, γίγνεσθαι, 483, 518, *a.*

— after δεῖσθαι, to request, 529, *Obs.* 1.

— after ὑπερεῖναι, 596, *Obs.* 3.

Genitival form of local adverbs, οὐ, ποῦ, ἀγχοῦ, ὁμοῦ, 522, *Obs.* 1.

— relation of self to the middle verb, 362, 2, 1.

Gerund, proper expression for, in Greek, 695.

Greek and modern cases, contrast between, 473.

Herodotus, style of, 900, *a.*

Historic tenses, difference in the signification of, 394, 6.

Hyperbaton, meaning and use of, 904, 1.

Hypothetical sentences, see Adverbial hypothetical sentences.

Imperative, proper sense of, 410, *d.*, 420, 1.

— sense of, in the different tenses, 420, 2., 405.

— aorist for the present, 405.

— use of in negative or prohibitory forms, 420, 3.

— use of certain (εἰπέ, ἔγε, φέρε, ἴδε), in the singular, with a substantive in plural, 390, *a.*

— in apodosis of conditional sentences, 856, *c.*

— of ii. pers. with τίς or πᾶς τις, 390, 7.

— of iii. pers. sing., perf., mid., or pass. (ἀελείφθω, reliquum esto), 399, *Obs.* 1.

— with ἄν, incorrect, 424, *c.*

— with ὥστε, 867, 1.

Imperfect, proper sense of, 398, 1.

— indicative, use of, with ἄν, 424, *β.*

— use of, to signify an attempt, 398, 2.

— use of, as conditional, 398, 3.

Imperfect, use of, for present, 398, 4.

— use of, to express continuance, 401, 4.

— use of, to express frequency, 402, 2.

— use of as a descriptive tense, 401, 2.

— iterative form of in σκον, 402, *Obs.* 3.

Impersonal form ὡς ἔοικε in parentheses, used personally, 869, 7.

Indefinite article, 446. — *Remarks.*

— pronoun, 659.

— pronoun, ellipse of, 373, 5.

Independent sentences, use of οὐκ and μή in, 740, 741.

Indicative, notion of the, 410, 1, 2, *a.*, and *Obs.* 412.

— future, use of, to express a desire, 413, 1.

— future, for conj. adhortativus, 413, 3.

— future with οὐ for imperative (οὐ παύσῃ λέγων; for παύου λέγων), 413, 2.

— future with ἄν, 424, *δ.*

— future with ἄν, in the apodosis of hypothetical sentences, 854, *Obs.* 3., 855, *Obs.* 5.

— future with ἄν joined to a relative, 827, *a.*

— future with ὅπως, ὡς ut, 811.

— future with ὅπως ἄν, 811, 2.

— future with οὐ μή, 748.

— impf., aorist, and plpf. with ἄν, difference between, 456, *Obs.* 1.

— present and perfect not used with ἄν, 424, 7.

— in apodosis, 852, 1., 853, *a.*, 854, *a.*, 855, *δ.*

— in oratio obliqua, 886.

— in adverbial sentences, 840, 863.

— in dependent sentences with ὅτι and ὡς, *that*, 802.

— in dependent sentences with μή, 814.

— in dependent sentences with relatives, 826, 827.

— in dependent sentences with temporal conjunctions, ὅτε, ἐπεὶ, μέχρι &c. 840.

— in dependent sentences with temporal conjunctions, ὅτε, ὅποτε, ὡς, *since*; ἐπεὶ, ἐπειδή, ὅπου, 849, 2.

— in dependent sentences with ὅτι, διότι, οὐνεκα, οὐδυνεκα, 849, 3.

Indicative in dependent sentences with εἰ, 851, 2, 1. and 853.

— of historic tenses, to express a condition, 422.

— of historic tenses used in wishes, 418, *Obs.* 1.

— of historic tenses, use of, with ἵνα, ὡς, ὅπως, 813.

— of historic tenses with ὡς, 846, 1.

— of historic tenses with ὡ after ὅτι, ὡς, *that*, 803, 2.

— of historic tenses with relatives, 827, *δ.*

— of historic tenses with temporal conj. ὅτε &c. 849, 2.

— of historic tenses with εἰ, 851, 111. 856.

— of historic tenses with ὡ after ὥστε, 860.

— with ἄν, 424, *β.* Cf. 827, 852, 1., 853, *c.*, 855, *c.*, 856, *a.*

— with ὥστε, ὡς, 863, 1.

Infinitive mood, notion expressed by the, 662.

— aor. for passive (ἄξις θαυμάσαι), 667, *Obs.* 3., 669, *Obs.* 2.

— aor. for present, 405.

— aor., pres., and future, difference between, 405, *Obs.* 2.

— elliptical use of, in commands and wishes, 671.

— pres. for aor. in an oratio obliqua, 395, *Obs.* 2.

— perf. mid. or pass. in an oratio obliqua, for imperative perf. midd. or passive, 399, *Obs.* 1.

— after πρίν, 848, 6.

— after ὥστε, 863, 2.

— after οἷος, ὅσος, 823, *Obs.* 3.

— after ὡς and ὥστε, *as*; ὅσον, ὅσα, ὅτι, 864.

— as explanation of the relative in adverbial sentences, 835, 2.

— change of impersonal construction with, into the personal, 677.

— for ὥστε with inf. 863, *Obs.* 2.

— for ὡς with inf. (οὐ πολλὰ λόγῳ εἰπεῖν, ὀλίγου δεῖν), 863, *Obs.* 2.

— instead of part. after δεικνύειν, ἀγγέλλειν, φαίνεσθαι, ποιεῖν, 684, *Obs.* 2.

— instead of part. after verbs of mental feeling, 685, *Obs.*

— instead of part. after ἀνέχεσθαι, ὑπομένειν, τλήναι, 849, 3.

— instead of part. after ἀνέχεσθαι, ὑπομένειν, τλήναι, 849, 3.

— instead of part. after ἀνέχεσθαι, ὑπομένειν, τλήναι, 849, 3.

— instead of part. after ἀνέχεσθαι, ὑπομένειν, τλήναι, 849, 3.

instead of part. after *καί*, 688, *Obs.*
d of part. after *παρ-
γίνετο*, *πειράσθαι*, *πα-
ράσθαι*, *ἐπείγασθαι*,
Obs. 1.
d of part. after certain
onal expressions (*πρὸ-
νοστελεῖ*, *φίλον ἐστίν*
191).
d of part. after *ἔχειν*,
Obs.
d of part. after *πό-
34*, *Obs.* 4.
, as a general expres-
f necessity for *δεῖ* or
71, *c.*
, in questions express-
tance, 671, *d.*
f, with *αἰ γάρ*, *εἴθε*,
1.
f, in adverbial sen-
863.
f *οὐκ* and *μή* with,
, with nom., gen., dat.,
c., 672, 673.
f *ὥς*, *ὥστε* with, in
gly independent pas-
ses, 864.
. with acc. after a sup-
verb of perceiving or
micating, 884, *Obs.* 2.
cc. instead of the con-
n with *ὅτι* or *ὥς*, 804,
adjectives, as acc., in
(*θεῖον ἀπίστος*), 667,
19, 429.
19 after *ὥστε*, 866.
3 *στε*, 664, *Obs.* 3.
he article, use of, for
thout art., 670.
he article, use of, as a
tive, 678.
the article, use of, in
ations and questions,
the article, use of, in
ial expressions, (*τὸ
α*), 679, 2.
act after verbs denot-
tion of the will, 664.
ject after verbs of
g, or saying, &c.
ect after verbs of a-
fficacy, causing, &c.
djectives and substan-
o define the notion
(*ἄξιον θαυμάζεσθαι*),
εἶναι and *γίγνεσθαι*
substantive, 668.

Infinitive after *συμβαίνει*, *δεῖ*,
χρή &c. 669, *a.*
— after demonstratives and
substantives, 663, 2, 3.
— after verbs of giving, tak-
ing, going, like Latin supine
(*ἦκον μανθάνειν*), 669, *c.*
Intensive particles, 734-737.
Interchange of oratio obliqua
with oratio recta, 890.
— of prepositions, 649.
Interjections with gen. 489.
Interrogative particles, use and
senses of, 872, 2.
— pronoun, preceded by arti-
cle, 881, 2.
— sentences, use and forms of,
371, 3., 871.
— sentences containing simple
direct questions, 872-874.
— sentences containing direct
double questions, 875.
— sentences containing simple
indirect questions, 877.
— sentences containing indi-
rect compound questions,
878.
— sentences, moods in the,
879.
— sentences, answer to the
question of, 880.
— sentences, coalition of a re-
lative sentence with (*ποῖον
τὸν μῦθον λείπεις*; for *ποῖός
ἐστίν ὁ μῦθος*, *ὃν εἶπες*);
881, 1.
— sentences substituted for de-
pendent sentences (*ἔταν τί
ποθήσωσι*);, 882.
— sentences, two or more in
one (*τίς τίνος αἰτιός ἐστι*);
883.
Intransitive verb, 357, 2, 4.
— verb used as transitive, 359,
2.
— verb used as passive (*ἐκ-
πύπτειν ὑπὸ τινος*), 359, 3.
— verb with gen., 483, *Obs.* 3.
Inversion of the members of
the attributive sentence, 442.
Inverted position in a simple
sentence, 902.
— position in a compound sen-
tence, 903.
Language, nature of, 350, 1.
Limitation, notion of, express-
ed by the participle, 697, *c.*
— and denial, modes of ex-
pressing, 773.
Local forms in *ι*, *οι*, *ω*, *ησι*, *ασι*,
605, *Obs.* 1.
— objective relation, 468, *a.*
Masculine adjective, used with
a fem. substantive, 390, *c.*

Masculine adjective with neut.
subst. (*μειράκιόν ἐστι καλός*),
378, *b.*, 379.
— or fem. plur. noun, used
with a verb sing., 386.
— in plur. with adj. in neuter
(*οἱ πολλοὶ δεινόν*), 381.
Material genitive, 538-540.
— antecedent notion of, in gen.,
480, 2, 7.
Means, notion of the, express-
ed by the participle, 697, *d.*
Metonymy, 353.
Middle voice, twofold function
of, 362.
— verb, 357, 5.
— and active sense of verba,
difference between, 363, 6.
— verb, passive force of, 364,
2, 3, 4, 5.
— verb, reciprocal force of, 364,
1.
— verb, reflexive notion of,
362, 1.
— verb, remarks on the reflex-
ive force of, 363.
— verb followed by the per-
sonal pronoun, 363, 2.
— verb for the active, 363, 3,
4.
— verb with 'self' in the ge-
nitival relation (*ἀποπέμπε-
σθαι*, to send away from
oneself), 362, 1.
— verb with 'self' in the da-
tival relation (*ἀγαθὰ γυ-
ναῖκα*, *ducere sibi uxorem*, to
marry), 362, 2.
— verb with 'self' in the ac-
cusativ relation (*λούεσθαι*,
to wash oneself=to bathe),
362, 3.
— verb with 'self' in the ad-
jectival relation (*νίπτεσθαι
τοὺς πόδας*, to wash one's
own feet), 362, 4.
— verb with 'self' in more
than one relation, 362, 5.
— forms, use of to signify the
passive notion, 366.
Modal objective relations, ex-
pressions of, 468, *d.*
Mood, meaning of the term,
410, 1.
Moods, division of, 410, 2.
— the general power of the,
411, 2.
— use of, as conditionals, 422.
— use of, in dependent sen-
tences, 797.
— use of different, in sentences
connected by *καί*, 759, *Obs.* 4.
— in temporal adverbial sen-
tences, 840.
— in the interrogative sen-
tence, 879.

- Moods in oratio obliqua, 885.
— in oratio obliqua, interchange of, 888.
- Negative particles, 738-750.
— repetition of the, 747.
— seeming pleonasm of, 748-750.
— clauses, connexion and opposition of, 775.
— and positive clause, connexion of, 775, 3, *a*, *β*.
Neuter adj. with masc. or fem. subst. (*γυνή θῆλυ ἐστίν*), 381.
— as expression of abstract, 436.
— plural, joined with a verb singular, 384.
— plural, with a verb singular, principle of the construction of, 384, *Obs.* 2.
— plural, with a verb plural, 385.
— plural, use of a predicative adj. in the, for the neuter singular, 383.
— subst. with masc. or fem. adj. (*φίλε τέκνον*), 379.
Nominative, not strictly a case, 474.
— force of, 476.
— peculiarities in the use of, 477, 478.
— as expression of object, after *ἴδαι* &c. 476, 2.
— emphatic at beginning of a sentence, 477, 1.
— at the beginning of a sentence, in seeming apposition to a subst. of a preceding sentence in an oblique case, 477, 2.
— of a thing or person in the phrases *ὄνομα ἐστὶ μοι, ὄνομα ἔχω*, 475, *Obs.* 1.
— in the *σχῆμα καθ' ὅλον καὶ μέρος*, 478.
— instead of oblique case, 476, *Obs.* 2.
— use of, to express the subject of the sentence, 475, 1.
— use of, to express the object of the verbal notion, 475, 2.
— use of, for the vocative, 476.
— with infinitive, 672, 673, 3, 4.
— with infin. for the acc. with infin. 673, 2, and *Obs.*
— (participle) in attraction to a parenthetical nominative, 675, *Obs.*
— with participle, 681.
— partic. for the other cases, 707, 708.
- Nominative partic. without any verbum finitum, 709.
— of verb in passive voice, the object of verb in active, as *ἐγὼ πιστεύομαι—πιστεύειν τῷ*, 363.
Notions, antecedent, coincident, consequent, 471, 3.
— implied in a transmissive verb, 545, 1.
— implied in a neuter verb, 545, 2.
— implied in a passive and middle verb, 545, 3.
— implied in a transmissive verb, 544, 4.
Nouns, substantive, 352.
Noun, different meanings of the same, 352, 5.
Number, 354, 355.
— especial peculiarities of, 390.
— in the constructio κατὰ σύρσιν, 378-380.
— of adjective, participle, &c. different from that of the substantive, 378, *b*.
— of the predicative substantive, 382.
— of the relative pronoun, 819-821.
— of the verbal adjectives in *τός* and *τέος*, 383.
— of the verb, which has several subjects disjunctively united by *ἢ—ἢ, οὐτε—οὐτε*, 393, 8.
Numerals with article, 455, 1.
— ordinal with article, 455, 3.
- Objective construction, 468.
— relations of place and time, expression of, 468.
— sentence, complex, 469.
Object of the verb expressed by the cases, 471.
Omission of prepositions, 650.
— of one of the clauses of an antithesis, 896.
— of a subst. or adj. the notion of which is involved in the context, 893.
— of the verb in dependent clauses, 895, 2.
— of a verbal form to be supplied from a preceding verb, 895, *a*, *b*.
- Optative, notion of the, 414.
— mood, secondary meaning of, 411, 1.
— use of, to express a supposition, 418, *a*.
— use of, to express a wish, 418, *b*.
— use of, to express a command, 418, *c*.
- Optative, use of, to express desire, willingness, &c. 418, *d*.
— use of, in direct questions, 418, *e*.
— use of, in negative questions, 418, *f*.
— use of, in compound sentences, 419.
— aorist for present, 405.
— instead of an imperative, 420, *Obs.* 1.
— and conjunctive, interchange of, 809.
— and conj. with *ἄν*, interchange of, 831, *Obs.*
— after a principal tense or aor. 807.
— or conj. after optative, 808.
— without *ἄν*, in independent sentences, 426, 1.
— without *ἄν*, with negative, 426, *Obs.* 1.
— in independent sentences, after *ὅτι, ὥς, that*, 802.
— in dependent sentences, after *ὥς, ὅπως, ὡς* &c. 805, 2, 807, 808.
— in dependent sentences, after *μή*, 814, *b*, *c*.
— in dependent sentences, after *οὐ μή*, 748.
— after the temporal conjunctions, *ὅτε, ὥς, ἔως* &c. 843, 844.
— after the hypothetical conj. *εἰ*, 851, *b*, 855.
— after *ὥστε*, 865.
— after a relative, 831.
— with *ἄν*, 425-, cf. 852, 1., 853, *b*., 854, *b*., 855, *a*., 856, *b*.
— with *ἄν* in dependent sentences, after *ὅτι, ὥς, that*, 803, 1.
— with *ἄν* in dependent sentences, after a relative, 831.
— with *ἄν* in dependent sentences, after the temporal conjunctions, *ὅτε, ὥς, ἔως* &c. 845.
— with *ἄν* in dependent sentences, after *ὥστε*, 865.
— with *ἄν* in dependent sentences, after the causal conjunctions, *ὅτε, ὥς, ἐπει, quoniam*, &c. 849, 2.
— with *ἄν* after *ὥς, ὅπως, ὡς* &c. 810.
— with *ἄν* after *μή*, 810, 814, *c*.
— in oratio obliqua, use of, 885.
Oratio obliqua, laws of the, 884.
— use of the moods in, 885-888.
— use of the optative in, 885.

Oratio obliqua, use of the indicative in, 886.

— use of the conjunctive in, 887.

— interchange of conj., opt., and ind. in, 888.

— acc. with infin., instead of verbum finitum in, 889.

— and recta, mixture of, 886, 3.—in subst. sentences, *a.*—

in adj. sentences, *b.*—in adverb. sentences, *c.*—in indirect interrog. sentences, *d.*

— changed into recta, 842, 1.

— interchange of, with oratio recta, 890.

Origin of prepositions, 472.

Original forms of verbs, 358.

Parallelismus antitheticus, 899, 6.

Parenthesis, use of, 798, 2.

Participle, notion expressed by the, 662.

— use and force of the, 680.

— construction of the, 681, 682.

— certain peculiar constructions of, 705 *seq.*

— neuter with article for noun, as *τὸ δεῖνός* for *δέος*, 436.

— with the article, 451, 2.

— gen. abs. 695, *Obs.* 2.

— attributive, agreement of with the substantival notion expressed by a periphrasis, 380, 2.

— in the nom. by attraction, with what verbs constructed, 683–694.

— in the nom., and acc. with infin., difference between, 683, *Obs.*, 687, *Obs.*, 688, *Obs.*

— for the verbum finitum, 705, 2, 4.

— for the verbum finitum, in one of two sentences connected by *καί*, *τὲ*—*καί*, *μὲν*—*δέ*, 759, *Obs.* 4, 765, 2.

— not agreeing with its immediate attributive, 379, *a.*

— not agreeing with its subst. in gen. and number, 378, *b.*

— gen. absol. without its substantive, 695, *Obs.* 1.

— nominative, use of the, without any verbum finitum, 709.

— genitive, use of the for some other case, 710.

— accusative, use of for some other case, 711.

— dative, use of for some other case, 712.

— of the same root and meaning attached to the verb of

the sentence (*ὕπακούων ὑπακούει*), 705, 3.

Participle, used as a subst. (*οἱ ἡβώντες* for *ἐφηβοί*), 436, *a.*

— common use of certain, as adverbial expressions, 696, *Obs.* 1.

— use of, as the completion of the verbal notion, 681.

— use of certain, to express the English 'with,' 697, *Obs.* 2.

— use of the, in the dat. absolute, 699.

— use of the, in the acc. absolute, 700.

— use of, to define a demonstr. used with a preceding verb, 693.

— use of, as the Latin gerund, 695–698.

— use of, as gerund, to express temporal, causal, and adverbial notions, 695.

— use of, to express the time of any action or state, 696.

— use of, to express the cause or reason, 697, *a.*

— use of, to express the conditions, 697, *c.*

— use of, to express limitation, 697, *d.*

— use of, to express the means, 698, *c.*

— use of, to express mode and manner, 698, *f.*

— use of, in the gen. without a subject, 699, *Obs.* 1.

— use of, in the gen. absolute with *ἐπὶ*, 696, *Obs.* 4., 700, *Obs.* 2.

— use of the, with comparative particles, *ὥς*, *ὥστε*, *ὥστε*, *ὥς*, *ὥς*, 701–704.

— use of *οὐ* and *μή* with, 746.

— with dat. of reference, use of, 599, 2, 3.

— after verbs of sensual and mental perception, 683.

— after verbs of shewing, proving, appearing, &c. 684.

— after verbs of mental feelings and affections, 685.

— after verbs of satisfying oneself, enjoying the possession of, being full of anything, 686.

— after verbs of permitting, tolerating, persevering, &c. 687.

— after verbs of beginning and ceasing, 688.

— after verbs of being in luck, in error, deficient, 689.

— after *πειράσθαι*, *παρασκευάζεσθαι*, *ἐπιτελεσθαι*, 690.

— after verbs of being in luck, in error, deficient, 689.

— after *πειράσθαι*, *παρασκευάζεσθαι*, *ἐπιτελεσθαι*, 690.

— after verbs of being in luck, in error, deficient, 689.

— after *πειράσθαι*, *παρασκευάζεσθαι*, *ἐπιτελεσθαι*, 690.

Participle, after πολλός, πάντοῦς ἐστὶ, 690.

— after certain impersonal expressions, 'it is good, fitting, profitable, to my mind,' &c. 691.

— after ἔχειν, as ἔχω κτησόμενος, 692.

— after τυγχάνω, κυρῶ, λαμβάνω, διατελῶ, διαγίγνομαι, διδάσκω, φθάνω, σίχομαι, 694.

— with εἶναι for the verbal form (βεβαρκώς ἦν), 375, 4.

— of εἶναι omitted after verbs of declaring, 682, 3.

— of εἶναι omitted after τυγχάνω and κυρεῖν, 694, *Obs.* 1.

— of εἶναι omitted after an adj. or subst. following a part. (λύτραπεύων καὶ λυέτης), 705, 6.

— with ἔν, 429.

— substantival force of, 697, *Obs.* 1.

— represented by finite verb, 698, *Obs.* 5.

Participles of the different tenses, 705, 6.

Participial construction, asyndeton in the, 706.

— construction, anacolouthon in the nominative, 707.

— construction, exchange of cases in the nominative for other cases, 708.

Particles, intensive, 734–737.

— negative, 738–750.

— (*μὲν* &c.), after a vocative, 479, 5.

Partition, antecedent notion of, in gen. 480, 2, 4.

Partitive genitive, 533.

— notion, expressed by μέρος, 535, *Obs.* 1.

Passive voice, 367.

— force of middle, 364, 2.

— verbs with gen., 483, *Obs.* 3.

Perfect, proper sense of, 399, 1.

— use of, to connect a completed action with present time, 399, *a.*

— use of, to represent an action, continuing in its effects, 399, *b.*

— use of, in imperative, to express strong exhortation, 399, *Obs.* 1.

— use of, as a present perfect, 399, *Obs.* 2.

— use of, to express frequency, 399, *Obs.* 3.

— use of, for a future, 399, 2.

— middle force of, 365, 3.

Periphrasis for a personal name ('Ορρεΐα γῆρυς), 442, *d.*

— with μέλλω for the fut., 408.

- Person, especial peculiarities of, 390
 — of the verb with several subjects, 392.
 — of the verb in the adjectival sentence, 818.
- Personal construction for impersonal with infin. (*ἔλκευός ἐμὶ τοῦτο πᾶρτεν*), 677.
 — construction for impers. with the participle, 684, *Obs.* 1.
 — construction for impers. with *ἔτι*, *ὥς*, 804, 2.
 — name, expressed by a periphrasis, 442, *d.*
- Place, notion of, expressed by the cases, 522, 577, 605.
 — notion of, expressed by prepositions, 614, 3.
 — notion of, expressed by adv., 715.
 — notion of, expressed by adj., 714, *a.*
 — expression of objective relations of, 468, *a.*
- Plat., style of, 900, *γ.*
- Pleonasm, 899.
 — apparent, of *μή*, *οὐ*—*οὐ μή*—*μή οὐ*, 748-750.
- Pleonastic use of two words of the same root, 899, 1.
- Pluperfect, proper sense of, 400, 1.
 — use of, to express a past action continuing in its effects, 400, 2.
 — use of, as an impf. of present pft., 400, 2.
- Plural number, 355., used for singular, *ib.*
 — of proper, material, and abstract nouns, 355.
 — forms of pronouns, joined to a singular, 383, *Obs.*
 — gen. of a subst. with *τό* or *τά* (*τὰ τῶν διακόνων κ. τ. λ.*), 380, 1., 436, *d.*, 5.
 — masc. or fem. joined to a verb singular (*σχῆμα βοιωτικόν*), 386.
 — neuter, joined to a verb singular, 384.
 — neuter, joined to a verb plural, 385.
 — for the singular, 355, *Obs.* 1, 2.
 — of the first person instead of the singular, 390, *d.*
 — neuter of the predicate for the singular, 383.
 — predicate, joined with vocative singular, in addresses, 390, *β.*
 — subject joined with a singular verb, 390, *d.*, *d.*
 — subject joined with a dual verb, 388.
- Plural verb, agreement of *a.*, with a singular subject, 378, *a.*
 — (or dual) verb, used with a singular noun, 393, 5.
 — verb, used with a dual subject, 387, 2.
 — verb with a subst. in singular and *μετά*, *cum*, 393, *Obs.* 3.
- Position, antecedent notion of, in gen. 480, 2, 3.
 — (usual) of words in a simple sentence, 901, 1, 2.
 — (usual) of words in a compound sentence, 901, 3.
 — (inverted) of words in a simple sentence, 902.
 — (inverted) of words in a compound sentence, 903.
 — of *ἐν*, 431.
 — of the article, *δ*, *ἡ*, *τό*, 458.
 — of prepositions, 651.
 — of the pronouns, 452-454.
 — of gen. of personal pron. *μοῦ*, *σοῦ* &c. 652, 3, and *Obs.* 3, and 4.
 — of *αὐτοῦ*, *αὐν*, 652, *Obs.* 3.
 — of reflexive pron. *ἑαυτοῦ* &c. 652, 3, and *Obs.* 3.
 — of *αὐτός* with *ἕκαστος*, 656.
 — of *αὐτός* with reflexive pron. and preposition (*ἐν αὐτὸς αὐτῷ*), 656, *Obs.* 4.
 — of *τις*, 446, *Remarks*, 660.
 — of *τέ*, 756.
 — of *μέν* and *δέ*, 765, 1.
 — of *γέ*, 735, *Obs.* 2.
 — of *οὐ* and *μή*, 738, *Obs.* 1.
 — of *ὃ* with the vocative, 479, 3.
 — of interrog. words, 872, *Obs.* 1.
- Positive adjectives with comparative force, with gen., 502, 3.
 — for comparative with *ὥστε*, 863, *Obs.* 1.
- Potential optative, 426, 1.
- Predicate of a sentence, 371, 374.
 — agreement of the, with a subject expressed by *τό* or *τά* with the gen. plur. of a subst., 380, 1.
 — with more than one subject, 391, 392.
 — with article, 460.
 — temporal relations of, 394.
- Predicative adjunct, and the copula *εἶναι*, 375.
 — other verbs, 375, 5.
 — substantive, 375, 6.
 — used with infin. or part., 375, *Obs.* 3.
 — adjunct in the neuter plur. instead of neuter sing., 383.
- Predicative subst., joined with a subject of different gender or number, 382.
 — subst. with *εἶναι*, 375, 2.
- Prepositions, origin and power of, 472.
 — use of, in language, 614, 1.
 — original force of, 614, 2, 3, 4.
 — original adverbial force of, 640.
 — secondary force of, 616.
 — posterior to cases, 472, 2.
 — ellipse of, absurd, 472, 3.
 — attraction of with the art. (*οἱ ἐκ τῆς ἀγορᾶς ἀνέστησαν ἀπέφυγον*, for *οἱ ἐκ τῆς ἀγ.*), 647.
 — collocation of, 651.
 — in composition, 641, 642.
 — joined or compounded with adverbs, 644.
 — use of, with the cases, 614, 5.
 — construction of, with different cases, 648.
 — used with attrib. gen., 464, *Obs.*
 — constructed with a gen. only, 618-621. — (*ἀπὸ* 618. — *πρὸ* 619. — *ἀπὸ* 620. — *ἐκ* 621.)
 — constructed with a dative, 622, 623. — (*ἐν* 622. — *ἐν* 623.)
 — constructed with an accus., 624-626. — (*ἀπὸ* 624. — *ἐκ* 625. — *ὥς* 626.)
 — constructed with gen. and acc. 627-630. — (*διὰ* 627. — *κατὰ* 628, 629. — *πρὸ* 630.)
 — constructed with gen., dat., and acc. 631-639. — (*ἀμφὶ* 631. — *περὶ* 632. — *ἐπὶ* 633, 634, 635. — *μετά* 636. — *παρά* 637. — *πρός* 638. — *ὑπὸ* 639.)
 — pregnant construction of (*πίπτειν ἐν γούνασι, κείσθαι εἰς τι*), 645, 646.
 — difference of, from adverbs of place, 617, *Obs.* 1.
 — division of, as to meaning, 615.
 — interchange of (*ἀπὸ πάντων τῶν Ἑλλὰδα καὶ περὶ ἰωρίων ἦν λόγος*), 649.
 — repetition and omission of, 650.
 — with accent thrown back for compounds of *εἶμι*, 643, *Obs.*
- Present absolute, use of, 395, 1, 2.
 — historic, use of, 395, 2., 806, 2.
 — in the sense of perfect and aor., 396.
 — use of, for future, 397.

Present, use of, in comparisons, 868, 4.
 — use of, to signify an attempt, 398, 2.
 — use of, to express frequency, 395, 1.
 Pretii genitivus, 519.
 Privation, antecedent notion of, in gen., 480, 2, b.
 Privative genitive, 529.
 Proleptic usage of attributive adjectives (*εὐφροῦν κοίμησον στίγμα*, i. e. *ὥστε εὐφροῦν εἶναι*), 439, 2.
 Pronouns, use of, 652.
 Pronoun demonstrative, 655.
 — demonstr. *αὐτός*, 656.
 — demonstr., prospective use of the, 657.
 — demonstr., retrospective power of, 658.
 — demonstr., omission of before the relative, 817, 7, 8.
 — demonstr. and relative in the same sentence, 833, *Obs.* 2.
 — indefinite (*τις*, *τι*), 659.
 — indefinite, position of, 666.
 — indefinite (*δενίς*, *δενίος*, *δενίος* &c.) notion and use of, 816, 4.
 — interrog. — See Interrogative sentences.
 — interrog., preceded by article, 881, 2.
 — personal of the third person, prospective use of, 657.
 — personal, retrospective power of, 658.
 — reflexive (*ἐμαυτοῦ* &c.), 653.
 — reflexive, used instead of reciprocal, 654, 3.
 — reflexive of third person (*οὗ, σφίσι, ταυτοῦ, ἑος, σφέτερος* &c.), used for that of first and second person, 654, 2.
 — omitted with part.
 — reflexive, use of with comparatives, 782, g.
 — relative. — See Relative.
 — not agreeing with its immediate attributive, 379, b.
 — plural forms of, joined to a singular, 383, *Obs.*
 Protasis, forms of, in conditional sentences, 851, 1., 853, 857.
 — See Adverbial conditional sentences.
 — suppressed, 856, *Obs.* 2., 860.
 Quantity, accus. of, 578.
 — adverbial accus. of, 578, *Obs.* 2.
 Questions, affirmative and negative, 871, *Obs.*
 — simple direct, 872, 1.

Questions, simple direct, formulae in, 872, 2.
 — simple direct, moods used in, 873, *Obs.* 2.
 — direct double, forms used in, 875.
 — indirect, form of, 876.
 — simple indirect, proper forms for, 877.
 — indirect compound, 878.
 — forms used in answering, 880.
 — coalescing with a relative sentence, 881, 1.
 Reciprocal force of middle, 364, 1.
 Reflexive force of middle verb, remarks on, 363.
 — pronoun. — See Pronoun reflexive.
 — verb, 357, 5.
 Relation, antecedent notion of, in gen., 480, 2, 2.
 Relative adverbs for *δὲ*, *ἤ*, *ἔ*, 817, *Obs.* 1.
 — adverbs changed into demonstrative, 833, *Obs.* 1.
 — adverbial, 825, 2.
 — construction changed into the demonstrative, 833.
 — genitive, 502.
 — pronoun, use of, 816.
 — pronoun, rule for use of, 818.
 — pronoun, compounds of, 816, 4.
 — pronouns of quality and size, 817, 5.
 — pronoun, use of with *ἔστιν*, 818, 5, *Obs.* 1-4.
 — pronoun, in the construction *κατὰ σύνεσιν*, 819, 1.
 — in place of demonstrative (*ὅς* for *ὁὗτος*) in adjectival clauses, 834, 1.
 — pronoun, use of, demonstratively, 816, 823, *Obs.* 2.
 — pronoun, exceptions to usual agreement of, in gender and number, 819-821.
 — attraction of, 822.
 — (*ὁλος, ὅσος, ἡλίκος*), attraction of, 823.
 — inverse attraction of, 824, I.
 — (*οὐδεὶς, ὅστις, οὐ*), inverse attraction of, 824, I, 2.
 — (*ὅς, βούλει*) inverse attraction of, 824, *Obs.* 11.
 — attraction of by transposition of subst., 824, II.
 — = demonstrative and conjunction of = *καὶ οὗτος*, 834, c.
 — construction of, 826-832.
 — changed into demonstrative or personal pronoun, 833.
 — in the same sentence with a

demonstr. (*ὁς οὗτος ποταμός*), 833, *Obs.* 2.
 Relative, with the principal verb repeated (*ἡγγεῖλας ὁ ἡγγεῖλας*), 835, 1.
 — joined to an explanatory infin., or whole sentence, 835, 2.
 — sentences. — See Adjectival sentences.
 — sentence, coalescing with a question, 881, 1.
 Repetition of the negative, 747.
 — of prepositions, 650.
 — of substantive by the use of a demonstrative pronoun, 899, 8.
 Retrospective power of the demonstr. and personal pronoun, 658.
 Rhetorical anacolouthon, 900, 5.
 Schema — See *σχῆμα*.
 Self, relations of, to the middle verb, 362, 2.
 Sentence, elements of a simple, 371.
 — unity of, 370.
 Sentences, adjectival, 795, β., 815.
 — adjectival, person of verb in, 818.
 — adjectival, use of the moods in, 826.
 — adverbial, 795, γ., 837.
 — complex objective, 469.
 — compound, 751, 1., 794, 1.
 — coordinate, 751, 3.
 — contraction of, 898.
 — dependent, 794, 1.
 — dependent interrog., 795, α.
 — dependent, tests of, 796.
 — dependent, moods and tenses in, 797.
 — dependent, interchange of clauses in, 798.
 — interrogative, 871, 1.
 — interrogative, use of *ἥτοι* in, 867, 1.
 — principal, 794, 1.
 — relation between principal and dependent, 817.
 — simple, 794, 1.
 — subordinate, 751, 3.
 — subordinate, construction of, 793.
 — substantival, 795, α., 799.
 — with article, used as substantives, 457, 3.
 Separative genitive, 530, 531.
 Simple verb to be supplied from a compound verb, 895, 7.
 Singular number, use of, 354.
 — interchange of, with the plural, 390, α. d.

- Singular, of imperatives, as *εἰρή*, used with a plural subst., 390, a.
- subst. for a plural, 354, *Obs.*
 - verb, use of, after a plur. subject implied in some part of the sentence, 390, b.
 - verb with a masc. or fem. noun in the plural, 386.
 - verb with a neuter plural, 384.
 - verb with several nouns in plur., 393, 7.
- Subject of a sentence, 371, 372.
- of the passive verb, the object of the active verb, (*πιστεύομαι* — *πιστεύειν τινί*), 372, 4.
 - ellipse of the, 373.
 - elliptically expressed by a preposition, and the case of the numeral (*εἰς δέκα ἄνδρας ἤλθον*), 372, *Obs.* 2.
 - implied in the predicate, 373, 2.
 - indefinite, 373, 1.
 - to be supplied from the context, 373, 3.
 - to be supplied from some word in the sentence, 373, 4.
 - of the dependent standing as the object of the principal clause, 898, 2.
 - masc. or fem. with an adj. in the neuter, 381.
 - in the neut. plur., joined to a verb sing., 384.
- Subordinate attributive construction, 441.
- conjunctions, 751, 3.
 - sentences, 751, 3., 793.
- Substantive, notion, sorts of, 352.
- number of the, 354.
 - abstract for concrete, 353.
 - predicative, with verbs, 375, b.
 - and attributive gen. with article, 461.
 - attribut. use of, with a preposition, 436, d.
 - used as attribut. adjective, 439, 1.
 - ellipse of, before an attributive genitive, 436, b.
 - mostly with the article in a relative sentence to explain or define a preceding notion, 824, *Obs.*
 - transposition of by attraction, 824, II. 1.
- Substantives usually omitted before an adj., list of, 436, β.
- Substantival clauses, use and construction of, 799–801.
- sentences with *ὅτι*, *ὥς*, 800.
- Substantival sentences with *ὅτι*, *ὥς*, construction of, 801.
- sentences with *ὅτι*, *ὥς*, use of the moods in, 802, *agg.*
 - sentences with *ὅτι*, *ὥς*, personal construction of, for the impersonal, 804, 2.
 - sentences with *ὅτι*, *ὥς*, change of into the acc. with inf. or the participle, 804, 4.
 - clause with *ὅτι* or *ὥς*, and the infin., with accus. after the same verb, 804, 5.
 - clause introduced by *ὅτε* instead of *ὅτι*, 804, 7.
 - clause introduced by *εἰ* instead of *ὅτι*, 804, 8.
 - adjective sentences, 836, 1.
 - final sentence introduced by *ὥς*, *ὅπως*, *ὥστε*, &c. 805, 1.
 - final sentence, use of conj. and opt. in, 805, 2., 808.
 - final sentence, interchange of conj. and opt. in, 809.
 - final sentence, conj. and opt. with *ὅτι* in, 810.
 - final sentence, *ὅπως* and *ὥς* with fut. ind. in, 811.
 - final sentence, fut. ind. with *ὅτι* in, 811.
 - final sentence, introduced by *ὥς*, *ὅπως*, *ὥστε* &c., elliptical use of *ὅπως* and *ὅπως μή* in, 812.
 - final sentence, ind. of historic tenses in, 813.
 - final sentence, construction of *μή* in, 814, a, b, c.
 - final sentence, construction of *εἰ*, *ὅπως μή*, *ὅπως*, *ὅτι* or *ὥς*, *that*, inf. with or without art., and *ὥστε μή*, after verbs of fear in, 814, *Obs.* 4.
- Superlative with gen., 502, 3.
- strengthened by a comparative clause, 870, *Obs.* 4.
- Syntax, province of the, 350, 2.
- Temporal objective relation, 468, b.
- relations of the predicate, 394.
- Tenses absolute, 394, 1.
- primary and secondary, 361.
 - principal and historic, 394, 5.
 - relative, 394, 2, 3.
 - difference between absolute and relative, 394, 4.
 - table of the absolute and relative, 394, 7.
 - table of the powers of, 409.
 - in the dependent sentences, 797.
- Thought verbal, notions contained in, 471, 3.
- Thucydides, style of, 900, β.
- Time, notion of, expressed by adjectives, 714, b.
- notion of, expressed by the cases, 523, 577, 606.
 - notion of, expressed by the participle, 696.
 - notion of expressed by the preposition, 615, 2.—See also under each preposition.
 - accus. of, 577.
 - difference between gen. and accus. of, 577, *Obs.* 1.
 - adverbial expression of, 577, *Obs.* 2.
 - expression of objective relations of, 468.
- Tmesis in compound verbs, 643.
- Transitive verb, sorts of, 357, 2, 3.
- verbs, used as intransitive or reflexive (*τρέπω* for *τρέπομαι*), 360.
- Transmissive dative, 587–594.
- verb, 357, 3.
- Transposition, 824, II. 1.
- Two clauses both assuming the form of dependent clauses, 893, 4.
- Unity of a sentence, 370.
- Verb, different sorts of, 357.
- causative, 357, 3.
 - deponent, 362, 9., 368.
 - intransitive, used as transitive and passive, 359.
 - passive and intrans. with gen., 483, *Obs.* 3.
 - reciprocal, 357, 6.
 - reflexive, 357, 5.
 - transitive, used as intransitive, 360.
 - agreement of the, with the predicate (*ἡ περιόδος εἰς ἀστέροις ἔξ*), 389.
 - construction of, with several subjects, 393.
 - construction of, with several subjects of different persons, 392.
 - agreement of, with one of several subjects, 393, 1, 2.
 - construction of, with several subjects, united by disjunctives, 393, 8.
 - of general meaning supplied from a verb of special meaning, 895, 4.
- Verbs of action, accus. with, 559–568.
- of motion, twofold sense of, 557, 1.
 - of motion, use of acc. with, 557, 558, 559.

- Verbs of perception, acc. with, 575.
 — of possession, accus. with, 576.
 — of production, or effect, acc. with, 569-572.
 — of reception, acc. with, 574.
 — of transmission, acc. with, 573.
 — with one acc. case, 548, 1.
 — with a double acc., list of, 583.
 Verbum finitum and infinitum, 369.
 — finitum, replaced by acc. with infin. in an oratio obliqua, 889.
 — finitum in one, and participle in the other of two coordinate sentences, united by *kai*, *τε*—*kai*, *μεν*—*δε*, 759, *Obs.* 4., 765. 2.
 Verbal form of the predicate, resolution of, into the participle and *εἶναι* (*νήσος ἐστὶν ἀρέχουσα*), 375, 4.
 — adjectives in *τέος* and *τός* in plural instead of singular, 383.
 — adjectives, construction of, 613.
 — thought, notions contained in, 471, 3.
 Vocative, force of, 479.
 — not objective, 475.
 — not strictly a case, 474.
 — notion and use of the, 479.
 — attraction with the, 479, 4.
 Vocative, followed by a particle, 479, 5.
 Voice, active, middle, and passive, 357, 8., 358.
 Wish, expressed by opt. 418, *b.*—with *εἰ* (*εἰ γένοιτο*), 855, *Obs.*
 — expressed by indic. of historic tenses, 856, *Obs.* 2.
 — expressed by *οὕτως* (*ὅς*)—*ὥς*, 869, 1.
 — expressed by *γὰρ*, 786, 2.
 Words, essential and formal, 351.
 — between article and its subst., 459, 4.
 Zeugma, 895, 5.

INDEX OF WORDS.

The first figures refer to the §., the others to the paragraphs.

Those words which have asterisks prefixed are not actually mentioned in this volume, but their construction is explained by that of analogous words in the section to which the reference is made.

- α privat., compounds with, 529, 1, and *Obs.* 2, and 3.
 αγαθός τι 579, 2.—with dat. comm., 602, 3.
 ἀγάλλεσθαι with dat., 607, 1.
 ἀγανακτεῖν with acc., 549, c.—with dat., 607.—with part., 685.
 ἀγανακτεῖν εἰ for ὅτι 804, 9.
 ἀγαπᾶν with acc., 549, c.—with dat., 607.—with partic., 685.—ἀγαπᾶν εἰ for ὅτι 804, 9.
 ἀγάσασθαι and ἀγασθῆναι 367, 3.
 ἀγασθαι with gen. and acc., 495, and *Obs.* 3.—with double gen., ib.—with dat., 607.
 ἀγγελία τινός, *de aliquo*, 486, *Obs.* 2.
 ἀγγελίης ἐλθεῖν 481, 1.
 ἀγγέλλειν with infin., 665.—with part., 684. Difference between infin. and part., ib., *Obs.* 2, b.—with acc., 566, 1.
 ἀγγέλλεται with acc. with infin., 676, 2, a.
 ἄγε with plural. 390, 2.
 ἄγε with conjunctive, 416.
 ἄγε δὴ 721, 2.—ἄγε μὴν 728, 1.
 ἄγειν and compos. intrans. 360.
 ἄγειν with gen., 530.—with acc. (γέλωτα &c.), 552.
 ἀγεμόνευμα for ἡγεμῶν 353, 1.
 ἐγκαθεῖν λαβεῖν τι 646, *Obs.*
 ἀγνοεῖν with gen., 485.—with part., 683.
 ἀγοράζειν with gen., 519, 2.
 ἀγοραῖος for ἐν ἀγορᾷ 714, a.
 ἀγχιστίνος for ἀγχι ἀλλήλων 714, a.
 ἄγχι, ἀγχοῦ with gen., 526.—ἀγχοῦ with dat., 592, 2.
 ἄγων, with, 698, *Obs.* 2.
 ἀγωνίζεσθαι with acc., 563.—with dat., 601, 1.
 ἀδαής with gen., 493.
 ἀδελφός omitted, 436, β.—with gen., 507.—with dat., 594, 2.
 *ἄδην with gen., 540.
 ἄδην 578, *Obs.* 2.
 ἀδικεῖν with single and double acc., 583.—with part., 689.
 ἀδικήσεσθαι seemingly pass., 364, *Obs.*
 *ἄδικος ἀδικίαν 548, 2, *Obs.* 2.
 ἀδύνατον ἐν acc. abs., 700, 2.
 ἀδυνατός εἰμι with inf., 666.—with ὥστε ib. *Obs.*
 ἔδωρος with gen., 529, *Obs.* 2.
 εἰλεῖν with dat., 601.
 εἰλεῖν with gen., 530.
 εἰς with gen., 529, *Obs.* 2.
 ἐπὶ εἰς τι with part., 691.
 ἐθέλατος with gen., 529, *Obs.* 2.
 Ἐθνήσιν 605, *Obs.* 1.
 ἐθικτος with gen., 529, *Obs.* 3.
 ἐθικός for adverb, 714, c.
 ἐθύρων with acc., 563.
 ἔθως with gen., 529, *Obs.* 3.
 αἰ for εἰ,—αἰ γάρ, αἶθε for εἰ γάρ, εἶθε 851, *Obs.* 2.
 αἰ with conj., 854, *Obs.* 2.
 αἰαῖ with gen., 489.
 αἰ γάρ with inf., 671, e.
 αἰδεῖσθαι with acc., 550.—with τῇ and inf., 670.—with part., 685.—with inf., ib. *Obs.*
 αἰδώς with gen., 493.
 αἰδώς of person, 355, 1.—τινός 496, *Obs.* 4.
 αἰεῖν with gen., 485.—with acc., 575.
 αἶκα (= ἔδν) with ind., 854, *Obs.* 2.
 αἰ κε 854, 2, a.
 (αἰκίζεσθαι) αἰκίσασθαι and αἰκισθῆναι 368, 3, b.
 αἵματα 355, b.
 αἰεῖν τινά τινας 495.—αἰεῖν αἶνον with acc., 583.
 αἰνίσσεσθαι with acc., 566.
 αἰνόθεν αἰνῶς 809, 1.
 (αἰρεῖν) ἀπ—, ἀνταίρ. intrans., 359.
 αἰρεῖν, αἰρεσθαι τι 362, 2.—αἰρεσθαι with acc., 576, 2.—αἰρεσθαι τι τιμῇ, dat. incomm., 601, 1.
 αἰρεσθαι τόνον 563.
 αἰρεῖν, to prosecute, with gen., 501.—with double acc., 583.—to take, with acc., 576, 2.
 αἰρεσθαι with acc., 553.
 αἰσθάνομαι for the perf., 396.
 αἰσθάνεσθαι with gen., 485.—with acc., 575.—with part., 683. Difference between inf. and part. with, ib. *Obs.*
 *αἰσθεῖν with acc., 558, 2.
 αἰσυνμᾶν with gen., 505.
 αἰσχροῦ ἐν, acc. abs., 700, 2.—with dat. incomm., 602, 3.—αἰσχροῦ ἐστὶν εἰ for ὅτι 804, 9.
 αἰσχύνεσθαι with acc., 550.—with dat., 607.—with inf., 664.—with τῷ and inf., 670.—with part., 685.—with inf., ib. *Obs.*
 αἰσχύνεσθαι εἰ for ὅτι 804, 9.
 αἰτεῖν, εἰσθαι with double acc., 583.—τινός τι, παρὰ τινός τι ib. *Obs.*
 (αἰτιᾶσθαι) infin. ᾗτιδασθαι passive, 368, 3, a.
 αἰτιᾶσθαι with gen., 501.
 αἰτιον δέ, τοῦτο omitted with, 655, *Obs.* 5.
 αἰτιός εἰμι τινι 600, 1.—with inf., 666.—with τῷ and inf., 670.
 αἰφνίδιος for adverb, 714, c.
 (ἀκείσθαι) ἀκείσασθαι and ἀκισθῆναι 368, 3, b.
 ἀκήρατος with gen., 529, *Obs.* 3.
 ἄκλαυστος with gen., 529, *Obs.* 3.
 ἀκμήν acc., 577, *Obs.* 2.
 ἀκλόουθος with gen., 508.—εἰν, -ως, -ητικός with dat., 593, 1, 2.

ἀκούειν with gen., 509.
ἀκούειν, to be called, 475, 2.
ἀκούειν, *audire*, 396.
ἀκούειν with gen. and acc., 487, 1, and 3.—with acc., 575.
ἀκούειν, to obey, with gen. and dat., *ibid.* 487, 4.—ἀκούειν with part., 683. Difference between inf. and part. with, *ibid.* Obs.
ἀκούεσθαι for ἀκούειν 363, 5.
ἀκούειν *ὑπερ* for *ὑπερ* 804, 8.
ἄκρα applied to persons, 382, 1.
ἄκρατος with gen., 506.
ἀκροῦσθαι with gen., 485.
ἄκρος for adverb, 714, a.
ἀκρίς for *ἵππε* 354, 2.
ἄκων for adverb, 714, c.
ἀλαδῆναι with acc., 566, 3.
ἀλακτεῖν with gen., 531.—with dat., 596.
ἄλασιν with gen., 529, 1.
ἀλάσθαι with acc. *νῆα*, 558.
ἀλγεῖν with gen., 488.—with acc., 549.—*τὴν κεφαλὴν* &c. 579, 1.—with dat., 607.
ἄλγος *τινός*, *pro aliquo*, 488, Obs. 1.
ἀλγεῖν and -ίσειν with gen. and acc., 496, and Obs. 1.
ἀλέξειν with dat., 596.
ἄλγος in answers, 880, Obs. 2.—acc., 579, 6.
ἀληθεύειν with acc., 565, 1.
ἄλημα of person, 353, 1.
ἀλίσκεσθαι with gen., 501.—with part., 694.
ἄλιτέσθαι with acc., 548, Obs. 1.—ἄλιτέων *τινι* 602.
ἀλλὰ expression of limitation and denial, 773.—*οὐ μάλλον, οὐ τὸ πλέον*, ἀλλὰ 773, Obs. 5.—*οὐ μὴν ἀλλὰ; οὐ μέντοι ἀλλὰ; οὐ γὰρ ἀλλὰ* 773, 6.—ἀλλὰ to mark a transition to different or contrary thoughts, 774.—ἀλλὰ after *εἰ, ἐπεὶ* *ibid.* Obs. 1.—ἀλλ' *οὐδὲν* *ibid.*—ἀλλὰ *certe*, in the middle of a sentence, *ib.*—ἀλλὰ at the beginning of a sentence, *ibid.* Obs. 2.
ἀλλὰ in a question, 874, 4.
ἀλλὰ after the vocat., 479, 5.
ἄλλα, ἄλλοι, οἱ ἄλλοι, *asyn-*
deton with, 792, 2, h.
ἀλλ' ἔρα 787, c.
ἀλλὰ γὰρ 735, 9.
ἀλλὰ δὴ 721, 3.—ἀλλὰ δὴ τὰ 725, 2, f.
ἀλλ' ἢ in a question, *ibid.* b.
ἀλλ' ἢ 731, Obs.—ἀλλ' ἦτοι, ἀλλ' ἦτοι μὲν 731, 2, 3.
ἀλλ' ἢ (οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἔτε-

ρον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι, ἀλλ' ἢ) 773, 5.
ἀλλὰ μὲν δὴ 730, c.
ἀλλὰ μὴν 728, d.
ἀλλ' οὐ γὰρ, ἀλλὰ γὰρ 786, Obs. 7.
ἀλλ' οὐ μὴν οὐδέ—ἀλλ' οὐ μὴν 728, b.—ἀλλὰ μὲν 729, 3, e.—ἀλλὰ μέντοι 730, a.
ἀλλὰ τί μὲλλει; ἀλλὰ τί; ἀλλὰ τί γὰρ μέλλει; ἀλλὰ τί οἶσι; in an answer, 880, Obs. 2.
ἀλλὰ τοι 736, 4.
ἀλλὰττειν, -εσθαι with gen., 510, 2.—with acc., 573, 574.
ἄλλεσθαι with acc., 556.
ἄλλῃ, *alio*, 605, Obs. 5. *alio modo*, 603, 2.
ἀλλήλων &c. not used for *ἑαυ-*
τῶ &c., 654, 3.
ἄλλην καὶ ἄλλην 558, 1.
ἄλλο ἢ or ἄλλο τι ἢ 895, 4.
ἄλλοι with gen., 527.
ἄλλοις with gen., 503.
ἀλλόκοτος with gen., 503.
ἄλλος, ἄλλο for ἄλλος τις, ἄλλο τι 875, c.
ἄλλος ἄλλοι. (ἄλλος ἄλλοθεν) in apposition with another nom., 478.
ἄλλος ἄλλοθεν. ἄλλος ἄλλόσε. ἄλλος ἄλλῃ &c., 899, 1.
ἄλλος with gen., 503.—ἢ *ib.* Obs. 2.
ἄλλος, on the other side, 714, Obs. 2.
ἄλλο τι ἢ and ἄλλο τι in a question, *nonne*, 875, e, and Obs.
ἄλλος εἶποι for ἄλλαχού εἶποι by attract., 824, Obs. 2.
ἀλλότριος with gen., 503.
ἄλυναι with acc., 549, d.
ἄλυτος with gen., 529, Obs. 3.
ἀλόσκειν with gen., 530.
ἄλωναί with gen., 501.
ἀλώπηξ. *fox-skin*, 353, 2.
ἄμα with dat., 594, 2.—Dative, 603, 2.—in partic., 696, Obs. 5.—with dat. and part., 699.—ἄμα—καὶ for *ὑπερ* 752.
ἄμαθης ἀμαθία 548, Obs. 2.—with acc., 579, 2.
ἀμαρτάνειν with acc., 558.
ἀμαρτάνειν with gen. and acc., 514.—with acc., 575.—with part., 656.
ἀμειβεῖν, -εσθαι, double sense of, 548, Obs. 2.—with gen., 520.—with acc., 558.
ἀμεινόν *ἵστω* with part., 691.
ἀμεινόν with gen. and acc., 496, and Obs. 1.—with inf., 664.
ἀμείλονται seemingly pass., 364.
ἀμελοῦμαι 372.

ἀμεμφία with dat., 589, Obs. 4.
ἀμηχανεῖν with acc., 451, 2.
ἄμῃχανός εἰμι with τὸ and infin., 670.—with inf. for ἀμῃχανός *ἔστι* with acc. with inf., 677.
ἀμειλᾶσθαι with acc., 563.—with dat., 601.
ἀμνημονεῖν with acc., 551, 2.
ἄμιρος with gen., 529.
ἀμοιγῇ νυκτός 606.
ἄμιλος for οἱ 354.
ἀμωλαεῖν with acc., 565.
ἀμύνειν with gen., 531.—with dat. 531, Obs. 3., 596.
ἀμφί, prepos. with gen., dat., and acc., 631.—as adv., 640.—with dat. in pregnant constr. for acc., 645, b.—with dat. and acc. in same passage, 648.
ἀμφί *περὶ* 640, 3.
ἀμφί *ἐνεκα* 621, Obs. 2.
ἀμφιεννύειν with double acc., 583.
ἀμφίς with gen., 526.
ἀμφισβητεῖν with acc., 551, 1, c.—with dat., 601.
ἀμφοτέρων, ἀμφοτέρα, acc., 597, 6.
ἀμφορὶ λέγεται 384, Obs. 1.
ἄν, modal adverb, 423.—Nature and use of, 424.
ἄν with ind. fut., 424, 8.
ἄν seemingly with indic. pres. and perf., 424, γ.
ἄν not used with imperative, 424, ε.
ἄν with indic. impf., plpf. and aor., 422, a.—omitted, 858, 859.
ἄν with conjunc. in Homer, 424, ζ.—with conj. deliberativus, *ibid.* η.—with conjunctions, as *ἐάν, ἐάν, ὅταν, πρὶν ἄν, ὅς ἄν* 424.
ἄν with opt., 425, d.—omitted, 426.
ἄν with infin and partic., 429.
ἄν without verb, 430.
ἄν with adjunct. and adverbs, 430.
ἄν, position of, 431.
ἄν *φαίη* (ἐπιμ.) 431, Obs. 4.
ἄν repeated, 432.
ἄν used once with two verbs, 432, Obs. 2.
ἄν *καὶ* 432, Obs. 5.
ἄν in protasis, 860, 1.
ἄν in relative sentence omitted before conjunct., 830.
ἄν in relative sentence omitted before opt., 832, Obs.
ἀνδ', prep. with dative and accus., 624.—as adverb, 640, 2.

ἀνά and περί with acc. in same sentence, 649.

ἀνα- in compos., 624. *Ods.*
ἀναβάλλεσθαι with infin., 664.
—with τό and infin., 670.

ἀναβλέπειν with acc., 554.—
ἀναβλέπειν τινί 589, 2.

ἀνάγειν with acc. *viz.*, 558.

ἀναγινώσκειν with infin., 664.

ἀναγκάζειν τινά τι 583.—ἀναγκάζομαι τι *ibid.*

ἀναγκαῖον and ἀναγκ. ὄν, acc. abol., 700.

ἀνάγκη ἐστί with inf., 669, a.

ἀναδίνειν with gen., 530.

*ἀναλίσσεται with part., 684.

ἀνακαλεῖν ἑνομά τινα 583.

*ἀνακείρηνυσθαι φίλιαν 572.

*ἀνακουφίζω with gen., 531.

ἀνακῶς ἔχειν with gen., 496.

ἀναμύρμητος with gen., 529.

ἀναμυμήσκειν with gen. and acc., 515, *Ods.*—with double acc., 583.

ἀνατα 558, 1.

ἀναξ with local dat., 605, *Ods.*

4.

ἀνάξιος with gen., 521.

ἀναπέθειν with ὄντε 664.

*ἀναπνεῖν with gen., 531.

ἀνδρήθμος with gen., 529, *Ods.* 2.

ἀνδρῶσιν with gen., 505.—with dat., 605, 3.

ἀναστᾶς part. force of, 696, *Ods.* 1.

ἀναχάεσθαι with gen. 530.

ἀνδάνειν with dat. 594, 4.

ἀνδραῖ 355, 7.

ἀνεν, ἀνύεν, ἀνύτειν with acc. 560, 2.

*ἀνέλκειν with gen. 530.

*ἀνεπιστήμιαν with gen. 493.

ἀνευθε with gen. 526, 529, 2.

ἀνέχειν χεῖράς τινα 589, 2.

ἀνέχεσθαι with gen. 504.—with inf. 664, 1., 687, *Ods.* 1.—with partic. 687.

ἀνήκοος with gen. 529, *Ods.* 2.

—*with acc. 579, 2.

ἀνηκουστεῖν with gen. 487, 4.

—with dat. 593, 1.

ἀνήμεος with gen. 529, *Ods.* 2.

ἀνὴρ, ἀνδρες omitted, 436.

ἀνθάπτεσθαι with gen. 536.

ἀνθεῖν with gen. 539, 1.

*ἄνθος of person, 353.

ἀνθρωπος, ἀνθρωποι omitted, 436.

ἀνθρώποις *inter homines*, 605, 2.

ἀνιέαι with gen., 531.

ἀνιστορεῖν with double acc. 583.

ἀνορεαί 355

ἀνοτορίζειν with acc. 566, 3.

ἀντα, ἀντην, ἀντία, ἀντίον with gen. 526.

ἀνταρρεῖν intrans. 360.

ἀντάλλαγμα, ἀνταλλάττειν, ἀνταλλάττεσθαι with gen. and dat. 570, and *Ods.* 1, 2.

*ἀνταμειβεσθαι with accus. 583.

ἀντᾶν with gen. 513, 1, 2.—with dat. 592.

ἀννάξιος with gen. 521.

ἀνταύγειν with acc. 555, c.

ἀντέχεσθαι with gen. 536.

ἄντην 558.

ἄντην ἐρχεσθαι 558, 1.

ἀντί, prep. with gen. 618.—as adverb, 640.—ἀντί with inf. for ἀντί τοῦ with inf. 678, *Ods.* 1.

ἀντι- in compos. 618, *Ods.*

ἀντιδῆσειν with dat. 592.

ἀντιᾶν with gen., dat. and acc. 513, 1, 2.—with dat. 592.

ἀντιβίην ἔλθεῖν 558.—ἀντιβίην *ibid.*

ἀντιβολῆσαι with gen. 513, 1.

ἀντικρύς with gen. 526.

ἀντιλαμβάνεσθαι with gen. 536.

ἀντιλέγειν with τό and infin. 670.

ἀντίον, accus. 558, 1.

ἀντίος with gen. 525.

ἀντίπαλος with gen. 507.

ἀντιποιεῖσθαι with gen. 536, *Ods.* 1.

ἀντιστροφος with gen. 525.

ἀντιφθογγος with gen. 507.

ἀνύσας, quickly, straightway, 696, *Ods.* 1.

ἄνω with gen. 526.—with dat. 605, *Ods.* 5.

ἄξιος εἰμι with inf. 667.—for ἄξιόν ἐστί with acc. with inf. 677.

ἄξιος, ἄξιως, ἄξιον, -οῦσθαι, with gen. 521.—ἄξιος τινός εἰμι τινί 600, 1.

ἄσπικτος for adverb, 714, c.

*ἀπαγορεύειν εὖ, κακῶς with accus. 583.—with inf. 664.

ἀπάθης with gen. 529, *Ods.* 2.

ἀπαίδευτος with gen. 493, 529.

ἀπαίρειν intrans. 399.—with acc. 558.

ἄπαις with gen. 529, *Ods.* 2.

ἀπαιτεῖν with double acc. 583.

ἀπαλλακτέον ἐστί τινα and τινος 613, *Ods.* 2.

ἀπαλλάττειν, neuter, 359.

ἀπαλλάττειν, with gen. 531.—-εσθαι with acc. 559.—*Ods.* 2.—with partic. 688.

ἀπάνευθε with gen. 526.

ἅπαντα εἶναι τινί 382.

ἀπαντᾶν with gen. and acc. 513.—with dat. 592.

ἀπαντικρύ with gen. 526.

ἀπαξιοῦν with gen. 521.

ἀπατᾶν with double accus. 583.

ἀπάτωρ with gen. 529, *Ods.* 2.

ἀπαυρᾶν with gen. 491.—*τὸ τῆ 602.

ἀπέβη sc. τὰ πρόγματα 373, 3.

ἀπειθεῖν with gen. 487, 4.—with dat. 593.

ἀπειλεῖν with acc. 566, 2.

ἔπειρος, -ως with gen. 493.

ἄπειρτεθεν 644.

ἔπειλος with gen. 529, *Ods.* 2.

ἀπέχεσθαι with dat. 589.

ἀπέχῃ with gen. 530.—ἀπέχεσθαι with gen. 531.—with τό and inf. 670.

ἀπέχρη and ἀπέχρη ἄν 858, *Ods.* 3.

ἀτίειναι with gen. 530.

ἀτιοτεῖν with inf. 665.

ἀτιοτούμαι ὅπό τις, *mihi non creditur ab aliq.* 372.

ἀπό, prep. with gen. 620.—as adverb, 640.—in pregnant sense, for ἐν with dat. 646, c.—ἀπό with the artic. for ἐν (οἱ ἀπὸ τῆς ἀγορᾶς ἔθρουσι ἀπέφυγον) 647.

ἀπὸ πρώτης, ἀπὸ τοῦ εἰδένος, ἀπὸ τοῦ προφανούς 640.

ἀπὸ γλώσσης, ἀπὸ στόματος, ἀπὸ μύτης, ἀπὸ ὀφθαλμοῦ, ἀπὸ σπουδῆς, ἀπὸ γόμφης, ἀπὸ χειρός, ἀπὸ φωνῆς &c. 640.

ἀπὸ—ἔνεκα 621, *Ods.* 2.

ἀπο- in compos. 620, *Ods.*

ἀπ' οὐρανόν 530, *Ods.* 3.

ἀπογεύεσθαι with gen. 537.

ἀποδεικνύμαι with εἶναι 666.

ἀποδέχεσθαι with gen. 485.

ἀποδίδοσθαι with gen. of price, 519, 2.

ἀποδιδράσκειν with acc. 548, *Ods.* 1.

ἀπόδοσις with dat. 588, *Ods.*

ἀποζευγνύμαι with acc. 558, 2.

ἀποθνήσκειν with acc. 552, a.

ἀποικεῖν with acc. 548, *Ods.* 1.

ἀποκδέμειν with inf. and part. 687, *Ods.*

ἀποκκαλεῖν with acc. 566, 4.

*ἀποκρίνεσθαι τὸ ἐρωτώμενον 566, 1.

ἀπολαύειν with gen. 491.—*with acc. 576, 2.

ἀπολογεῖσθαι with dat. 596.

*Ἀπὸλλον as interject. with gen. 489.

ἀπολαλέαι κακὸν μῆρον 552, b.

ἀπομυμήσκειν with gen. and acc. 515, *Ods.*

ἀπονομείναι with dat. 588, 3.

ἀποπειράσθαι with gen. 493.

ἀπόπρο 640, 3.

ἀπόπροθεν, -θι with gen. 526.

ἀποπραλεῖν with double acc. 583.

ἀπορεῖν, -la with gen. 529.—with acc. 551, 2.
ἀπορροφῆν with gen. 537.
ἀποσυλᾶσθαι τι 583.
ἀποστρεφῆν with gen. 529.—with double acc. 583.—ἀποστρεφῆμαί τι *ibid.*
*ἀποστέλλειν with gen. 483.
ἀποστρέφεισθαι with accu. 548.
Obs. 1.
ἀποσφαλεῖς φρενῶν 529, 1.
ἀποταυροῦσθαι with acc. 554, c.
ἀπουράσθαι, seemingly pass. 364, b.
ἀποφεύγειν with acc. 548, *Obs.* 1.—with dat. 598.
ἀποχωρεῖν with accus. 548, *Obs.* 1.
ἀπρεπῶς with dat. 594, 3.
(ἄπειν) συνάπτ. intrans. 359.
ἀπτεσθαι with gen. and dat. 536, and *Obs.* 4.
ἀπτεῖν with acc. 566, 1.
ἀπυθεῖσθαι with double acc. 583.
ἀπυλλῶμην εἰδῶτων 483, *Obs.* 3.
ἄρα 787.—of continued action, 788.—rapidity, *ibid.* 2 and 3.—unexpected, *ibid.* 4 and 5.—explicative, 789—conclusive, *ibid.* b.—ἄρα omitted, 792, c.—ἄρα in a question, 872, 2.
ἄρα for ἄρα 789, b.
ἄρα, interrog. 873.—ἄρ' οὐ, ἄρα μή *ib.* 3, and *Obs.* 1. ἄρα—*ἤ* 875, c.
ἄρα ὅτι 725, 2.
ἄρασθαι with acc. 566, 2.—with dat. 589, 3.
ἄρειν, *to suit, please*, with dat. 594, 4.
ἀρέσκειν τινα, *τινί τι* 594, *Obs.* 2.
*ἀρέσκεσθαι with gen. 490.—with dat. 594, 4., 607.
ἀρεστῶς with dat. 594, 4.
ἀρήγειν with dat. 596.
ἄρ' ἦν 398, 4.
ἀριθμεῖσθαι with gen. 533, 2.
ἀριθμῶν 579, 4.
ἀριθμῶ, *certo numero*, 609, 1.
ἀριστερᾶς (χειρός) 530, *Obs.* 1.
ἀριστεῖν with gen. 504.—with acc. 553.
ἀρκεῖν with acc. 573, *Obs.* 2.
ἀρκεῖσθαι with dat. 607.
ἀρμόττειν with dat. 594, 3.
ἀρρεῖσθαι with acc. 567.—with inf. 665.
ἀρρησίς *ιστιν* with τό and inf. 670.
ἀρρυσθαι with acc. 576, 2.
ἀρράζειν with acc. 576, 2.
ἀρτύνειν, ἀρτύνειν with acc. 569.
ἀρξάμενος ἀπό τινος 696, *Obs.* 1.

ἀρξεται, *parebit*, 364.
ἀρτμαθής with gen. 493.
ἀρνεῖν with gen. 537.—with acc. 570.
ἀρχειν with gen. 505.—with dat. *ib.* 3, and 605, 3.—with acc. 553.
ἀρχειν, -εσθαι with gen. 516, 530, 2.
ἀρχεσθαι with partic. 688.—with inf. *ibid.* *Obs.*
ἀρχεύειν with gen. 505.—with dat. 605, 3.
ἀρχήν, accus. 580, 1.
ἀρχῆς, *at the beginning*, 523, and *Obs.*
ἀρχομαι ὑπό τινος, *mihi imperatur ab aliquo*. 372, 4.
ἀρχόμενος, *at the beginning*, 696, *Obs.* 1.
ἀρχων with loc. dat. 605, *Obs.* 4.
ἄσαι, ἄσασθαι with gen. 540.
ἄσβεῖν with accus. 565.—*els*, (*περὶ*) τινα *ib.* *Obs.*
ἀσθενεῖν with acc. 552, b.
ἀσκεῖν with acc. 561.
ἀσκεῖσθαι with dat. 610.
ἄσκεινος with gen. 529, *Obs.* 2.
ἄσμενος for adverb, 714, c.
ἄσπλις = ὀπλίται 354.
ἄσπονδος for adverb, 714, c.
ἄσσαν with gen. 526.
ἄσπράττει *scil.* ὁ θεός 373, 2.
ἄσπράττειν with acc. 570.
ἀσχαλῶν with dat. 607.—with partic. 685.
ἄτάρ 771, 3.—ἄτάρ μέν 729, c.—ἄτάρ after the voc. 479, 5.
ἄτε with partic. and absol. cases 704.—ἄτε δή 721, 3.
ἄτερ, ἄτερθε with gen. 529, 2.
ἄτη of person 353.
ἄτιμάζειν with double acc. 583.
ἄτιμος with gen. 529, *Obs.* 3.
ἄτος with gen. 539, 2.
ἀτύξεσθαι *περίω* 522, 2.
ad. contra, 771.
αὐδᾶν with acc. 566.
αὐδᾶσθαι for αὐδᾶν 363, 5.
αὐθις 771.
αὐξεσθαι with gen. 483.
αἵριον, accus. 577, *Obs.* 2.
αὐτάρ 771.—*Etymology of*, 788, 2.—ἄτάρ τοι 736, 4.
αὐτε 771.
αὐτεῖν with acc. 566, 3.
αὐτη *heus tu*, 476.
αὐτίκα, *asyndet.* 792, a.
αὐτίκα with gen. 527.—with partic. 696, *Obs.* 4.
αὐτίς 771.
αὐτόδιον 558.
αὐτοί & c. following a singular verb, 390, f.
αὐτός in αὐτοῖς ἵπποις & c. 604, 1.

αὐτός, pers. pron., use of, 652.
—Difference of from reflexive αὐτοῦ 653.—Meaning of αὐτός, *ipse, autē, τούτου, αὐτῷ* 656.—Referring to a personal pronoun in the verb 656, *Obs.* 1.—αὐτός for the reflexive pron. 656, *Obs.* 4.—αὐτοί κατ' αὐτῶν, αὐτός πρὸς αὐτοῦ & c. 656.—αὐτός in abstract notion (αὐτὸ τὸ καλόν) *ibid.*—αὐτὰ in abstr. notions, *ibid.* αὐτός, *solus*, (αὐτοί *esum*) *ibid.*—Other various uses of, 656.—αὐτός, retrospective force of, 658.
αὐτός for αὐτός αὐτοῦ, αὐτός αὐτῷ κ. τ. λ. 894, c.
αὐτός αὐτοῦ, αὐτός αὐτῷ & c. 904, 2.
αὐτοῦ (αὐτῷ), ταύτη, τῆδε 605, *Obs.* 1.—αὐτοῦ τῆδε 655, 5.
αὐτοῦ, ἦς, ὧν for σφάτερος 652, 3.
αὐτοῦ, reflexive pron. use of, 656, 1.
αὐτῷ, αὐτῇ dat. of reference, 600, 2.
ἀφαιρεῖσθαι, double accus. 583.—*τινί τι*, ἀφαιρεῖν *τινί τι* 602, 1.—ἀφαιρεῖσθαι pass. with acc. 583.
ἄφαρ, etymology of, 788, 2.
ἀφάλλεσθαι with acc. 556.
ἄφρονος ὅσος 823, *Obs.* 7.
ἀφιέναι, -ιεσθαι with gen. 531.
ἀφίκετο with inf. 669, a.
ἀφικνεῖσθαι with acc. 559.
ἀφιλος with gen. 529, *Obs.* 2.
ἀφίστασθαι with acc. 553.
ἀφραῖς with gen. 539, 2.
ἀφορμᾶσθαι with acc. 558.
ἄφ' οὗ, *since*, 839, b.
ἄφρωνος with gen. 529, *Obs.* 2.
ἄχος τινός 488, *Obs.* 1.
ἄχθεσθαι with gen. 490.—with dat. 607.—with acc. 549.—with partic. 685.—ἄχθεσθαι *εἰ* for *ὅτι* 804, 9.
ἄχρις with gen. 512, 2.
ἄχρις, ἄχρις οὗ 839, c. see *ἔως*.—ἄχρις *ἄν* with conj. see *ἔως ἄν* under *ἔως*.—ἄχρις without *ἄν* with conj. 842, 2.
ἄνωπος for adverb, 714, a.
ἄνδοφρος with gen. 529, *Obs.* 2.
ἄνωπ with gen. 527.
ἄνωπας with gen. 577, *Obs.* 1.
ἄνωπ with acc. 556.
βάζειν with acc. 566.—with double acc. 583.
βαθός, accus. 579, 4.
βαλνείν with gen. 530.—*with* acc. 558, 1, 2.

βάλλειν and comp. intrans. 359.
βάλλειν with gen. 504, 509.—
with gen. and acc. ib. *Obs.*
βάλλειν with double acc. 583.
βάραθρον, of a person, 353, 1.
βασιλεύειν with gen. 505.—
with dat. 605.
βασιλεύεσθαι with acc. 553.
βασκαίνειν with dat. 601.
βαῦζειν with acc. 566, 3.
βλα, periphrasis with, 442, c.
βιάζειν and -εσθαι 368.—βιά-
ζεσθαι, βεβιάσθαι, βιασθῆναι
pass. 368
βιβρώσκειν with acc. 562.
βίος, *subistence*, 353.
βλασφείν and -εσθαι 363, 6.
βλάπτειν with gen. 531.—with
double acc. 583.—with dat.
602, 2.
*βλάπτεσθαι τι 611.
βλαστάνειν with acc. 555.
βλασφημεῖν βλασφημίαν &c.
566, 2.
βλάψεσθαι, seemingly pass. 364,
a.
βλέπειν with acc. 554.
βοᾶν with acc. 566, 3.
βοῶθειν with acc. 573, *Obs.* 2.
—βοήθεια with dat. 596, and
Obs. 2.
βόσκημα of a person, 353.
βούλεσθαι with acc. 551, 1.
βουλήσασθαι, volo, ac. *si licet*,
406, 4.—with inf. 664.
βουλεύειν with acc. 551, 1.
βουλεύεσθαι with inf. 664.—
with ὅπως and conj. ib. *Obs.*
3.
βοῦς, ox-hide, 353, 2.
βραδύς for βραδέως 714, c.
βρέμειν with acc. 566, 3.
βρίδειν intrans. and trans. 359,
Obs. 2.
βρίθειν with gen. 539, 1.
βρῦτᾷ sc. δ θεός 373, 2.
βρύειν with acc. 555.—with
dat. 610.

γάλα omitted, 436, β.

γάλαξ 355, b.*

γαμῖν with gen. 533, 3.—with
double acc. 583.

γάμοι, nuptiae, 355, *Obs.* 1.

γανοῦν with acc. 549, d.

γάρ, various uses of, 786.—καὶ
γάρ ib. *Obs.* 3.—γάρ δὴ 721,
3.—γάρ δῆτα 725.—γάρ ὅν
726.—γάρ ἴα 787, c., 788—
γάρ ἔρα 789.—γάρ τοι 790.
—γάρ omitted, 792, 786,
Obs. 2.—γάρ in question,
872, i.—in answer, 880, d.
γάρ after vocat. 479, 5.

γέ 735.—γέ μὲν 729, d.—γέ
μὲν—δὲ 730, c.—γέ μὴν 735,

10.—γέ τοι 736, 1. Cf. 790,
Obs.

γέ, in answers, 880, c.

γέγωνειν with acc. 566.

γέλων with acc. 549.—with
double acc. 583.—with dat.
607.

γέλως, homo ridiculus, 353.

γέμειν with gen. 539, 1.

γενεή, γένεσις, γένος, γόνος for
υἱός 353, 1.

γενναῖος γένει or γωνῇ 899, 1.

γεννᾶν with acc. 569, 2.—pa-
rentem esse, 396.

γένος, accus. 79, 4.

γέρον ἐμὶ with infin. 666.

γέυειν with double acc. 583.

γέυεσθαι with gen. 537.

γῆ omitted, 436, β.

γῆθειν with acc. 549.—with
partic. 685.

γῆραινεῖν with acc. 553, c.

γῆρας, periphrasis with, 442, c.

γῆρύεσθαι and -ειν 363.—with
acc. 566.

γίγνεσθαι seemingly as copula,
375.—with an adverb, ib.

γίγνεσθαι with gen. origin. 483.

—with gen. possess. 518.—

with gen. partit. 533, 1.—

with dat. comm. 597.—and

an abstract subst. with inf.
668, c.

γίγνεται, at the beginning of a
sentence, with a plural verb
following, 386.

γίγνεται μοι τι βουλομένῃ, ἥδο-
μένῃ, ἀτμένῃ, ἐλπομένῃ 599,
3—γίγνεται ὥστε 669.

γινώσκειν with gen. 483.—
with acc. 551, 1, 2.—τί τι 609,
3.—with infin. 665.—

with part. 683.—inf. with
part. ib. *Obs.* 1.

γινώσκειν καλῶς, to wit, 864.

γινώσκω for ἔγνωκα 396.

γλίχεσθαι with gen. and acc.
536, and *Obs.* 4.—περὶ τίνος
ib. *Obs.* 5.—with ὡς and

indic. fut. 664, *Obs.* 3.

γνώμη omitted, 436, β.

γνώμη ἐμὴν 59, 4.

γοάσθαι and γοᾶν 363.—with
acc. 516, 4.—with double
acc. 583.

γοῦν 737, 8.

γουνάζεσθαι with gen. 536, *Obs.* 6.

γράφειν with acc. 569, 3.

γράφειν and γράφεσθαι νόμους
362, 2.

γράφεσθαι with gen. 501.—
ἐν ἐκὰς τίνος, ἐπ' αἰτίᾳ τίνος
ib. *Obs.* 2.—with double acc.
583.

γυμνάζειν with double acc. 583.

γυμνός with gen. 529, 1.

γυνή omitted, 436, β.

δαλ 727.

δαλεῖσθαι with double acc. 583.

δαίμονις ξείνων 534, *Obs.* 2.

δαίνυσθαι with acc. 562.

δαίρειν with double acc. 583.

δακρύνειν with acc. 566, 4.

δάκρυον for δάκρυα 351.

δαμῆναι, δαμῆθῆναι 367, *Obs.* 2.

δ' ἄρ' 783.

δασύς with gen. and dat. 539,
2, and *Obs.*

δέ, adversative copula, 763.—

μὲν—δέ 764.—position of,
765.—various uses of, 765—

767.—δέ for γάρ, οὐν. δέ in
questions and answers, 768.

—καὶ δέ 769.—δέ in apodo-
sis, 770.—after a participle,
770, *Obs.*

δέ after a parenthesis, 767, 4.

δέ after a vocat. 479, 5.

δέ in questions, 874, 5.

δε accusative suffix, 559, *Obs.* 1.

δέ ἄρα 784, b.

δέ γε 735, 10.

δέ δὲ 721, 1.

δεδίεμαι with acc. 550, a, b.

δεδογμένον, acc. absol. 700.

δεδοκέναι with inf. 664.

δεδράμημαι for -ηκα 363, 5.

δεῖ with gen. 529, 1.—with dat.
594, 3.—with inf. 660, a.—

with dat. and acc. with inf.
674.

δεῖ different from εἶδε 858, *Obs.*
4.

δεῖ σ' ὅπως for δεῖ σε σκοπεῖν
ὅπως 812, 3.

δεικνύειν with partic. 684.—
Difference between its use
with inf. and partic. ibid.

Obs. 3.

(δεικνύναι) διαδ. intrans. 359—
with acc. 549, 2.

δειμαίνειν with acc. 550, a, b.

δεῖν, egere with gen. 529, 1.—
arcere with gen. 531.

δεῖν (to bind) with double acc.
583.

δεῖνόν ἐστιν εἰ for ὅτι 804, 9.

δεῖνόν ποιεῖσθαι εἰ for ὅτι 804, 9.

δεῖνός τι 579, 2.—δεῖνός εἰμι
with inf. 666.

δειπνεῖν with acc. 562.

δεῖσθαι with gen. and acc. 529,
1, and *Obs.* 1.—with inf.

664.—with ὅπως and conj.
ibid. *Obs.* 3.

δεῖσθαι (to ask) with double
acc. 583.

δεῖσθαι δεθῆναι δεσμὸν 583.

δέκα ἡμερῶν, ἔτων, genitive of
space of time, 523.

δελεάζειν with acc. 576, 2.

- δέμας* in periphrasis, 442, c.
δέμας 580, i.
δέμειν with acc. 569.
δεννέειν with acc. 566, 2.
δεξιᾶς (χειρός) 530, *Ods.* 1.
δέος acc. absol. 700.
δέος (τῷ) with acc. 360, i.
δέος ἐστί with τῷ and inf. 668, *Ods.*
δέρεσθαι with acc. 554.
(δέρομαι) δερχθῆναι pass. 368, b.
δεσπόμεν with gen. and acc. 505, and *Ods.* 3.
δεσπείν with acc. 570.
δέσσειν with gen. 529, i.
δεύρο with conjunct. 416. — with gen. 527.
δευτεραίος, on the second day, 714, b.
δεύτερος with gen. 502, 3.
δεχήμερος, adverbial, 714, b.
δέχεσθαι with gen. 530, i, c., 501, *Ods.* 3. — *with gen. of price, 520. — with acc. 567-574. — with double acc. 583. *τινί* ti 598.
(δέχομαι) δέξασθαι and δεχθῆναι 368. — *δέχεσθαι*, pass. ib.
δή, uses of, 720, 721, 722, 723. — *δή τότε*, *δή γάρ* ibid. — *δή αὖτε* ibid. *Ods.* — *δή ἤ* τότε 788, 3.
δήθεν 726.
δηκτῆριος with gen. 542, 2.
δηλείσθαι with double acc. 583.
δηλῆμων with gen. 494.
δηλον εἶναι, ποιεῖν with part. 684. — *δήλός* εἰμι ποιών ti ib. *Ods.* 1.
δηλον and *δηλον ἐν*, acc. absol. 700, a. — *δήλον* ὅτι without verb, 805, a.
δήλός εἰμι ὅτι for *δήλόν* ἐστίν ὅτι 804, 2.
δηλοῦν intrans. 359. — *ἐδήλωσε*, *ἀρραγεῖν* at, 373, i.
δηλοῦν with gen. and acc. 486, 487, i. — with part. 684.
δημιγορεῖν with acc. 566, i.
δημος omitted, 436, b.
δημοσίᾳ 603, 2.
δή πού 724, 2.
δήσουθεν 726.
δηρόν, *δηρόν* χρόνον 577, *Ods.* 2.
δηρός for adverb, 714, b.
ῥήτα 725.
ῥία θεῶν 534, *Ods.* 2.
διὰ (dial) prep. with gen. and accus. 627. — as adverb, 640.
δια- in compos. 627, *Ods.*
διὰ πρό 640, 3.
διαβάλλειν with acc. 568. — *-εσθαι* with dative, 601, *Ods.* 3.
διάγειν with part. 694.
διαγίγνεσθαι with part. 694.
διαδέχεσθαι, *διᾶδοχος*, *διαδοχή* with dat. 593, i, 2.
διαδιδόναι with gen. 535.
διᾶδοχος with gen. 508. Cf. *διαδέχεσθαι*.
διαεἶδεν with dat. 601.
διαθεῖσθαι with gen. 485.
διακείσθαι τὴν γνώμην with ὡς and gen. absol. 702.
διακείεσθαι with *ῥως* with ind. fut. 664, *Ods.* 1.
διακωλύειν with inf. 664, i.
διαλέγεσθαι with dat. 589.
διαλιπὼν χρόνον 696, *Ods.* 1.
διαλλάττεσθαι with dat. 590. — *-ειν* with part. 688.
διαμνημονεύειν with gen. 515.
**διανυμίσθαι* τι 545, 3.
διανοεῖσθαι with gen. 485. — *ῥως* with ind. fut. 664, *Ods.* 4. — with inf. 665. — with ὡς and gen. abs. 702.
διαπειρᾶσθαι with gen. 493.
διαπράττεσθαι with inf. 666.
διαπρήσσειν πεδίοιο 522, 2.
διασκοπεῖν with gen. 485.
διὰ τάχους 627, 3.
διατελεῖν with part. 694. — without part. ib. *Ods.* 1.
διατεταγμένος, active, 365, *Ods.*
διατρέβειν with acc. 552. — with double acc. 583.
διαφέρειν with gen. 503, 504. — *ἡ* 503, *Ods.* 2. — with acc. 579, i. — *τινός* *τινι* 585, i.
**διαφέρειν* τι and εἰς τι and *τινι* 504, *Ods.* 1.
**διαφθείρεσθαι* with acc. 552.
διάφορος with gen. 503, 504, 7. — with dat. 594, 601, 2.
διάφρων with dat. 594.
διαψεύδεσθαι with gen. 514.
δικακτός τινος 481, *Ods.* 3.
διδασκαλικός with gen. 494.
διδάσκειν with double acc. 583. — with inf. 665.
**διδάσκεσθαι* τι 545, 3.
διδάσκεσθαι, meaning of, 363, 6., 362, 6.
**διδασκόμενος* with gen. 493.
(διδόναι) ἐκδ. intrans. 359.
διδόναι with part. gen. 535. — with gen. pret. 519, 2. — with acc. 573. — with dat. 588. — with inf. 669, c.
διδεῖναι with part. 694.
διεξελεῖν with acc. 558.
διευλαβεῖσθαι with gen. 496.
δίεχειν with gen. 530, i.
δικάζειν with gen. 501. — with acc. 568. — with double acc. 583. — *δικάζεσθαι* with dat. 601, 598, *Ods.* 3.
δικαῖός τι 579, 2. — *δικαῖός* εἰμι with inf. 667. — *δικαῖόν* ἐστί with inf. 669. — *δικαῖός* εἰμι pers. for *δικαῖόν* ἐστί with acc. with inf. 677.
δικαῖός with inf. 664, i. — with *ῥως* ib. *Ods.* 4.
δικη 603, 2.
δικην 580.
διμνηος, adverbial, 714, b.
διοικεῖν and *-εῖσθαι* 363.
διοικεῖν with double acc. 583.
διορίζειν with gen. 530, i.
διπλάσιος with gen. 502, 3. — *ἡ* 503, *Ods.* 2.
διπλοῦς with gen. 502, 3., 503, *Ods.* 2.
διακεῖν with dat. 601.
δις τόσος with gen. 502, 3.
διφρηλατεῖν with acc. 558.
δίχα with gen. 529, 2.
διχῇ 603, 2.
διψῆν with gen. 498.
δικᾶν with gen. and *περὶ*, *ἐν* καὶ *τινός* 501, and *Ods.* 2. — with acc. 558. — *το* *προσεκτε*, with acc. 568. — with double acc. 583.
δικᾶν πεδίοιο 522, 2.
δοᾶν, in two ways, 579, 6.
δοκεῖν with acc. with inf. 676.
δοκεῖν with acc. 551, i. — with dat. 600. — *videt*, personal, 676, *Ods.*
δοκῆσις προσγίγνεται with τῷ and inf. 668, *Ods.*
δοκοῦν, acc. absol. 700.
δοκῶ for *δοκῶ* ὅτι 798. — *parenth.* ib. 3.
δοξάζειν with acc. 551, i.
δόξαν, acc. abs. 700.
δόξαν ταῦτα and *δόξαντα* ταῦτα 384, *Ods.* 1.
**δορυφορεῖν* with acc. 359, 5. — with dat. 596, i.
δόσις with dat. 588, *Ods.*
δουλεῖναι with acc. 553. — with dat. 596, 2.
δούλος with gen. 508.
δούλος δουλείας 548, 2, *Ods.* 2.
δοῦρε ἔλκιμα 384, *Ods.* 1.
δόχμια 558, i.
δρᾶν with double acc. 583. — **καλὰ*, *κακὰ* etc. with acc. and dat. 596.
**δρατερεύειν* with acc. 548, i.
δρᾶττεσθαι with gen. 516. — with acc. 576, 2.
δρέπναι with acc. 576, 2.
δύνασθαι with nom. 475, 2. — with acc. quantit. 578. — with inf. 666. — with *ῥως* ib. *Ods.*
δυνατός εἰμι with inf. 666. — pers. for *δυνατόν* ἐστί with acc. with inf. 677. — *δυνατὸν* ἐν, acc. absol. 700.

δύο, δύο, δυῶν with the plur. (δύο σκόπελοι), 388.

δυστάλας with gen. 489.

δυστομεῖν with double acc. 583.

δυσφορεῖν with dat. 607.

δυσχρηραίνειν with acc. 549, c. —with dat. 607.

δῶματα for δῶμα 355.

δωρεάν, gratis, 580, 1.

δωρεῖν and -εἶσθαι 368.—with acc. 573.

δωρεῖσθαι τινί τι 588.—τινὰ τινί ib. Obs.

δωρηθῆναι pass. 368, 4.

δωρημα with dat. 588, Obs.

δωρίστην, gratis, 580, 1.

ἐα with conjunct. 416.

ἐάν with inf. 664.

ἐάν 850, 1.—ἐάν, ἤν, ἔν, different forms of, 851, Obs. 2. —construct. with the conj. 851, 11, and 854.—in apodosis, ind., (ind. fut.) with ἔν, Conj. with or without ἔν, Opt. with ἔν 854.—ἐάν with conj. interchanged with εἰ with ind. fut. ib. Obs. 5.

ἐάν, an, 877, Obs. 5.

ἐάν δέ for ἐάν δὲ μή 860, 6.

ἐάν καί, if even, 861.

*ἐάν for ὅτι 798.

ἐάνπερ 734, 4.

ἐάν τε (ἤν τε, ἔν τε) 778, b.—ἐάν τε καὶ for ἐάντε—ἐάντε ib.

ἐαρινός, adverbial, 714, b.

ἐαυτοῦ, use of, 653.—for ἐμαυτοῦ, σαυτοῦ 654, b.—ἐαυτῶν, οἰς, οὓς for ἀλλήλων &c. 654, 3.

ἐάων (sc. δόσεων) δωτήρες 893, d.

ἐβουλόμην and ἐβ. ἔν 858, 3, and Obs. 3.

ἐγγίσειν with gen. 513.—with dat. 592.

ἐγγλόφειν with acc. 569, 3.

ἐγγύς, ἐγγύθι, ἐγγύτατα, -ω with gen. 526.—with dat. 592, 2.

ἐγένετο in G. T., 800, Obs.

ἐγκαλεῖν with gen. 501.—with dat. 589, 3.

ἐγκανάζω with acc. 570.

ἐγκλίνειν with acc. 548, Obs. 1.

ἐγκολάπτειν with acc. 560, 3.

ἐγκρατής with gen. 505, Obs. 2.

ἐγκωμιάζειν with double acc. 583.

ἐγκώμιον with dat. 598, Obs.

ἐγά, use of, 652.

ἐβει for ἐβει ἔν 858, 3, and Obs. 3.

ἐβειν with gen. and acc. 537, and Obs.—with acc. 562.

εἴζω with acc. 556.

ἐθέλειν, cf. θέλειν.—ἐθέλησεν, τοιο, sc. si licet, 406, 4.

ἐθελοντής, adverbial, 714, c.

ἐθί(ζ)ω with double acc. 583.

ἐθί(ζ)εσθαι with acc. ib.

εἰ 850.—Etym. of ib. Obs.

εἰ with indic. 851, 2, 1., 853.—in apod., ind., opt. with ἔν, opt. without ἔν, ind. of historic tenses 852.

εἰ with indic. of historic tenses, 851, 2. III. 856.—in apod.: ind. of historic tenses with ἔν, opt. with ἔν 856.—Difference between imperf. aor. and plpf. with ἔν in the apod. 856, Obs. 1.—εἰ with indic. of historic tenses as an expression of a wish, 856, Obs. 2.—Ind. of historic tenses without ἔν in apod. 858.

εἰ with conj. 854, Obs. 1.

εἰ with opt. 852, 855.—in apod.: opt. with ἔν, opt. without ἔν, indic., indic. fut. with ἔν, indic. of historic tenses, conj. with ἔν 855.—εἰ with opt. interchanged with εἰ with ind. ib. Obs. 5.—εἰ with opt., as expression of wish, 855, Obs. 6.

εἰ, concessive, 861.

εἰ, in wishes, 418, d.

εἰ—εἴτε and εἴτε—εἰ δέ 778.

εἰ ἔν, Porson's rule, 860, Obs.

εἰ for ὅτι 798, 804, 9.

εἰ for μή. after a verb of fear, 814, Obs. 4.

εἰ, an, 877, b.—εἰ—ἢ 878, c.—εἰ—εἴτε ib. d.

εἰ ἄρα for εἰ ἄρα 789, Obs.

εἰ ἄρα, si forte, 788, 5.

εἰ γάρ, in wishes, 418, 786, 2., 856, Obs. 2.

εἴ γε 735, 1.

εἰ γοῦν with conj. 854, Obs. 1.

εἰ δ' ἄγε 860, 4.

εἰ δέ ellipt. 864, 4.—εἰ δέ for εἰ δὲ μή 864, 5.—εἰ δὲ μή for εἰ δέ 860, 5.

εἰ δὴ, if then, 721.—εἰ δὴ ἢ 787, c.

εἰ δὴ with conj. 854, Obs. 1.

εἰ καί, if even, 861, 2.

εἰ μὲν δὴ 720, g.

εἰ μή, ironic. 860, 6.—εἰ μή, except, 860, 7.—εἰ μή εἰ, nisi si, ib.

εἰ μή γε 735, 9.—εἰ μή ἄρα 787.—nisi forte, 788, 5.

εἴ ποτ' ἔην γε 856, Obs. 2.

εἰ πῶς 877, Obs. 5.

εἴ τις or εἰ ἄλλος τις ellipt. 895, 2.

εἴδω, to see, with gen. 487, 2.—with acc. 575.—with double acc. 583.

εἴδω with gen. 485.—(*εἴδω with gen. 493.)—with inf. 665.—with part. 683.—Difference between εἴδω with inf. and partic. ib. Obs.

2.—with εἰς and gen. absol. 702.—εἴδω ὅτε for ὅτι 804, 8.

εἴδωσθαι with dat. 594, 2.

εἴω, fac ita esse, 860, 8.

εἴωρ, etymology of, 788, 2.

εἴωε, form of, 726.—in wishes, 418, b., and Obs. 1, and 856, Obs. 2.

εἴωε with inf. 671, c.

εἴωε γάρ 786, 2.

εἰκάζειν τί τινα 609, 3.

εἴκω with gen. 530.—with acc. 567-573.—*with dat. 593.

εἰλῆ, frustra, 603, 2.

εἰκός, εἰκότως with dat. 594, 3.

εἰκός ἦν 858, 3.

εἰκότες, accus. 577, Obs. 2.

εἴω as copula 374, b., 375, 2. 3.—εἴω as substantive verb, 375, 3.—εἴω with an adv. ib.—εἴω with a partic. (ἐπισυνδμενός εἴω) for the simple verb, 375, 4.—εἴω as copula omitted, 376.

(εἴω) ἦν ἐγγύς ἡλίου δυσμῶν sc. ἡ ἡμέρα 373, 3.

(εἴω) ἔστιν and ἦν at the beginning of sentence followed by plural (σχῆμα Πινδαρικός) 386.—ἔστιν οἱ for εἰσιν οἱ 386, Obs. 2.

(εἴω) ἦν ἄρα seemingly for ἔστιν 393, 4.

εἴω, seemingly redundant, in ὀνομάζειν, -εσθαι 474, Obs. 3.

εἴω with gen. origin. 483.—with gen. possess. 518.

εἴω with gen. partitive, 533, 1.

εἴω with adv. and gen. 528.—with acc. of quality, &c. 579, 4.—with dat. possess. 597.

εἴω and a subet. with inf. 668, 6.—εἴω and an abstract subet. with inf. 668, c.

(εἴω) the partic. of εἴω omitted with adj. and subet. after verbs of declaring, 682, 3.—after τυγχάνειν, κυρεῖν 683, Obs. 1.—with an adj. or subet. after a partic; as, λῶτα φέρων κ. ἰκέτης sc. ἔν 705, 6.

εἰδένυες, acc. 577, Obs. 2.

εἴω for ἐμοῦ 654, 2.

εἰπέ, applied to many objects, 390, 2, a.
 εἰπεῖν with gen. 486.
 εἰπεῖν with acc. 566, 1.—with double acc. 583.
 εἰπεῖν with dat. 589.—with dat. and acc. with inf. 674.
 εἴπερ 734. 4.—with conj. 854, Ods. 1.—εἴπερ concessive, 861, Ods. 2.—εἴπερ or εἴπερ τις, or εἴπερ ἄλλος τις, εἴπερ που, εἴπερ ποτέ elliptic, 895, 2.
 εἴργειν, -εσθαι with gen. 531.—with double acc. 583.—τινί τι 596, Ods. 1.—with inf. 664.—with τό and inf. 670.
 εἰρημένον, acc. absol. 700.
 εἰρήνη with gen. 529.
 εἰς (ἐς) prep. with acc. 625.—as adv. 640.—in pregnant force for ἐν with dat. 646, a.—with the article for ἐν (ἡ) λίμνη ἐκδιδυῖ ἐς τὴν Σόρτιν τὴν ἐς Λιβύην) 647.
 εἰς τότε, τῆμος, εἰς νῦν, εἰς ὅτε, ἐς οὗ, ἐς αὐτίκα, εἰς πρόσθεν, εἰς τὸ πρόσθεν 644.
 εἰς, ἐς- in compos. 625, Ods. εἰς δ 839, c. See ἔως.
 εἰς with dat. 594, 2.
 εἰσάγειν with gen. 501.—εἰσαγαγεῖν γυναῖκα for εἰσαγαγεῖσθαι 363, 3.
 εἰσαπαύξ 644.
 εἰσαπαιδεῖν, ἀκούσαι 667, Ods. 2.
 εἰσέτι with acc. 644, Ods.
 εἰσὶν οἱ λέγοντες for οἱ λέγονσιν 451, 2., 817, Ods. 3.
 εἰσὶν οἱ 817, Ods. 2.
 εἰσοπίσω, ἔσπον. 644.
 εἰσόκε, see ἔως ἔν under ἔως.
 with indie. fut. 842, 6.
 εἰσορᾶν with gen. 485.—with verbs of appearing, &c. 667, Ods. 2.—*with partic. 683.
 εἰσοφί 644.
 *εἰσπλεῖν ὑμέναιον 558, 1.
 εἰσπράττειν with double acc. 583.
 εἰσφέρειν with acc. 573.
 εἰτα=ἔως 772, 4.—with partic. 697, d.—εἰτα in questions, 874, 6.—εἰτα δῆτα 725, 2.
 εἴτε—εἴτε 778.—εἴτ' οὐν—εἴτ' οὐν ib.—εἴτε—ἢ or ἢ—εἴτε ib. Ods.—εἴτε omitted ib.—εἰ—εἴτε ib.—εἴτε—δέ ib.—εἴτε δὴ 721.—εἴτ' ἄρα for εἴτ' ἄρα 789, Ods.
 εἴτε—εἴτε; εἴτε—ἢ in the indirect question, 878, d.
 εἶχε καλῶς for εἶχεν ἄν 853, 3.
 εἰσθῆναι with inf. 664.

ἐκ, ἐξ, prep. with gen. 621.—as adv. 640.—in pregnant force with verbs of standing &c. for ἐν with dat. 646, c.—ἐκ with the article for ἐν (οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον) 647, a.
 ἐκ- in compos. 621, Ods. 1.
 ἐκ τοῦ ἐμφανοῦ, ἐκ χειρὸς, ἐκ ποδός 523, Ods.
 ἐκ προσηκόντων, ἐκ τοῦ εὐπρεποῦς, ἐκ παντὸς τρόπου, ἐκ βίας 523, Ods.
 ἐκ τότε 640.
 ἐκδς with gen. 526.
 ἕκαστος ὡς ἐκ. adverb., singly, 714, Ods. 2.
 ἕκαστος with another nominat. 478.
 ἑκάτερος with another nominat. 478.
 *ἐκβαλεῖν with acc. 558.
 *ἐκδιδάσκεισθαι with double acc. 583.
 ἐκδύειν with double acc. 583.—ἐκδύομαι τι ib.
 ἐκεῖ illuc and illic, 605, Ods. 5.
 ἐκεῖθεν with article for ἐκεῖ (δ ἐκεῖθεν πόλεμος δεῦρο ἦξει) 647, Ods.
 ἐκείνα joined with a singular noun, 383, Ods.
 ἐκείνος, η, ο, local demonstrative, 655, 1.—used twice, ib. Ods. 4.—opposed to οὗτος ib. 7.—ἐκείνος used of well-known things, ib. 8.—ἐκεῖνος prospective, 657.—retrospective, 658.
 ἐκείσε in pregnant force for ἐκεῖ 646, 4, a.
 ἔκρητι with gen. 621, Ods. 2.
 *ἐκκλίνειν with acc. 549.
 ἐκλέγειν with double acc. 583.
 ἐκλείπειν with part. 688.
 ἐκπαλίσθαι with acc. 550, b.
 *ἐκπίνω with acc. 537, Ods.
 *ἐκπλήττεσθαι with acc. 550.
 ἐκστήναι with acc. 548, Ods. 1.
 ἐκτίλειν with acc. 573.
 ἐκτός with gen. 526.
 ἐκτόσθεν 644.
 ἐκτρέπεσθαι with acc. 548, Ods. 1.
 ἐκόν, adverbial, 714, c.
 ἐκὼν εἶναι 667, Ods. 1., 679, 3., 864.
 εἰαιον, of a place, 353.
 εἰλᾶν (to strike) double acc. 583.
 εἰλαττον without ἢ with a numeral, 780, Ods. 1.—as an adverb, ib.
 εἰλαττοῦσθαι with gen. 506.
 εἰλαίνειν with acc. 558.—to forge, with acc. 569.—with double acc. 583.

εἰλαίνειν in compos. intrans. 359.
 εἰλαίνεσθαι with acc. 558.
 *εἰλαχίστου ἡγείσθαι 521.
 εἰλεσθαι with gen. and acc. 498, and Ods. 2.
 ἐλέγχεα, of person, 353, 1.
 ἐλέγχειν with double acc. 583.—with part. 684.
 *ἐλεεῖν with acc. 549.
 ἐλευθερία, ἐλεῦθερος, ἐλευθεροῦν with gen. 529-531.
 Ἐλευσῖνι 605, Ods. 1.
 ἐλθεῖν ἀγγελίας 481, 1.
 ἐλθεῖν ἀγγελίην, ἐξέστην, &c. 558.
 ἐλίσσειν, saltando celebrare, with acc. 359, 5.
 ἔλκειν with acc. 552.—to weigh, with acc. 578.—with dat. 589, 2.
 ἐλκεμένα νειῶ 522, 2.
 ἐλκεῖν κόρδαχα, &c. 556.
 Ἐλλάς, Ἑλλην adj., 439, 1.
 ἐλλείπεσθαι with gen. 529.—with part. 688.
 ἐλπεσθαι with acc. 55c.—with inf. 665.—with ὥστε ibid. Ods.
 ἐλπίζω with acc. 550.—with dat. 607.—with inf. 665.—with ὥστε ibid. Ods.
 ἐμαυτοῦ, supplied by ἑαυτοῦ, 654, 2.
 ἐμβαλεῖν, ἐμβατεῦν with acc. 558.
 ἐμελλες for ἐμ. ἄν 858.
 ἐμμένειν with part. 691.
 ἐμός for μου 652, Ods. 6.
 ἐμοῖ for ἐμαυτοῦ 652, Ods. 5.
 ἐμπαύζεσθαι with gen. 496.
 ἐμπαλῶ with gen. 503.—ἢ ib. Ods. 2.
 ἐμπάσσειν with gen. 540, Ods.
 ἐμπειρος with gen. 493.
 ἐμπελάζεσθαι with gen. 513, 1.—with dat. 592.
 ἐμπης with partic. 697, c.
 ἐμπίπασθαι with part. 686.
 ἐμπλεος with gen. 539.
 ἐμπόδων with dat. 601, 2.
 ἐμπολᾶν with acc. 576, 2.
 ἐμπρίθειν with gen. 540, Ods.
 ἐμπροσθεν with gen. 526.—inante, 644.
 ἐμφερής with dat. 594, 3.
 ἐν, ἐνί, εἰν, εἰνί, prep. with dat. 622.—as adv. 640, 2.
 ἐν- in compos. 622, Ods.—in pregnant force for εἰς 645, a.
 ἐν τοῖς, ἐν ταῖς with superlat. (as πρώτοι) 444, 5, a.
 ἐν ᾧ, whilst, 839. See ἔως.
 ἐναγχοῦ, acc. 577, Ods. 2.
 ἐναντιον, -los with gen. 503.

- 525, 526.—with dat. 601, 3.
—*η* ib. *Obs.* 3.
ἐναρξίζεν with double acc. 583.
ἐνγεταιυθί 644, *Obs.*
ἐνδεῖα with gen. 529.
ἐνδηλός εἰμι, γίγνομαι, ποιῶν τι 684, *Obs.* 1.
ἐνδοθεν with the article for ἐνδον (τὴν ἐνδοθεν τράπεζαν φέρε) 647, *Obs.*
*ἐνδοξός τι 579, 2.
*ἐνδύειν, ἐνδύεσθαι with acc. 583.
ἐνεκα, accus. 580, 1.
ἐνεκα, ἐνεκεν, ἐνεκα, ἐνεκεν, οὐνεκα with gen. 621, *Obs.* 2.—supposed ellipse of, 488.
ἐνεστιν with inf. 616.
ἐνθῆν and ἐνθῆν ἄν 858, 3, and *Obs.* 3.
ἐνθα, ὡδὶ, 838.
ἐνθα—ἐνθα, ὡδὶ—ὡδὶ, 816, c.
ἐνθα, ἐνθάδε, force of, 605, *Obs.* 5.
ἐνθα περ 734, 3.
ἐνθεν, unde, 838.
ἐνθεν, unde for οὐ, *cujus*, 530, *Obs.* 3.
ἐνθεν with the article for ἐνθα (ὁ ἐνθεν πόλεμος ἐκείσε τρέφεται) 647, *Obs.*
ἐνθεος with gen. 507.
(ἐνθυμείσθαι) ἐνθυμῆσθαι passive, 368, a.
ἐνθυμείσθαι with gen. 485.—with acc. 551.—with part. 683.
ἐνιαύσιος, adverbial, 714, d.
ἐνμεντευθῆναι 644, *Obs.*
*ἐννεπιν with acc. 583.—with dat. and acc. with inf. 674.
—with partic. 684, *Obs.* 2, b.
ἐννήμαρ, acc. 578, *Obs.* 2.
ἐννοεῖν with gen. 485.—with partic. 683.
ἐννομος with gen. 507.
*ἐνοχλεῖν with dat. 601.
ἐνοχος with gen. 501.
ἐνταῦθα with gen. 527.—ἐνταῦθα, force of, 605, *Obs.* 5.—with partic. 696, *Obs.* 6.—ἐνταῦθ' ἥδη 719, 4, b.—ἐνταῦθα δὴ 721.
ἐνταυθαί, *huc* and *hic*, 605, *Obs.* 5.
*ἐντέλλεσθαι with acc. 566.—with dat. 589, 3.
ἐντέμνειν with acc. 569, 3.
ἐντρέψεσθαι with gen. 510.
ἐντροφος with gen. 507.
ἐντυγχάνειν with gen. 512.
ἐνόπιον with gen. 526.
ἐξ ἀγχιμύλοιο, ἐξ ἀπροσδοκῆτον, ἐξ ἐτοίμου, ἐξ ἀέλπτου 523, *Obs.*
ἐξ ὁμῶθεν 644.
ἐξ οὗ, θρου, ἄν, since, 839, b.
See *θε*.
ἐλαρείσθαι, pass. with acc. 583.
ἐλαφῆς 523.—with partic. 696, *Obs.* 5.
ἐλαρξίζειν with acc. 555, c.
ἐλαναχωρεῖν with acc. 548, *Obs.* 1.
ἐλανέχεσθαι with part. 687.
ἐλαπίτης 523, *Obs.*
ἐλαρσκεσθαι with dat. 594, 4.
ἐλαρνος with acc. 581, *Obs.*
ἐλάρχειν with gen. and acc. 516, and *Obs.*
*ἐλαρεῖν τί τινι, *apud aliq.* 605, 2.
ἐλεγγχειν with part. 684.
ἐλερέσθαι with gen. 486.
ἐεστιν with dat. 588, 2.—with inf. 666, d.
ἐετράζιν with gen. 486.—with double acc. 583.
ἐέτι with gen. 644, *Obs.*
ἐξηγείσθαι with gen. and acc. 505, *Obs.* 3.
ἐξῆν and ἐξῆν ἄν 858, 3.
ἐξῆς with gen. 508.—ἐξῆς 523.—with dat. 593, 2.
ἐξίναί τινι γῆν 548, 1.
ἐξίστασθαι with gen. 530.—ἐξίσταμαι καρδίας τὸ δρᾶν 670.
ἐξόθεν, *exinde*, 644.
ἐξόν, accus. absolute, 700.
ἐξοπίσω 644.
ἐξορκεῖν with acc. 566, 2.—with double acc. 583.
ἐξω with gen. 526.
ἐοικέναι with acc. 579, 1.—*εἰς* τι ibid. *Obs.* 1.—with dat. 594, 2.—with part. 682, 2., 684.
ἐός for ἐμός, σός 654, c.
ἐπαινεῖν with gen. 495.—with double acc. 583.—with dat. and acc. 594, and *Obs.*
ἐπαίρεσθαι τι τινί, dat. incom. 601, 1.—with dat. instr. 607.
ἐπαλσσεῖν with gen. 510.—with acc. 558, 2.
ἐπαυτιάσθαι with gen. 501.
ἐπᾶν, see *εἶναι* under *θε*—*εἶναι* with opt. for *ἐπελ* 844, *Obs.*
ἐπανόστασις with dat. 601, *Obs.* 2.
ἐπαρκεῖν with gen. 535.—with dat. 596.
ἐπαυρέσθαι with gen. 491.
ἐπελ, since, 839.—*ἐπελ* with conj. for *ἐπᾶν* 842, 2.
ἐπελ after a vocat. 479, 5.
ἐπελ θην 726, 1.—*ἐπελ* οὐ μέν 729, b.—*ἐπελ* νυ 732.
ἐπελ γε 735, 9.—*ἐπελ* τε, *postquam*, *quoniam*, 755, 4. (See *ἐπελ*.)—*ἐπελ* βα 788, 3.—*ἐπελ* τοι 790, *Obs.*—*ἐπελ* οὐν 791, 1.
ἐπείγειν, intrans. 359.
ἐπέχεσθαι with gen. 507.—with acc. 558.—with partic. and inf. 690, *Obs.* 1.
ἐπειδὴν for *εἶναι*, see under *θε*.—with opt. for *ἐπειδὴ* 844.
ἐπειδὴ, *postquam*, 839. See *θε*.—in questions and commands, 840, *Obs.* 2.
ἐπειδὴ, *quoniam*, 720. (See *θε*.)
ἐπειθ' 849, 1. See *ἐπελ*.
ἐπειτα=ὅμως 772, 3.—*ἐπειτα* in questions, 874, 6.—*ἐπ.* 874, 725, 2.
ἐπειτα with partic. 697, c.
ἐπεμπίπτειν βᾶσιν 558, 2.
ἐπεφύναν with gen. 501.
ἐπέουκε with acc. with inf. 676, b.—with part. 691.
ἐπεσθαι with gen. 536.—with acc. 559.—with dat. 593.—with dat., with acc., with prep. 593, *Obs.*
ἐπεσσεύσθαι with *δοτε* 664, *Obs.* 3.
ἐπευφημεῖν with double acc. 583.
ἐπεύχεσθαι with double dat. 642, *Obs.* 4.
ἐπῆν see *εἶναι*.
ἐπεί, prep with gen. 633.—with dat. 634.—with acc. 635.—as adverb, 640.—with dat. in pregnant force for acc. 645, ibid. *Obs.* 3.—with acc. interchanged with *εἰς* and acc. 649.—*ἐπεί* with gen. interchanged with *ἐν* and partic. ibid.—with gen. and partic. pres. (*ἐπεί* Κύρου βασιλευστος) 696, *Obs.* 3.—with dat. and part. 699, *Obs.* 2.
ἐπεί (with accent thrown back) for *ἐπέστι* 643, *Obs.*
ἐπεί in compos. 635, *Obs.*
ἐπεί μᾶλλον 644.
ἐπεί τοῦτο, ἐπεί τοῖσδε, ἐφ' ὅτε (*δοτε*) with ind. fut. or inf. 836, c.
ἐπιβαίνειν with acc. 558.
ἐπιβάλλεσθαι with gen. 507.
ἐπιβατεύειν with gen. 507.
ἐπιβουλεύομαι ὑπὸ τινος 372, 4.
ἐπιδαξός εἰμι for *ἐπιδαξόν* ἐστί with acc. with inf. 677.
ἐπιθυμεῖν with gen. 498.—with inf. 664.
ἐπικαλεῖν with dat. 589, 3.
ἐπικέσθαι with double acc. 583.
ἐπικουρεῖν with dat. 566.
ἐπιλαμβάνεσθαι with gen. 536.
ἐπιλαμβάνεσθαι with gen. and

acc. 515, and *Obs.*—with part. 683.
ἐπιλείπειν with part. 688.
ἐπιλείπεσθαι with gen. 529.
ἐπιλίσσασθαι with τὸ and inf. 670.
ἐπιμαίεσθαι with gen. and acc. 508, and *Obs.*
ἐπιμαίειν 603, 2.
ἐπιμαίεσθαι, -εἶσθαι with gen. and acc. and περί τινος 496, *Obs.* 1.—with acc. 551, 1.—with τὸ and inf. 670.
ἐπιμαλῆς with gen. 496, *Obs.* 4.
ἐπιμυμήσκεσθαι with gen. and acc. 515, *Obs.*
ἐπιπύσσειν with gen. 539.
ἐπίπαγχν 644.
ἐπιπαλῆσειν with dat. 589, 3.
ἐπιπαλαῖος for adverb, 714, α.
ἐπιπολῆς 523, *Obs.*
ἐπιπροσθεν, *ἐπιπρόσω* 644.
ἐπισκεπτεσθαι with gen. 501.
ἐπιστάμενος with gen. 493.—*dat. 608, *Obs.* 1.
ἐπιστάσθαι with gen. 485.—with part. 683. Difference between inf. and part. *ibid.* *Obs.* 1, and 2.—with ὡς and gen. absol. :οι.
ἐπιστατεῖν with gen. 505.—with dat. *ib.* *Obs.* and 605, 3.
ἐπιστέλλομαι τι with dat. 589, 3.
ἐπιστήφειν with gen. 539.
ἐπιστήφης with gen. 539, 2.
ἐπιστήμων with gen. 493.—with acc. 597, 2.
ἐπιστρέφειν with gen. 510.
**ἐπιστροφος* with gen. 493.
ἐπιστῶν χρόνον 696, *Obs.* 1.
ἐπιστάττειν with gen. 505.
ἐπιτέλλεσθαι with dat. 589, 3.—ειν with inf. 664, 1.
ἐπιτετραμμένος receptive force of, 364, 5, γ.
ἐπιτηδές, *consulito*, 580, 1.
ἐπιτηδεύς εἰμι with inf. 666.
ἐπιτηδεύειν with acc. 561.
ἐπιτιμᾶν with dat. 589, 3.
**ἐπιτρέπομαι* τι 545, 3.—ειν with inf. 664., 687, *Obs.*—with part. 687.
ἐπιτρέφειν with gen. 496.
ἐπίτρομος of person, 353, 1.
**ἐπιτροπεύειν* with gen. 505.—with acc. 359, 5.
ἐπιτύφασθαι with gen. 498.
ἐπιφθόνης διακίεσθαι with gen. 499.
ἐπιχαίρειν with acc. 549.
ἐπιχειροῦμαι, 372, 4.—ειν with inf. 664.
ἐπιχειρεσθαι with gen. 497.
ἐπιχέριος with gen. 508.

ἐπιψηφίζειν with dat. 588.
ἐπόμενος with dat. 593.
**ἐπώνυμός* τινος 507.
ἐρᾶν, *ἔρασθαι*, *ἐρατίζειν* with gen. 498.
ἐρᾶν with acc. 549.
ἐράσασθαι and *ἔρασθῆναι* 367, 3.
(ἐργάζεσθαι) *εἰργάσθαι*, *ἐργασθῆναι*, *ἐργασθῆσεσθαι* passive, 368.
ἐργάζεσθαι with acc. 560.—with double acc. 583.
ἔργον, *ἔργα* omitted, 436.
ἔρειν with double acc. 583.
ἔρειν with double acc. 583.
ἐρίσθαι with double acc. 583.
**ἔρεῖν* with double acc. 583.
**ἔρεβειν* with gen. 536.
ἔρμος, *ἐρμούην* with gen. 529.
ἐρητύειν with gen. 531.
ἐρίεσθαι with acc. 564.—ἐρίζειν, *ἔρις* with dat. 601, and *Obs.* 2.
ἔρις of persons, 353.
ἔρπειν with acc. *viæ* 558.
ἔρχεσθαι with acc. 559.—ὀδόν 558.—τινι for πρὸς τινα 592.—with part. fut. 690, *Obs.* 2.
ἔρχονται πεδίω 522, 2.
**ἔρωειν* with gen. 531.
ἔρωτᾶν with double acc. 583.
ἐρώτησις τινος, *de aliquo*, 486, *Obs.* 2.
ἐς see *iv.*
ἐσηκούειν with dat. 593.
ἐσθῆς for ἐσθῆτες 354.
ἐσθίειν with gen. and acc. 537, *Obs.*—with acc. 562.
ἐσθίουσι 599.
ἐσπλέοντι 599.
ἐσσύμενος with gen. 510.
ἔστ' ἔν, see *ἔως ἔν* under *ἔως*.
ἔστε 839, c. See *ἔως*.
**ἔστε* περ 734, 2, 3.
ἔστι τῶν αἰσχροῦν, ἀτόπων &c. 518, 2.
ἔστιν, *ἔστιν* 373, 5.
ἔστι μοί τι βουλομένη, ἡδομένη, ἀσμένη, ἐλπομένη, 599, 3.
ἔστι (licet) with dat. 588, 2.—with inf. 666.—*ἔστι* *ibid.* *Obs.* 2.
ἔστι (accidit) with inf. 669.—with *ἔστι* *ib.* *Obs.* 1.
ἔστι with partic. 691.
ἔστιν οἱ = *ἐνιοι*—*ἔστιν* ἄν = *ἐνίοι* &c. 817, 5.
ἔστιν ὅτε 817, *Obs.* 4.
ἔστιν ὅπου, ὅπου, ὅπως, —*ἔστιν* οὐ, ἴνα, ἔνθα, ἢ 817, *Obs.* 4.
ἔστιαν with gen. 537.
ἔστιαν γάμους 583.—double acc. *ibid.*
ἔσω with gen. 526.
ἔσθην gen 522, *Obs.* 1.

ἔτερος, *ἐτέρωθι* with gen. 503.
ἐτέων gen. temp. 523.
ἐτι τοῖνον 790.
ἐτοιμάζειν with acc. 569.
ἔτος εἰς ἔτος 577, *Obs.* 2.
εὐ λέγειν &c. with acc. 587.
εὐ ἔχειν, ἔκειν with gen. 528.
εὐ ποιεῖν with part. 689.
εὐ πράττειν τινός 483, *Obs.* 3.
εὐδαμονίζειν, *εὐδαμῶν* with gen. 495.—with acc. 552.
εὐδω with acc. 556.
εὐδοκμεῖν and -εἶσθαι 363, 5.
εὐεργετεῖν with double acc. 583.
εὐθὺ with gen. 512, 2.—with the partic. 606, *Obs.* 4.
εὐλογεῖν with double acc. 583.
εὐνοιαί, marks of favour, 355, γ.
εὐνους with dat. 596, 3.
εὐορκεῖν with acc. 566, 2.
εὐπορεῖν with gen. 439.
εὐρεν asyndet. 792.
εὐρίσκεν with acc. 569, 1., 576, 2.—-εἶσθαι with part. 684.
εὐροι, accus. 579.
εὐσεβεῖν with acc. 565.—εἰς, περί, πρὸς τινα *ibid.* *Obs.*
εὐτ' ἄν, see *ἔταν* under *ἔτε*.
εὐτε for *ὅτε*, see *ὅτε*.
εὐτυχεῖν with acc. 552.—with part. 689.
εὐφημεῖν with dat. 589, 3.
εὐφραίνειν with double acc. 583.
εὐχεσθαι with acc. 566, 2.—with inf. 665.
εὐχετᾶν with acc. 566, 2.
εὐωχεῖν, -εἶσθαι with gen. and acc. 537, and *Obs.*
εὐωχεῖν with double acc. 583.
ἐφ' ἅπαρ 644.
ἐφάπτεσθαι with gen. and acc. 536, *Obs.* 4.
ἐφεξῆς with gen. 508.—with dat. 593, 2.
ἐφέστιος for adverb, 417, α.
ἐφέσθαι with gen. and acc. 510, and *Obs.*
ἐφορεῖν with gen. 505.
**ἐφυβρίζειν* θυμόν 549.
ἐφωμνεῖν with acc. 566, 3.
ἐφ' ᾧ, *ἐφ' ᾧ* τε with ind. fut. or inf. 836., 867.
ἔχειν and compos. intrans. 359.—with gen. 517., 531.—with acc. 576.—with inf. 664.—with τὸ and inf. 670.—with part. ποιήσας ἔχων 692.—with inf. *ib.* *Obs.*
ἔχειν εὐ, καλῶς &c. with gen. 528.—περιθεῖς &c. with gen. 489.
ἔχειν γνώμην with ὡς and gen. absol. 702.
ἔχεσθαι with gen. 536.
ἐχθαίρω with double acc. 583.

ἐχθρός with gen. 508.—with dat. 601, 3.
 ἔχω, *possessum*, with inf. 666.—
 ἔχω with *esse* ibid. Obs. 2.
 ἔχων ληρείς, φλυαρεῖς, κυπτά-
 ζεις ἔχων 603.—ἔχων, *with*,
 ib. Obs. 2.—pleonast. ib.
 Obs. 2.
 ἐωθινός adverbial, 714, b.
 ἔως, *whilst* and *until*, 846.—
 —with ind. 840.—with ind.
 of hist. tenses, 840.—ἔως ἄν
 with conj. 841.—ἔως with-
 out ἄν with conj. 842, 2.—
 ἔως with opt. 843, 844.—
 ἔως with opt. and ἄν 845.
 ἔως for *τέως* 816, e.
 ἔως οὖ, *until*, 839, c.

εἶν with gen. 540, Obs.
 ζηλοῦν with gen. 495.
 ζηλώματα of person, 353, i.
 ζημοῦν with double acc. 583.
 ζημιώσασθαι *seemingly passive*,
 364.
 ζῳγραῖν with acc. 576, 2.
 ζῶν, *ᾧν* with acc. 552.
 ζωννύναι with double acc. 583.

ἦ, *alternative*, *aut.*—ἦ—ἦ 777,
 3.—in direct questions, 875.
 —in indirect questions, 877.
 —ἦ—ἦτοι or ἦτοι—ἦ 777,
 5.—ἦ, *alias*, *alioquin*, 777,
 Obs. 3, in questions, *an*, 875,
 Obs. 2., 876, Obs. 6.—ἦ οὐ
 and ἦ μή in questions, 875,
 Obs. 3, and 4.—ἦ—εἴτε 778.
 —in indirect questions, 878.
 —ἦ comparative, 779.—τίς,
 τί—ἦ ib. Obs. 1.—τί ἦ ib.—
 ἦ with comparative, 780.
 783, Obs.—ἦ without μάλ-
 λον or after a positive adjec.
 779, Obs. 3.—with πλέον,
 πλείων, ἑλαττον and a nume-
 ral omitted, 780, Obs. 1.—ἦ
 with genitive after a com-
 parative, 780, Obs. 2.
 ἦ κατά with acc. or ἦ πρὸς with
 acc. after a compar. 783.
 ἦ ὥς, *than as*, after a compar.
 779, Obs. 2.—ἦ ὥς with the
 optat. and ἄν 783, Obs.
 ἦ ὥστε with inf. 863, e.
 ἦ ὥστε with inf. after a com-
 par. 783, Obs. 2.
 ἦ 731, i.
 ἦ δὴ, ἦ μάλα δὴ 724, 2.
 ἦ ὅττι 725, 2.
 ἦ μὲν 729, 731.
 ἦ μὲν—γε 735, 10.
 ἦ μὲν 729, a.
 ἦ οὐ after μάλλον 740, 3.
 ἦ που, ἦ τοι, ἦ γὰρ 731, 1.—ἦ
 τοι 790, Obs.

ἦ ῥά νυ 732.
 ἦ with gen. 527.—ἦ, *ubi*, *quo*,
 838.
 ἦ with superlative, 870, Obs. 4.
 ἦ ἔχειν, ἦκειν with gen. 528.
 ἦ δ' ὅς, ἦ δ' ἦ 816, d.
 ἦ τις ἢ οὐδείς 650, Obs. 2.
 ἦ, interrog., ἦ ἄρα δὴ, ἦ ῥά νυ,
 ἦ νυ, ἦ νύ που, ἦ που, ἦ γάρ
 873, 1.
 ἦδ᾽ with acc. 553.
 (ἡγεῖσθαι) ἡγήσθαι pass. 367, a.
 ἡγεῖσθαι with gen. 533, 2.—
 with gen., dat., acc. 505,
 and Obs. 3.—with acc. 551,
 2.—with dat. 596, 2.—with
 inf. 665.
 ἡγεμόνευμα for ἡγεμὼν 353, 1.
 ἡγεμονεύειν with gen. and dat.
 505, and Obs. 3.—with dat.
 596, 2.
 ἡγεμονεῖν 372, 4.
 ἡδέ, *and*, 777, Obs. 4.
 ἡδεσθαι with acc. 549.—with
 dat. 607.—with partic. 686.
 ἡδῆ, *force of*, 719, 4.—νῦν ἡδῆ,
 ἡδῆ νῦν, ἡδῆ οὐκ, ἡδῆ ποτέ,
 οὐτος ἡδῆ, οὗτος ἡδῆ, τότε
 ἡδῆ, ἐνταῦθ' ἡδῆ, καὶ ἡδῆ 719,
 4, b.
 ἡδοῦν τινας, *de aliquo*, 489.
 ἡέριος, adverbial, 714, b.
 ἡκεῖν εὖ, καλῶς &c. with gen.
 528.
 ἡκε, *veni*, 396.
 ἡλθε with inf. 669.
 ἡλκος attracted. 823, Obs. 5.
 ἡλιοι, *soles*, 355, b.
 ἡμέτιος, adverbial, 714.
 ἡματι, ἡμέρα 606.
 ἡμέν—ἡδέ 777, Obs. 4.
 ἡμέρα omitted, 436.
 ἡμέραν, acc. of time, 577.
 ἡμέρας, gen. of time, 523.
 ἡμερεύειν κελεύθου 522, 2.
 ἡμερήσιος, adverbial, 714, b.
 ἡμῖν, dat. of reference, 599,
 600.
 ἡμιόλιος with gen. 502.—ἦ ib.
 Obs. 3.
 ἡμισυς (δ) τοῦ χρόνου,—ἦ ἡμί-
 σεια τῆς γῆς 442, c.
 ἡμισυς ἦ 503, Obs. 2.
 ἡμος, accus. 577, Obs. 2.—ἡμος
 for ὅτε 804, 8.
 ἡμῶν for ἡμέτερος 652, 3.
 ἡμῶν &c. for ἀλλήλων &c. 654,
 2, Obs.
 ἡν, *see* εἰν.
 ἡν and ἡν ἄν 858, 3, Obs. 3.
 ἡνίκα, *when*, 839, a. *See* ὅτε.
 —ἡνίκα ἄν *see* ὅταν under
 ὅτε.—ἡνίκα without ἄν with
 conj. 842, 2.
 ἡνίκα περ 734, 3.—ἡνίκα for
 ὅτε 804, 8.

ἡοῦς 523.
 ἡπατημένος τινός 483, Obs. 3.
 ἡπερ 779, Obs. 4.
 ἡσθαί with acc. 556.
 ἡσθῆναι with gen. 488.
 ἡσσητέον τινός 613, 3.
 ἡσσω εἰμὶ with inf. 666.
 ἡσυχῇ *quietly*, dat. 603, 2.
 ἡσυχία with gen. 529.
 ἡσυχος, adverbial, 714, c.
 ἦτε—ἦτε 777, Obs. 1.
 ἦτοι, *confirmative partic.* 731.
 2, 3, 4.—ἦτοι—ἦ, *aut*—*aut*,
 777, 5.—ἦτοι μὲν 731, 2, 3.
 ἦττασθαι with gen. and *and*
 τινος 506, and Obs.
 ἦττήσεσθαι, *seemingly pass.*
 364.
 ἦνκα, pass. 368.
 ἦτε, *as*, *so as*, in comparative
 adverbial sentences, 868.
 ἦχειν with acc. 566, 3.
 θακεῖν with acc. 556.
 θαλάσσιος for adverb, 714, a.
 θαλλέειν, θάλλειν w. acc. 555, c.
 θάλλω 355.
 *θαμβεῖν with acc. 550, b.
 θάνατοι 355, b.
 θαρρεῖν with acc. 550.—*τυγί
 607.
 θάσσειν with acc. 556.
 θάτερα, accus. 579, 6.
 θαῦμα with inf. 667.
 θαυμάζειν with gen. and acc.
 495, and Obs. 2.—with acc.
 550.—with dat. 607.—θαυ-
 μάξω εἰ for ὅτι 804, 9.
 θαυμασιος with gen. 495.
 θαυμασιός, θαυμαστός *és* 813,
 Obs. 7.
 θαυμαστόν ὅσον 823, Obs. 7.
 θεᾶσθαι with gen. 485.
 (θεᾶσθαι) θεάσασθαι and θεᾶθῆ-
 ναι 368.
 θέατρον for θεᾶται 353, 3.
 θέειν πεδίοιο 522, 2.
 θέλειν with acc. 551, 1.—with
 inf. 664.—with ὥστε ibid.
 Obs. 4.—with τό and inf.
 670.—θέλειν, *solere*, 402,
 Obs. 1.
 θεμιστεύειν with gen. 505.
 θεν, *suffix* for the gen. 530,
 Obs. 3.—θεν *suffix* 726, 1.
 θεραπεύειν with double acc.
 583.
 θεραπεύεσθαι *θεραπειᾶν* 583.
 θεραπεύεσθαι, *seemingly pas-*
 sive, 364, a.
 θέρεσθαι with gen. 540, Obs.
 θερινός for adverb, 714, b.
 θέρος 523.
 θεωρεῖν with gen. 485.
 θῆν 726.
 θητεύειν with dat. 596, 2.

- θρηγνύνει* with gen. and dat. 536, and *Obs.* 4.
θνήσκει with acc. 552.—*mortuum* case, 396.
θνητοῖς, *inter mort.* 605, 2.
θούλει with acc. 556.
θούλει with double acc. 583.
θρέισθαι with acc. 566, 4.
θρέμμα, of a person, 382, 1.
θρέφεισθαι, seemingly pass. 364.
θρηγνύνει with acc. 566, 4.
θροεῖν with acc. 566, 3.
θρώσκω with acc. 556, 558.
θυγάτηρ, omitted, 436.
θύει acc. δ *θυτήρ* 373, 2.
θύει and *-εσθαι* 363, 6.
θύει *ἐνικλῆα*, *ἐταγγέλια*, *διαβατήρια*, *γενέλια*, *Λύκαια*, *γέμους* 560, 3.
θυμβάρος with acc. 581, 3.
θυμοί 355.
θυμοῦσθαι with gen. 490.—with dat. 601.
θυραῖος for adverb, 714, a.
θύκας, *market-place*, 353, 2.
θυθεύει with acc. 566, 3.

(ἰασθαι) ἰάσασθαι and *ἰαθῆναι* 368.
ἰαθεῖν with acc. 556.
ἰάχειν with acc. 566, 3.
ἰδῆ, applied to plural, 390, 2, a.
ἰδεῖν with gen. 485.—with acc. 554.
ἰδεῖν, ἰδέσθαι, with verbs of appearing, &c. 667, *Obs.* 3.
ἰδὲ 603, 2.
ἰδως with gen. 518, 3.
ἰδωτεύειν, ἰδύτης with gen. 493.
ἰδρῶν with acc. 555.
ἰέναι and compos. intrans. 359.—with gen. 531.
ἰέναι with gen. 509, 522, 2.—with dat. 592.
ἰέναι, εἰμι with fut. sense, 397, a.
**ἰέναι* with acc. 559.—with acc. *viz.* 558.
ἰέναι with part. fut. and pres. 690, *Obs.* 2.
ἰεράσθαι with acc. 553.
ἰερός with gen. 518, 3.
ἰζω with acc. 556.
ἰέως with part. 696, *Obs.* 4.
ἰβὶ δὴ 721, 2.
ἰδύσειν with acc. 559.
ἰδύ(ς) with gen. 512, 2.
ἰκαρός *εἰμι* with inf. 666.—with *δοτε* *ibid.* *Obs.* 2.
ἰκάω *ἡδομένην* *τινὶ* &c. 599.
ἰκελός *τι* 579, 2.
ἰκετεύειν with gen. 536, *Obs.* 6.—with acc. 566, 2.—with double acc. 583.—with inf. 664.

ἰκνεῖσθαι with gen. 536, *Obs.* 6.—with acc. 559.—*τινὶ, ad aliq.* 592.
ἰμείπειν, -εσθαι with gen. and acc. 498, and *Obs.* 2.
ἰνα, final conj. *ἵνα*, 805.—with conj. and opt. 805 seqq.
ἰνα *ἔν* with conj. and opt. 810, and *Obs.* 3.—with indic. of historic tenses, 813.
ἰνα in G. T. 803, *Obs.*
ἰνα δὴ 721, 3.—*ἰνα περ* 734, 3.
ἰνα μή see *ἰνα*.
ἰνα τί; 882, 1.
ἰνα with gen. 527, 838.
ἰνα for *ἐνταῦθα* 816, c.
ἰτποις *cum* *eq.* 604.
ἰτπος for *ἵπποι* 354.
ἰς in periphrasis 442, d.
ἰσθ' ὅτι without verb, 889.
ἰσόμοιρος, ἰσόρροπος, ἴσος with gen. 507.
ἴσον, accus. quantit. 578, *Obs.* 2.
ἰσόρροπος with gen. 507.
ἴσος, ἴσως with dat. 594.
ἴστασθαι with acc. 556.
ἴστορεῖν with double acc. 583.
ἴσχανῶν with gen. 536.
ἴσχειν with dat. 609, 1.
ἰύζειν with acc. 566, 3.
**ἰχθύες*, *fish-market*, 353, 3.

κάδαρμα, of person, 353, 1.
καθαρός with gen. 529.
καθαίρειν with double acc. 583.
καθίζειν with acc. 556.
καθίστασθαι καλῶς with gen. 528.
**καθῶρᾶν* with partic. 688.
καθ' ἑαυτῷ with gen. 526.
καί, omitted with ἄλλοι, ἄλλα, οἱ ἄλλοι, τὰ τοιαῦτα 792, 2, h.
καί—καί 757.—*τέ—καί* 758.—*καί* alone, *atque, ac*, 759.—at the beginning of an interrog. sentence, *ib.* 2.—adversative, *ib.* 3.—increasing, *ib.* 4.—for *τέ—καί* *ib.*
Obs. 1.—with *πολύς* *ib.* *Obs.* 2.—in apodosis, *ib.* *Obs.* 3.—*καί, etiam*, 760.—*καί, etiam*, referring to a *καί* in another clause, 761.—*καί* for *ἔτε* 752, 2.—*καί* with *ἕμοιος, ἴσος, δ' αὐτός* 594. *Obs.* 4.—*καί* after a partic. 696, *Obs.* 5.
καί with partic. 697, c.
καί in an answer, 880, i.
καί γάρ 786, *Obs.* 7.
καί—γέ 735, 10.
καί δὴ καί 724.
καί ὅτι 725.
καί ἔδω, καί εἰ, even if, 861, 2.
καί ἤδη 719, 4, b.—*καί δὴ* 724, 2.—*καί δὴ, fac ita esse*, 860, 8.—with a partic. *ibid.*
καί μέν 729, c.
καί μὲν δὴ 730, c.
καί μέντοι 730, a.—*καί μέντοι καί* *ibid.*
καί μὴν 728, c.—*καί μὴν καί, μαι μὴν οὐδέ* *ibid.*
καί—μήν—γέ 735, b.
καί νυ κε 732.
καί ὅς, καί ἥ for *καί οὗτος, καί αὕτη* 816, c.
καί ῥα 788.
καί ταῦτα with partic. 697, c.—*καί ταῦτα* or *καί τοῦτο* in an answer, 880, i.
καί τοῖσιν 790, 1.
καίεσθαι with gen. 498.
καινοτομεῖν *τι* 560, 2.
καίνυσθαι *τινα* with inf. 667, *Obs.* 1.
καίπερ with partic. 697, d.
καιρῶν, ad tempus, 577, *Obs.* 1, and 2.
καίτοι 736 4., 790, *Obs.*—with partic. 697.
καίτοι γε 735, 6.
**κακολογεῖν, κακοποιεῖν* with acc. 582, 3, i.
κακός *τι* 579, 2.—with dat. 601, 3.—*πᾶσαν κακίαν* 548, *Obs.* 2.
κακός *εἰμι* with inf. 666.
**κακουργεῖν* with acc. 582, 1.—with double acc. 583.
κακῶς λέγειν, ποιεῖν with acc. 583.
καλεῖν *ὄνομα* *τινα* 588.
καλεῖν with double acc. 583.
καλεῖσθαι, κεκλησθαι *τινος* 483.
καλεῖσθαι *βούλην* 559.
καλλιερῶ, -οῦμαι 363, 5.
καλλιστεύειν with gen. 504.—with acc. 579, 2.
καλός *τι* 579, 2.—with dat. 602, 3.
καλούμενος, so called, 438.
καλῶς *ἔχειν, ἥκειν* with gen. 528.
καλῶς λέγειν with acc. 583.
κάμνειν with partic. 687.
κάμνειν with acc. 555.—*ποδός* *ὑπὸ* 552, c.
κάν with the imperat. 424, e.
κάν *εἰ, at least*, 430.
κάρη, in periphrases, 442, d.
κάρηνα for the sing. 355, *Obs.* 1.
καρπύσθαι with acc. 576, 1, 2.
καρπτερεῖν with acc. 563.—with partic. 687.
κατά, prep. with gen. 628.—with acc. 629.—*as adv.* 640.—*κατα-* in compos. 629, *Obs.*
κᾶτα with partic. 697.
καταβαίνειν, -εσθαι with acc. 557, *Obs.*, 558.

καταγελῶν with dat. 589, 3.
καταγγιγνώσκειν with acc. 551, 2.
καταδηλός εἰμι, (γίγνομαι) ποιῶν τι 684, Obs. 2.
κατακλείειν with gen. 531.
κατακοῦειν with gen. 487, 4.—with dat. 593.
καταλλάττεσθαι with dat. 590.
καταλλεῖν with dat. 590.
*καταμανθάνειν with gen. 485.
κάτῃ 558.
καταυτίον with gen. 526.
καταπάσσειν with gen. 540, Obs.
κατάπαυμα, of person, 353.
*καταπλήττεσθαι with acc. 550.
καταπροῖξασθαι with partic. 689.
καταρᾶσθαι with dat. 589.
καταρτίζεσθαι with inf. 665.
κατάρχειν, -εσθαι with gen. and acc. 516 and Obs.
κατασβεννύναι with double acc. 583.
κατατιθέναι with gen. pret. 520.
κατατήκομαι with acc. 549, c.
καταυτί 644.
καταφείν, of a person, 353.
καταφρονεῖν with gen. 496.—with acc. 551, 1.
κατεφῆγ της κεφαλῆς 522, Obs. 3.
κατέλαβε with inf. 669.
κατεργάζεσθαι with inf. 666.
κατεύχεσθαι with dat. 589, 1.
κατέχειν with inf. 664.
κατηγορεῖν with acc. 568.
κατήκοος with gen. 487, 4.
κατηφείη applied to persons, 353, 1.
κατιθεῖν, see καθορᾶν.
κατομνύναι with acc. 566, 2.
κατόπισθεν 644.
κάτω with gen. 526.
κέ, κέν, (see ἐν,) position of, 431.
κεῖθεν, see ἐκεῖθεν—κεῖθεν ὅθεν for κείσε ὅθεν by attract. 824, Obs. 2.
κεῖθι, illic and illuc, 605, and Obs. 5.
κείρειν with double acc. 583.—φόνον 576, 2.
(κεῖσθαι) (δια-, προσ-) ὑπό τινος 359, 3.
κείσθαι with gen. separat. 530, 1.—with acc. 556.
κείσθαι καλῶς with gen. 528.
κεκομμένος φρενῶν 529.
κείρανται as III. pers. perf. 386, Obs. 1.
κεκτῆσθαι with acc. 576, 1.
κελαδεῖν with acc. 566, 3.
κελεύειν with acc. 566, 2.—

with double acc. 583.—with dat. and acc. 589, 3, and Obs. 3.—with inf. 664.—with dat. and acc. with inf. 674.
*κείλευός τις, to a place, 512.
κενός with gen. 529.
κέρμος, πρῖον, 353, 2.—for κέρμοι 354.
κερυνύναι with acc. 572.
κερβαίνειν with acc. 576, 2.
kerks, the woof, 353, 2.
κερτομέω with double accus. 583.
κεῖθειν, intransit. 359.
κεφάλαιον δέ 655, Obs. 4.
κῆδεσθαι with gen. and acc. 496, Obs. 1.
κῆδευμα, applied to a person, 382, 1.
κῆδός τις 496, Obs. 4.
κῆρ, in periphrases, 442, d.
κῆρσσει ac. ὁ κῆρυξ 373, 2.
κῆρσσειν with acc. 566.
κῆρσσομαι τι 545, 3.
*κικλήσκειν with double acc. 583.
κίθαριζειν with acc. 566, 3.
κινδυνεύειν with gen. 496.—with acc. 552.—with inf. 665.
κινδυνεύειν does not take ἔν 859.
κινεῖν with double acc. 583.
κιτῶν with gen. 498.
κλάζειν with acc. 566, 3.
(κλαλεῖν) κεκλαυμένος 363, 5.
κλῆμακας for the sing. 355, Obs. 1.
κλίνειν and compos. intrans. 359.
κλίνεσθαι τινι 592.
κλύειν, audire, 475, 2.—with gen. 485.—with acc. 575.—with dat. 598.—with partic. 683.
κλύω, audiri, 396.
(κνήν) κνύσασθαι, seemingly passive, 364, b.
κνίεσθαι with gen. 498.
κοιμᾶσθαι ὕπνον 556.
κοινή 603, 2.
κοινός with gen. 507.—with partitive gen. 535.
κοινός, κοινωνία with dat. 590.
κοινοῦν, -οῦσθαι with gen. 535.—with acc. 573.—with dat. 588, 3.
κοινωνεῖν with gen. 535.—with dat. 588, 3.
κοιρανεῖν with gen. 505.
κολάζειν with double acc. 583.
κολάζεσθαι for κολάζειν 363, 3.
κομιδῇ 603, 2.
κομπεῖν with acc. 566.
κονίαι and κοινή 355, b.

κονεῖν πεδίον 522, 2.
κόπτεσθαι τινα 566, Obs.
κορένυσθαι with gen. 540.
κοτεῖν with gen. 490.—with acc. 549.—with dat. 601.
κότες τινός de aliquo, 490, Obs.
κρέειν with acc. 566, 3.
κραίνειν with gen., dat. and acc. 505, and Obs. 3.
κρατεῖν with gen., dat. and acc. 505, and Obs. 1, 3.—with double acc. 583.—with dat. 605, 3.
κρατίζεσθαι with gen. 506.
κρατισταίνειν with gen. 504.
κράτος in periphrases, 442, c.—with acc. 579, 7.
κρατοῦμαι ὑπό τινος 372, 4.
κρείσων with gen. 502, 2.
κρηναῖος for ἐν κρήνῃ 714.
κρίβειν 355, b.
κρίνασθαι, seemingly pass. 364.
κρίνειν with gen. 486, 520, b.—with acc. 568.—with double acc. 583.—and -εσθαι with gen. and περί τινος 501, and Obs. 2.—κρίνειν τι τινι 609.
(κρίνειν) ἀποκρισθαι pass. 368, a.—ἀποκρίνασθαι and -θῆναι 368, b.
κροτάλλειν, κροτεῖν with acc. 548, Obs. 1.
κρότημα, of a person, 353.
κρύπτειν, -εσθαι with acc. 582, 5.—with double acc. 583.—with dat. and acc. 582, Obs. 3.
κρύπτομαι τι, celor aliquid, 583.
κῶσθαι with gen. 519, 2.—with acc. 576, 2.
(κῶσθαι) κεκτῆσθαι passive 368, a.—κῆσασθαι and -θῆναι 368, b.
κῆμα with an adjective for the simple neuter of adjective 381, Obs. 4.
κίζειν with acc. 569.
κυτυπεῖν with acc. 566, 3.
κύμα for κύματα 354.
κυναγετεῖν διωγμόν 559, Obs. 2.
κυπτάεις ἔχων 698, Obs. 1.
(κύπτειν) ὑποκ. succumbere, 360.
κυρεῖν, seemingly as copula, 375, 3.—with gen. and acc. 512, and Obs.—with acc. 576, 2.—with partic. 693.—without partic. ib. Obs. 1.
κυριεῖν with gen. 505.
κύριος with gen. 518, 3.
κωκύειν with acc. 566, 4.
κόκυμα, of a person, 353.
καλύειν with gen. 531.—with inf. 664.—with τό and inf. 670.

**καμψεύ* with acc. 566, 1.

λαβών, with, 698, *Obs.* 2.—
pleonast. *ibid.*

λαγχάνειν with gen. and acc.
512, and *Obs.*—*δίκην* with
dat. 601, 1.

λάζυσθαι with gen. and acc.
536, and *Obs.* 4.

λαθών, secretly, 698.

λαιῶς (*χειρός*) 530, *Obs.* 1.

λαλεῖν with dat. 589, 3.

(*λαμβάνειν*) ἀναλ., ὑπολ., in-
transit. 359.

λαμβάνειν with acc. 574.—
-εσθαι with gen. 536, and
Obs. 3.

λάμπειν with acc. 555.

λάμπεσθαι for *λάμπειν* 363.

λανθάνειν with double acc. 583.

λανθάνεσθαι with gen. 515.

λανθάνω with partic. 693.—in
part. with finite verb, *ibid.*
and *Obs.* 4.

λανθάνω, ὅτι ταῦτα ποιεῶ for
λανθάνει, ὅτι κ. τ. λ. 804.

λατρεύειν with acc. 553, c.—
with dat. 596, 2

λάχανα, of a place, 353, 2.

λέγειν with gen. and acc. 486,
487.—*λόγους*, *ῥήματα* &c.
566, 1.—with double acc.
583.—with dat. 589.—with
inf. 664, 665.—**λέγειν* with
τό and inf. 670.—with dat.
and acc. with inf. 674.

λέγειν, -εσθαι with partic. 684,
Obs. 2, b.

λέγειν with ὅς and genit. abs.
702.

λέγειν εὖ, κακῶς with acc. 583.
(*λέγειν*) *λέξομαι* seemingly
passive, 364.

λέγεται with acc. with infin.
676, a.

λεγόμενος, so called, 438, *Obs.*

λείπειν, -εσθαι with gen. 529.

(*λείπειν*) ἑλλ., ἐπιλ., ἀπολ. in-
trans. 360.—*λείψεσθαι* seem-
ingly passive, 364.—*λείπειν*
different from *λειφθῆναι* 367,
Obs. 2.

λείπεσθαι with partic. 688.

λειτουργεῖν with acc. 553.

λέκτρα for *λέκτρον* 355.

λείσσειν with accus. 554, 519.

λέων, lion-skin, 353, 2.

λήγειν with gen. 517.—with
partic. 687.

λήθειν, *ληθάνειν* with gen. 515.

λήκειν with acc. 566, 3.

ληρεῖν with dat. 580.

ληρεῖς ἔχων 698, *Obs.* 1.

λήρος, nugator, 353, 1.

λίθος for *λίθοι* 354.

λιλαλεσθαι with gen. 498.

λιπαρεῖν with partic. 687.

λίσσεσθαι with gen. 536, *Obs.*

6.—with acc. 566, 2.—with
double acc. 583.—with inf.

664, 1.—with ὅπως and conj.
ibid. *Obs.* 3.

(*λογίζεσθαι*) *λογίσασθαι* and
λογισθῆναι 368, b.—with
acc. 551, 1.—with inf. 665.

λόγος τινός, *de aliquo*, 486,
Obs. 2.

λοιδορεῖν with acc. 566, 2.—
with dat. 589, 3.

λοιδορεῖσθαι τινι 589, 3.

λοπνῶ 579 b.

λοβεῖν with double acc. 583.

λοβεσθαι with gen. 540, *Obs.*

λογεῖν with double acc. 583.

λύειν and *λύεσθαι* τι 362, *Obs.*
1.—*λύσεσθαι* seemingly pas-
sive. 364, a.

λύειν with gen. 531.—with
gen. pretii, 520.

λύει τέλη with partic. 691.

λυμαίνεσθαι with double acc.
583.—with dat. 602, 2.

λυπεῖσθαι with dat. 607.

λύσις with gen. 529, 1.

λυστελεῖν (*λύειν* τέλη) with
dat. 596.—with part. 691.

(*λυβᾶσθαι*) *λμβηθῆναι* passive,
368 b.

λυβᾶσθαι with double acc. 583.
—with dat. 602, 2.

λυφᾶν with gen. 517.

μά 733.—*μά* *Δία* 566, 1.

μαίνεσθαι with acc. 549.

**μακρόρις* τι and εἰς τι 579, 2,
and *Obs.*

μακρά, accus. 578, *Obs.* 2.—
—*μακρόν* 558, 1.—*μακρός*
for adverb, 714, b.

μέλιστα with gen. 502, 3.

μᾶλλον with gen. 502, 1.—

μᾶλλον ἄλλ' οὐ 779, *Obs.* 2.

—omitted, 779, *Obs.* 3.—

μᾶλλον ἢ οὐ 749, 3.

μάν 728.

μανθάνειν for *μεμαθηκέναι* 396.

μανθάνειν with gen., with gen.
and acc. 485.—with acc.

561.—with inf. 665.—with
partic. 683.—Difference be-
tween inf. and partic. *ibid.*

Obs. 1.

μανίαι 355.

μαντεύεσθαι with acc. 566.

μάρνασθαι with dat. 601.

μαρτυρεῖν with acc. 566.—with
partic. 683.

(*μάσσειν*) *μάζασθαι* seemingly
passive, 364, b.—with acc.

572.

μαστιγοῦσθαι, *μαστιγώσεσθαι*

seemingly passive, 364, a.

μάχην μάχεσθαι 564.

μάχεσθαι with dat. 601.

μέγα, *μέγιστα*, accus. 578, *Obs.*
2.

μεγαίρειν with gen. 499.—with
dat. and acc. with inf. 674.

μέγαρον for *μέγαρον* 355, *Obs.* 1.

μέγεθος, *mirum in modum*,
accus. 579, 7.

μέγιστον δε 580, *Obs.* 2., 655,
Obs. 4.

μεθίεναι, -εσθαι with gen. 531.
—*μεθίεναι*, -εσθαι with par-
tic. 688.

μεθυσθῆναι with gen. 483, *Obs.*

3.

μεῖζον with gen. 502, 2.

μεῖον with the plur. 381, *Obs.*

3.—*μεῖον* without ἢ with
numerals, 780, *Obs.* 1.—as

adverb with numerals, *ibid.*

μειοερετεῖν with gen. 506.

μειοῦσθαι with gen. 506.

μελέδμημα τινος with gen. 496,
Obs. 2.

μέλει μοί τινος and τι 496 and
Obs. 2.

μέλεος with gen. 489.

μέλεσθαι with gen., *μέλεται* τι
496, and *Obs.* 2.

μελετᾶν with gen. and acc.
496.—with acc. 561.

μέλημα of a person, 353.—
with dat. 598, *Obs.*

μελίσσειν with gen. 540, *Obs.*

μελίση for *μέλι* 353 3.

μέλλειν with inf. 664.

(*μέλλειν*) *μέλλω γράφειν*, scrip-
tura sua, 408.

μέλπειν with acc. 566, 3.

μεμαίειν with gen. 511.

μέμνημαι ὅτε for ὅτι 804, 8.

μέμονα with inf. 664, 1.

μεμπτός transit. 356, *Obs.*

μέμφεσθαι with gen. 495.—

with acc. 568.

μέμφεσθαι εἰ for ὅτι 804, 9.

μέμφεσθαι, *μεμφθῆναι* and *μέμ-*

ψασθαι 368.

μέμφεσθαι with gen. and acc.

495, and *Obs.* 3.—with dat.

and acc. 589, 3, and *Obs.* 2.

μέμνην with dat. 589, *Obs.* 4.

μέν after the vocat. 479, 5.

μέν for *μήν* 729.

μέν—δέ 764. Position of, 765,

766.—*μέν* alone, 766. *μέν*

—δέ, δέ—δέ 770.

μέν γι 735.

μέν δὴ 720, 730.

μέν ἢ 788, 1.

μέν τῶν 790, 2.

μενεαίνειν with dat. 601.

μένειν 601.

μενοῦν with acc. 551, 1.

μενοῦν 730.—in answers, 880, a.

βάλλειν and comp. intrans. 359.
βάλλειν with gen. 504, 509.—
 with gen. and acc. ib. *Obs.*
βάλλειν with double acc. 583.
βάρβαρον, of a person, 353, 1.
βασιλεύειν with gen. 505.—
 with dat. 605.
βασιλεύεσθαι with acc. 553.
βασκαίνειν with dat. 601.
βαῦζειν with acc. 566, 3.
βλα, periphrasis with, 442, c.
βιάζειν and *-εσθαι* 368.—*βιά-*
ζεσθαι, *βεβιάσθαι*, *βιασθῆναι*
pass. 368
βιβρώσκειν with acc. 562.
βίος, *eubistence*, 353.
βλακεύειν and *-εσθαι* 363, 6.
βλάπτειν with gen. 531.—with
 double acc. 583.—with dat.
 602, 2.
**βλάπτεσθαι τιμι* 611.
βλαστώνειν with acc. 555.
βλασφημεῖν *βλασφημίαν* &c.
 566, 2.
βλάψεσθαι, seemingly *pass.* 364,
 a.
βλέπειν with acc. 554.
βοῶν with acc. 566, 3.
βοῶν with acc. 573, *Obs.* 2.
 —*βοήθεια* with dat. 596, and
Obs. 2.
βόσκημα of a person, 353.
βούλεσθαι with acc. 551, 1.
βουλήσσομαι, *volo*, ac. *si licet*,
 406, 4.—with inf. 664.
βουλεύειν with acc. 551, 1.
βουλεύεσθαι with inf. 664.—
 with *ὅπως* and conj. ib. *Obs.*
 3.
βοῦς, *ox-hide*, 353, 2.
βραδύς for *βραδέως* 714, c.
βρέμειν with acc. 566, 3.
βρίδειν intrans. and trans. 359,
Obs. 2.
βρίθειν with gen. 539, 1.
βρῶν-τῶ ac. *ὁ θεός* 373, 2.
βρούειν with acc. 555.—with
 dat. 610.
γάλα omitted, 436, β.
γάλαξ 355, b.
γαμῶν with gen. 533, 3.—with
 double acc. 583.
γάμοι, *nuptiae*, 355, *Obs.* 1.
γαρουν with acc. 549, d.
γάρ, various uses of, 786.—*καί*
γάρ ib. *Obs.* 3.—*γάρ* *δή* 721,
 3.—*γάρ* *ὅτι* 725.—*γάρ* *ὅτι*
 726.—*γάρ* *ἵνα* 787, c., 788—
γάρ *ἅρα* 789.—*γάρ* *τοί* 790.
 —*γάρ* omitted, 792, 786,
Obs. 2.—*γάρ* in question,
 872, i.—in answer, 880, d.
γάρ after vocat. 479, 5.
γέ 735.—*γέ* *μεν* 729, d.—*γέ*
μεν—*δή* 730, c.—*γέ* *μήν* 735,

10.—*γέ* *τοί* 736, 1. Cf. 790,
Obs.
γέ, in answers, 880, c.
γεγωναί with acc. 566.
γελᾶν with acc. 549.—with
 double acc. 583.—with dat.
 607.
γέλως, *homo ridiculus*, 353.
γέμειν with gen. 539, 1.
γενέ, *γένεσιν*, *γένος*, *γόνος* for
υἱός 353, 1.
γενναῖος γένει or *γενῆ* 899, 1.
γεννᾶν with acc. 569, 2.—*pa-*
rentem esse, 396.
γένος, accus. 790, 4.
γέρον *εἰμι* with infin. 666.
γέυνειν with double acc. 583.
γέυεσθαι with gen. 537.
γῆ omitted, 436, β.
γηθεῖν with acc. 549.—with
 partic. 685.
γηραίνειν with acc. 553, c.
γῆρας, periphrasis with, 442, c.
γηρύεσθαι and *-ειν* 363.—with
 acc. 566.
γίγνεσθαι seemingly as copula,
 375.—with an adverb, ib.
γίγνεσθαι with gen. origin. 483.
 —with gen. possess. 518.—
 with gen. partit. 533, 1.—
 with dat. comm. 597.—and
 an abstract subet. with inf.
 668, c.
γίγνεται, at the beginning of a
 sentence, with a plural verb
 following, 386.
γίγνεται μοι τι βουλομένη, *ἔδο-*
μένη, *ἀτιμένη*, *ἐλπομένη* 599,
 3—*γίγνεται ὥστε* 669.
γινώσκειν with gen. 482.—
 with acc. 551, 1, 2.—*τί τιμι*
 609, 3.—with infin. 665.—
 with part. 683.—inf. with
 part. ib. *Obs.* 1.
γινώσκειν καλῶς, *to wit*, 864.
γινώσκω for *ἐγνώκα* 396.
γλίχεσθαι with gen. and acc.
 536, and *Obs.* 4.—*περὶ τίνος*
 ib. *Obs.* 5.—with *ὥς* and
 indic. fut. 664, *Obs.* 3.
γνώμη omitted, 436, β.
γνώμην ἐμὴν 599, 4.
γοασθαι and *γοᾶν* 363.—with
 acc. 546, 4.—with double
 acc. 583.
γοῦν 737, 8.
γουνάεσθαι with gen. 536, *Obs.* 6.
γράφειν with acc. 569, 1.
γράφειν and *γράφεσθαι νόμους*
 362, 2.
γράφεσθαι with gen. 501.—
ἐν ἐκὰς τίνος, *ἐπὶ αἰτίᾳ τίνος*
 ib. *Obs.* 2.—with double acc.
 583.
γυμνάζειν with double acc. 583.
γυμνός with gen. 529, 1.

γυνή omitted, 436, β.
δα 727.
δαίεσθαι with double acc. 583.
δαίμονι *ζέλων* 534, *Obs.* 2.
δαίνυσθαι with acc. 562.
δαίρω with double acc. 583.
δαρβείν with acc. 566, 4.
δάκρυα for *δάκρυα* 354.
δαμῆναι, *δημηθῆναι* 367, *Obs.* 2.
δ' ἅρ' 784.
δασύς with gen. and dat. 539,
 2, and *Obs.*
δέ, adversative copula, 763.—
μέν—*δέ* 764.—position of,
 765.—various uses of, 765-
 767.—*δέ* for *γάρ*, *ὅτι* in
 questions and answers, 768.
 —*καὶ* *δέ* 769.—*δέ* in apodo-
 sis, 770.—after a participle,
 770, *Obs.*
δέ after a parenthesis, 767, 4.
δέ after a vocat. 479, 5.
δέ in questions, 874, 5.
δε accusative suffix, 559, *Obs.* 1.
δέ *ἅρα* 784, b.
δέ *γε* 735, 10.
δέ *δή* 721, 1.
δεδιέναι with acc. 550, a, b.
δεδογμένον, acc. absol. 700.
δεδοκέναι with inf. 664.
δεδράμημαι for *-ηκα* 363, 5.
δεῖ with gen. 529, 1.—with dat.
 594, 3.—with inf. 664, a.—
 with dat. and acc. with inf.
 674.
δεῖ different from *ἔδει* 858, *Obs.*
 4.
δεῖ σ' ὅπως for *δεῖ σε σκοπεῖν*
ὅπως 812, 3.
δεικνύναι with partic. 684.—
 Difference between its use
 with inf. and partic. *ibid.*
Obs. 3.
(δεικνύναι) διαδ. intrans. 359—
 with acc. 549, 2.
δαιμαίνειν with acc. 550, a, b.
δεῖν, *egere* with gen. 529, 1.—
accere with gen. 531.
δεῖν (to bind) with double acc.
 583.
δεῖνόν ἐστιν εἰ for *ὅτι* 804, 9.
δεῖνόν ποιεῖσθαι εἰ for *ὅτι* 804, 9.
δεῖνός τι 579, 2.—*δεῖνός εἰμι*
 with inf. 666.
δειπνεῖν with acc. 562.
δεσθαι with gen. and acc. 529,
 1, and *Obs.* 1.—with inf.
 664.—with *δσως* and conj.
ibid. *Obs.* 3.
δεῖσθαι (to ask) with double
 acc. 583.
δεῖσθαι δεσθῆναι δεσμόν 583.
δέκα ἡμερῶν, ἔτων, genitive of
 space of time, 523.
δελεάζειν with acc. 576, 2.

δέμας in periphrasis, 442, c.
δέμας 580, i.
δέμειν with acc. 569.
δεσνάζειν with acc. 566, 2.
δεξιὰς (*χειρὸς*) 530, *Ods.* 1.
δέων acc. absol. 700.
δέος (τῷ) with acc. 360, i.
δέος ἐστί with τῷ and inf. 668, *Ods.*
δέρεσθαι with acc. 554.
(δέρομαι) *δερχθῆναι* pass. 368, b.
δεσπάζειν with gen. and acc. 505, and *Ods.* 3.
δεόων with acc. 570.
δέεσθαι with gen. 529, i.
δεῦρο with conjunct. 416. — with gen. 527.
δεύτεριος, on the second day, 714, b.
δέυτερος with gen. 502, 3.
δεχήμερος, adverbial, 714, b.
δεχέσθαι with gen. 530, i, c., 501, *Ods.* 3. — with gen. of price, 520. — with acc. 567–574. — with double acc. 583. *τινὶ* ti 598.
(δέχομαι) *δέεσθαι* and *δεχθῆναι* 368. — *δέχεσθαι*, pass. ib.
δή, uses of, 720, 721, 722, 723. — *δή τότε*, *δή γὰρ* *ibid.* — *δή αὖτε* *ibid.* *Ods.* — *δή ἤα τότε* 788, 3.
δήθεν 726.
δηκτήριος with gen. 542, 2.
δηλείσθαι with double acc. 583.
δηλῆμων with gen. 494.
δηλὸν εἶναι, ποιεῖν with part. 684. — *δηλὸς εἰμι ποιεῖν* ti ib. *Ods.* 1.
δηλὸν and *δηλὸν ἐν*, acc. absol. 700, a. — *δηλὸν ὅτι* without verb, 895, a.
δηλὸς εἰμι ὅτι for *δηλὸν ἐστίν* ὅτι 804, 2.
δηλοῦν intrans. 359. — *ἐδήλωσε*, *ἀπαρκεῖται*, 373, i.
δηλοῦν with gen. and acc. 486, 487, i. — with part. 684.
δημιουργεῖν with acc. 566, i.
δημος omitted, 436, b.
δημοσίᾳ 603, 2.
δή *πῶν* 724, 2.
δήπουθεν 726.
δηρόν, *δηρὸν χρόνον* 577, *Ods.* 2.
δηρός fur adverb, 714, b.
δηῖτα 725.
δια *bedūn* 534, *Ods.* 2.
διά (*διαί*) prep. with gen. and accus. 627. — as adverb, 640.
δια- in compos. 627, *Ods.*
διά πρό 640, 3.
διαβάλλειν with acc. 568. — *-εσθαι* with dative, 601, *Ods.* 3.

διάγειν with part. 694.
διαγίγνεσθαι with part. 694.
διαδέχεσθαι, *διάδοχος*, *διαδοχή* with dat. 593, i, 2.
διαδιδόναι with gen. 535.
διάδοχος with gen. 508. Cf. *διαδέχεσθαι*.
διαίδειν with dat. 601.
διαθεῖσθαι with gen. 465.
διακείσθαι τὴν γνώμην with ὡς and gen. absol. 702.
διακείεσθαι with *ὅπως* with ind. fut. 664, *Ods.* 1.
διακωλύειν with inf. 664, i.
διαλέγεσθαι with dat. 589.
διαλιπὼν χρόνον 696, *Ods.* 1.
διαλλάττεσθαι with dat. 590. — *-ειν* with part. 688.
διαμνημονεύειν with gen. 515.
**διανείσθαι* τι 545, 3.
διανοεῖσθαι with gen. 485. — *ὅπως* with ind. fut. 664, *Ods.* 4. — with inf. 665. — with ὡς and gen. abs. 702.
διαπειράσθαι with gen. 493.
διαπράττεσθαι with inf. 666.
διαπρήσσειν *πεδίοιο* 522, 2.
διασκοπεῖν with gen. 485.
διὰ τάχους 627, 3.
διατελεῖν with part. 694. — without part. ib. *Ods.* 1.
διατεταγμένος, active, 365, *Ods.*
διατρέβειν with acc. 552. — with double acc. 583.
διαφέρειν with gen. 503, 504. — *ἡ* 503, *Ods.* 2. — with acc. 579, i. — *τινὸς* *τινι* 585, i.
**διαφέρειν* *τι* and *εἰς* *τι* and *τινι* 504, *Ods.* 1.
**διαφθείρεσθαι* with acc. 552.
διάφορος with gen. 503, 504, 7. — with dat. 504, 601, 2.
διάφρων with dat. 594.
διαφύεσθαι with gen. 514.
δικακτός *τινος* 481, *Ods.* 3.
διδασκαλικός with gen. 494.
διδάσκειν with double acc. 583. — with inf. 665.
**διδάσκεσθαι* τι 545, 3.
διδάσκεσθαι, meaning of, 363, 6., 362, 6.
**διδασκόμενος* with gen. 493.
(διδόναι) *ἐκδ.* intrans. 359.
διδόναι with part. gen. 535. — with gen. pret. 519, 2. — with acc. 573. — with dat. 588. — with inf. 669, e.
διδεῖναι with part. 694.
διελέλθεῖν with acc. 558.
διευλαβεῖσθαι with gen. 496.
δέχειν with gen. 530, i.
δικάζειν with gen. 501. — with acc. 568. — with double acc. 583. — *δικάζεσθαι* with dat. 601, 598, *Ods.* 3.
δικαῖός τι 579, 2. — *δικαῖός* εἰμι

with inf. 667. — *δικαῖόν ἐστι* with inf. 669. — *δικαῖός* εἰμι pers. for *δικαῖόν ἐστι* with acc. with inf. 677.
δικαιοῦν with inf. 664, i. — with *ὅσπερ* ib. *Ods.* 4.
δικη 603, 1.
δικην 580.
διμνος, adverbial, 714, b.
διοικεῖν and *-εῖσθαι* 363.
διοικεῖν with double acc. 583.
διορίζειν with gen. 530, i.
διπλάσιος with gen. 502, 3. — *ἡ* 503, *Ods.* 2.
διπλούς with gen. 502, 3., 503, *Ods.* 2.
διασκεῖν with dat. 601.
δις τόσος with gen. 502, 3.
διφρηλατεῖν with acc. 558.
διχα with gen. 529, 2.
διχῇ 603, 2.
διψῆν with gen. 498.
διώκειν with gen. and *περί*, *ἐν* *καὶ* *τινος* 501, and *Ods.* 2. — with acc. 558. — *to prosecute*, with acc. 568. — with double acc. 583.
διώκειν *πεδίοιο* 522, 2.
δοῖα, in two ways, 579, 6.
δοκέειν with acc. with inf. 676.
δοκεῖν with acc. 551, i. — with dat. 600. — *videt*, personal, 676, *Ods.*
δοκῆσις *προσγίγνεται* with τῷ and inf. 668, *Ods.*
δοκοῦν, acc. absol. 700.
δοκῶ for *δοκῶ ὅτι* 798. — parenthet. ib. 3.
δοξάζειν with acc. 551, i.
δόξαν, acc. abs. 700.
δόξαν *ταῦτα* and *δόξαντα* *ταῦτα* 384, *Ods.* 1.
**δορυφορεῖν* with acc. 359, 5. — with dat. 596, i.
δόσις with dat. 588, *Ods.*
δουλεύειν with acc. 553. — with dat. 596, 2.
δοῦλος with gen. 508.
δοῦλος *δουλείας* 548, 2, *Ods.* 2.
δοῦρε *ἄλκιμα* 384, *Ods.* 1.
δόχμια 558, i.
δρᾶν with double acc. 583. — **καλᾶ*, *κακᾶ* etc. with acc. and dat. 596.
**δραπετεύειν* with acc. 548, i.
δράττεσθαι with gen. 536. — with acc. 576, 2.
δρέπω with acc. 576, 2.
δύνασθαι with nom. 475, 2. — with acc. quantit. 578. — with inf. 666. — with *ὅσπερ* ib. *Ods.*
δυνατός εἰμι with inf. 666. — pers. for *δυνατόν ἐστι* with acc. with inf. 677. — *δυνατόν* *ἐν*, acc. absol. 700.

δύο, δύο, δυοῖν with the plur. (δύο σάκελοι), 388.
 δυστάλας with gen. 489.
 δυστομεῖν with double acc. 583.
 δυσφορεῖν with dat. 607.
 δυσχράλπειν with acc. 549, c.—with dat. 607.
 δώματα for δῶμα 355.
 δωρεάν, gratis, 580, 1.
 δωρεῖν and -εῖσθαι 368.—with acc. 573.
 δωρεῖσθαι τινί τι 588.—τινὶ τινί ib. *Obs.*
 δωρηθῆναι pass. 368, 4.
 δώρημα with dat. 588, *Obs.*
 δωρίην, gratis, 580, 1.
 εἰ with conjunct. 416.
 εἰάν with inf. 664.
 εἰάν 850, 1.—εἰάν, ἤν, ἄν, different forms of, 851, *Obs.* 2.—construct. with the conj. 851, 11, and 854.—in *apodosis*, ind., (ind. fut.) with ἄν, Conj. with or without ἄν, Opt. with ἄν 854.—εἰάν with conj. interchanged with εἰ with ind. fut. ib. *Obs.* 5.
 εἰάν, an, 877, *Obs.* 5.
 εἰάν δέ for εἰάν δὲ μή 860, 6.
 εἰάν καί, if even, 861.
 *εἰάν for εἰ 798.
 εἰάνπερ 734, 4.
 εἰάν τε (ἤν τε, ἄν τε)—εἰάν τε (ἤν τε, ἄν τε) 778, b.—εἰάν—καί for εἰάντε—εἰάντε ib.
 εἰαρύνειν, adverbial, 714, b.
 εἰαυτοῦ, use of, 653.—for εἰαυτοῦ, σαυτοῦ 654, b.—εἰαυτῶν, οἷς, οὓς for ἀλλήλων &c. 654, 3.
 εἰδων (sc. δόσεων) δωτήρες 893, d.
 εἰβουλόμην and εἰβ. ἄν 858, 3, and *Obs.* 3.
 ἐγγίσειν with gen. 513.—with dat. 592.
 ἐγγύσειν with acc. 569, 3.
 ἐγγύς, ἐγγύθι, ἐγγύτατα, -ω with gen. 526.—with dat. 592, 2.
 ἐγένετο in G. T., 800, *Obs.*
 ἐγκαλεῖν with gen. 501.—with dat. 589, 3.
 ἐγκανάζω with acc. 570.
 ἐγκλίπειν with acc. 548, *Obs.* 1.
 ἐγκολάπτειν with acc. 569, 3.
 ἐγκρατής with gen. 505, *Obs.* 2.
 ἐγκυμαίνειν with double acc. 583.
 ἐγκύμιον with dat. 598, *Obs.*
 ἐγά, use of, 652.
 εἰεῖ for εἰεῖ ἄν 858, 3, and *Obs.* 3.
 εἶεν with gen. and acc. 537, and *Obs.*—with acc. 562.

εἶεν with acc. 556.
 εἰθέλειν, cf. θέλειν.—εἰθέλῃς, τοιο, sc. εἰ licet, 406, 4.
 εἰελοντής, adverbial, 714, c.
 εἰθίσειν with double acc. 583.
 εἰθίσεσθαι with acc. ib.
 εἰ 850.—Ety. of ib. *Obs.*
 εἰ with indic. 851, 2, 1., 853.—in *apod.*, ind., opt. with ἄν, opt. without ἄν, ind. of historic tenses 852.
 εἰ with indic. of historic tenses, 851. 2. III., 856.—in *apod.*: ind. of historic tenses with ἄν, opt. with ἄν 856.—Difference between imperf. aor. and plpf. with ἄν in the *apod.* 856, *Obs.* 1.—εἰ with indic. of historic tenses as an expression of a wish, 856, *Obs.* 2.—Ind. of historic tenses without ἄν in *apod.* 858.
 εἰ with conj. 854, *Obs.* 1.
 εἰ with opt. 852, 855.—in *apod.*: opt. with ἄν, opt. without ἄν, indic., indic. fut. with ἄν, indic. of historic tenses, conj. with ἄν 855.—εἰ with opt. interchanged with εἰ with ind. ib. *Obs.* 5.—εἰ with opt., as expression of wish, 855, *Obs.* 6.
 εἰ, concessive, 861.
 εἰ, in wishes, 418, d.
 εἰ—εἴτε and εἴτε—εἰ δέ 778.
 εἰ ἄν, Porson's rule, 860, *Obs.*
 εἰ for εἰ 798, 804, 9.
 εἰ for μή, after a verb of fear, 814, *Obs.* 4.
 εἰ, an, 877, b.—εἰ—ἢ 878, c.—εἰ—εἴτε ib. d.
 εἰ ἄρα for εἰ ἄρα 789, *Obs.*
 εἰ ἄρα, si forte, 788, 5.
 εἰ γάρ, in wishes, 418, 786, 2., 856, *Obs.* 2.
 εἰ γε 735, 1.
 εἰ γοῦν with conj. 854, *Obs.* 1.
 εἰ δ' ἄγε 860, 4.
 εἰ δέ ellipt. 864, 4.—εἰ δέ for εἰ δὲ μή 864, 5.—εἰ δὲ μή for εἰ δέ 860, 5.
 εἰ δὴ, if then, 721.—εἰ δὴ ἄρα 787, c.
 εἰ δὴ with conj. 854, *Obs.* 1.
 εἰ καί, if even, 861, 2.
 εἰ μὲν δὴ 729, g.
 εἰ μή, ironic. 860, 6.—εἰ μή, except, 860, 7.—εἰ μή εἰ, nisi si, ib.
 εἰ μή γε 735, 9.—εἰ μή ἄρα 787.—nisi forte, 788, 5.
 εἰ ποτ' ἔην γε 856, *Obs.* 2.
 εἰ πῶς 877, *Obs.* 5.
 εἰ τις or εἰ ἄλλος τις ellipt. 895, 2.

εἴβειν, *io acc.*, with gen. 487, 2.—with acc. 575.—with double acc. 583.
 εἶδέναι with gen. 485.—(*εἶδός with gen. 493.)—with inf. 665.—with part. 683.—Difference between εἶδέναι with inf. and partic. ib. *Obs.* 2.—with ὥς and gen. absol. 702.—εἶδέναι ὅτε for εἰ 804, 8.
 εἶδεσθαι with dat. 594, 2.
 εἴεν, fac ita esse, 860, 8.
 εἴδω, etymology of, 788, 2.
 εἴω, form of, 726.—in wishes, 418, b., and *Obs.* 1, and 856, *Obs.* 2.
 εἴωε with inf. 671, e.
 εἴωε γάρ 786, 2.
 εἰκάζειν τί τινι 609, 3.
 εἴκειν with gen. 530.—with acc. 567–573.—*with dat. 593.
 εἰλῆ, frustra, 603, 2.
 εἰκός, εἰκότως with dat. 594, 3.
 εἰκός ἤν 858, 3.
 εἰδαίτες, accus. 577, *Obs.* 2.
 εἴναι as copula 374, d., 375, 2. 3.—εἴναι as substantive verb, 375, 3.—εἴναι with an adv. ib.—εἴναι with a partic. (ἐπιστάμενός εἰμι) for the simple verb, 375, 4.—εἴναι as copula omitted, 376.
 (εἴναι) ἤν ἐγγύς ἡλίου δυσμῶν sc. ἡ ἡμέρα 373, 3.
 (εἴναι) ἔστιν and ἤν at the beginning of sentence followed by plural (σχήμα Πινδαρικόν) 386.—ἔστιν οἱ for εἰσιν οἱ 386, *Obs.* 2.
 (εἴναι) ἤν ἔρα seemingly for ἔστιν 393, 4.
 εἴναι, seemingly redundant, in δυομάζειν, -εσθαι 474, *Obs.* 3.
 εἴναι with gen. origin. 483.—with gen. possess. 518.
 εἴναι with gen. partitive, 533, 1.
 εἴναι with adv. and gen. 528.—with acc. of quality, &c. 579, 4.—with dat. possess. 597.
 εἴναι and a subet. with inf. 668, 6.—εἴναι and an abstract subet. with inf. 668, c.
 (εἴναι) the partic. of εἴναι omitted with adj. and subet. after verbs of declaring, 682, 3.—after τυγχάνειν, κυρεῖν 683, *Obs.* 1.—with an adj. or subet. after a partic.; as, λίτρα φέρων κ. κείνης sc. ἄν 705, 6.
 εἰνάνυχες, acc. 577, *Obs.* 2.
 εἰο for εἰοῦ 654, 2.

εἶπε, applied to many objects, 390, 2, a.
 εἶπεν with gen. 486.
 εἶπεν with acc. 566, 1.—with double acc. 583.
 εἶπεν with dat. 589.—with dat. and acc. with inf. 674.
 εἶπερ 734. 4.—with conj. 854, Obs. 1.—εἶπερ concessive, 861, Obs. 2.—εἶπερ or εἶπερ τις, or εἶπερ ἄλλος τις, εἶπερ που, εἶπερ ποτέ elliptic, 895, 2.
 εἶργεν, -εσθαι with gen. 531.—with double acc. 583.—τινί τι 596, Obs. 1.—with inf. 664.—with τό and inf. 670.
 εἰρημένον, acc. absol. 700.
 εἰρήνη with gen. 529.
 εἰς (ἐς) prep. with acc. 625.—as adv. 640.—in pregnant force for ἐν with dat. 646, c.—with the article for ἐν (ἡ λίμνη ἐκδοῦ ἐς τὴν Σόρην τὴν ἐς Λιβύην) 647.
 εἰς τότε, τῆμος, εἰς νῦν, εἰς ὅτε, ἐς οὐ, ἐς ἀντίκα, εἰς πρόσθεν, εἰς τό πρόσθεν 644.
 εἰς, ἐς in compos. 625, Obs. εἰς δ 839, c. See ἔως.
 εἰς with dat. 594, 2.
 εἰσαγεῖν with gen. 501.—εἰσαγεῖν γυναῖκα for εἰσαγεσθαι 363, 3.
 εἰσαπαῖ 644.
 εἰσατοῖδεν, ἀκούσαι 667, Obs. 2.
 εἰσέτι with acc. 644, Obs.
 εἰσὶν οἱ λέγοντες for οἱ λέγουσιν 451, 2., 817, Obs. 3.
 εἰσὶν αἱ 817, Obs. 2.
 εἰσπλάσσειν, εἰσπ. 644.
 εἰσόκε, see ἔως ἂν under ἔως.
 with indic. fut. 842, 6.
 εἰσπαῖν with gen. 485.—with verbs of appearing, &c. 667, Obs. 2.—*with partic. 683.
 εἰσπῆ 644.
 *εἰσπλεῖν ὑμέναιον 558, 1.
 εἰσπράττειν with double acc. 583.
 εἰσφέρειν with acc. 573.
 εἰτα=ὅμως 772, 4.—with partic. 697, d.—εἰτα in questions, 874, 6.—εἰτα δὲ 725, 2.
 εἴτε—εἴτε 778.—εἴτ' οὐν—εἴτ' οὐν ib.—εἴτε—ἢ or ἢ—εἴτε ib. Obs.—εἴτε omitted ib.—εἰ—εἴτε ib.—εἴτε—δὲ ib.—εἴτε δὲ 721.—εἴτ' ἄρα for εἴτ' ἄρα 789, Obs.
 εἴτε—εἴτε; εἴτε—ἢ in the indirect question, 878, d.
 εἴχε καλῶς for εἴχεν ἂν 853, 3.
 εἰσθῆναι with inf. 664.

ἐκ, ἐξ, prep. with gen. 621.—as adv. 640.—in pregnant force with verbs of standing &c. for ἐν with dat. 646, c.—ἐκ with the article for ἐν (οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον) 647, a.
 ἐκ in compos. 621, Obs. 1.
 ἐκ τοῦ ἐμφανοῦ, ἐκ χειρὸς, ἐκ ποδός 523, Obs.
 ἐκ προσκύντων, ἐκ τοῦ εὐπερ-ποῦς, ἐκ παντὸς τρόπου, ἐκ βίας 523, Obs.
 ἐκ τότε 640.
 ἐκός with gen. 526.
 ἐκαστος ὡς ἐκ. adverb., singly, 714, Obs. 2.
 ἐκαστος with another nominat. 478.
 ἐκάστους with another nominat. 478.
 *ἐκβαλεῖν with acc. 558.
 *ἐκδιδδσκεσθαι with double acc. 583.
 ἐκδύειν with double acc. 583.—ἐκδύομαι τι ib.
 ἐκεῖ illuc and illic, 605, Obs. 5.
 ἐκεῖθεν with article for ἐκεῖ (δ ἐκεῖθεν πόλεμος δεῦρο ἦξει) 647, Obs.
 ἐκεῖνα joined with a singular noun, 383, Obs.
 ἐκεῖνος, η, ο, local demonstrative, 655, 1.—used twice, ib. Obs. 4.—opposed to οὗτος ib. 7.—ἐκεῖνος used of well-known things, ib. 8.—ἐκεῖνος prospective, 657.—retrospective, 658.
 ἐκείσε in pregnant force for ἐκεῖ 646, 4, a.
 ἐκῆτι with gen. 621, Obs. 2.
 *ἐκκλῦναι with acc. 549.
 ἐκκλέγειν with double acc. 583.
 ἐκκλείπειν with part. 688.
 ἐκπαγλίσθαι with acc. 550, b.
 *ἐκπῖναι with acc. 537, Obs.
 *ἐκπλήττεσθαι with acc. 550.
 ἐκστήναι with acc. 548, Obs. 1.
 ἐκτίλειν with acc. 573.
 ἐκτός with gen. 526.
 ἐκτόθεν 644.
 ἐκτρέπεσθαι with acc. 548, Obs. 1.
 ἐκόν, adverbial, 714, c.
 ἐκόν εἶναι 667, Obs. 1., 679, 3., 864.
 ἐλαιον, of a place, 353.
 ἐλαῦ (to strike) double acc. 583.
 ἐλαττον without ἢ with a numeral, 780, Obs. 1.—as an adverb, ib.
 ἐλαττοῦσθαι with gen. 506.
 ἐλαύνειν with acc. 558.—to forge, with acc. 569.—with double acc. 583.

ἐλαύνειν in compos. intrans. 359.
 ἐλαύνεσθαι with acc. 558.
 *ἐλαχίστου ἡγεῖσθαι 521.
 ἐλδεσθαι with gen. and acc. 498, and Obs. 2.
 ἐλέγχεα, of person, 353, 1.
 ἐλέγχειν with double acc. 583.—with part. 684.
 *ἐλεεῖν with acc. 549.
 ἐλευθερία, ἐλεύθερος, ἐλευθεροῦν with gen. 529-531.
 *Ἐλευσῖνι 605, Obs. 1.
 ἐλθεῖν ἀγγελῆς 481, 1.
 ἐλθεῖν ἀγγελῆν, ἐξεστῆν, &c. 558.
 ἐλίσσειν, saltando celebrare, with acc. 359, 5.
 ἔλκειν with acc. 552.—to weigh, with acc. 578.—with dat. 589, 2.
 ἐλκεμένα νεοῖο 522, 2.
 ἔλκειν κόρδαχας, &c. 556.
 *Ἑλλάς, Ἑλλην adj., 439, 1.
 ἐλλείπεσθαι with gen. 529.—with part. 688.
 ἐλπεσθαι with acc. 55c.—with inf. 665.—with ὥστε ibid. Obs.
 ἐλπίζειν with acc. 550.—with dat. 607.—with inf. 665.—with ὥστε ibid. Obs.
 ἐμαντοῦ, supplied by ταυτοῦ, 654, 2.
 ἐμβαλεῖν, ἐμβατεύειν with acc. 558.
 ἐμελλες for ἐμ. ἂν 858.
 ἐμμένει with part. 691.
 ἐμός for μου 652, Obs. 6.
 ἐμοῦ for ἐμαντοῦ 652, Obs. 5.
 ἐμπάσσειν with gen. 496.
 ἐμπάλιν with gen. 503.—ἢ ib. Obs. 2.
 ἐμπάσσειν with gen. 540, Obs.
 ἐμπειρος with gen. 493.
 ἐμπελάσσειν with gen. 513, 1.—with dat. 592.
 ἐμπης with partic. 697, c.
 ἐμπίπασθαι with part. 686.
 ἐμπλος with gen. 539.
 ἐμπόδων with dat. 601, 2.
 ἐμπολῶν with acc. 576, 2.
 ἐμπρήθειν with gen. 540, Obs.
 ἐμπροσθεν with gen. 526.—inaple, 644.
 ἐμφερῆς with dat. 594, 3.
 ἐν, ἐνί, εἰν, εἰρί, prep. with dat. 622.—as adv. 640, 2.
 ἐν in compos. 622, Obs.—in pregnant force for εἰς 645, a.
 ἐν τοῖς, ἐν ταῖς with superlat. (as πρώτοι) 444, 5, a.
 ἐν φ, whilst, 839. See ἔως.
 ἐναγχοῦς, acc. 577, Obs. 2.
 ἐναυτιον, -ιος with gen. 503,

- 525, 526.—with dat. 601, 3.
—*h* ib. *Obs.* 3.
ἐπαίρειν with double acc. 583.
ἐργεταυθ 644, *Obs.*
ἐνδεια with gen. 529.
ἐνδηλός εἰμι, γίγνομαι, ποιῶν τι 684, *Obs.* 1.
ἐνδοθεν with the article for *ἐνδον* (*τὴν ἐνδοθεν τράπεζαν φέρε*) 647, *Obs.*
**ἐνδοξός τι* 579, 2.
**ἐνδύειν, ἐνδύεσθαι* with acc. 583.
ἐνεκα, accus. 580, 1.
ἐνεκα, ἐνεκεν, ἐνεκα, ἐνεκεν, οὐνεκα with gen. 621, *Obs.* 2.—supposed ellipsis of, 488.
ἐνεστιν with inf. 646.
ἐντὴν and *ἐντὴν ἄν* 858, 3, and *Obs.* 3.
ἐνθα, ὡδί, 838.
ἐνθα—ἐνθα. ὡδί—ὡδί, 816, c.
ἐνθα, ἐνθάδε, force of, 605, *Obs.* 5.
ἐνθα περ 734, 3.
ἐνθεν, unde, 838.
ἐνθεν, unde for *οὗ, cuius*, 530, *Obs.* 3.
ἐνθεν with the article for *ἐνθα* (*ὁ ἐνθεν πάλαιμος ἐκείσε τρέφεται*) 647, *Obs.*
ἐνθεος with gen. 507.
(ἐνθυμίσθαι) ἐνθυμησθαι passive, 369, a.
ἐνθυμίσθαι with gen. 485.—with acc. 551.—with part. 683.
ἐνιαύσιος, adverbial, 714, d.
ἐντετευθενί 644, *Obs.*
**ἐντέπειν* with acc. 483.—with dat. and acc. with inf. 674.
—with part. 684, *Obs.* 2, b.
ἐννήμαρ, acc. 578, *Obs.* 2.
ἐννοεῖν with gen. 485.—with part. 683.
ἐννομος with gen. 507.
**ἐνοχλεῖν* with dat. 601.
ἐνοχος with gen. 501.
ἐνταῦθα with gen. 527.—*ἐνταῦθα*, force of, 605, *Obs.* 5.—with part. 696, *Obs.* 6.—*ἐνταῦθ' ἤδη* 719, 4, b.—*ἐνταῦθα δὴ* 721.
ἐνταυθοί, hic and *hic*, 605, *Obs.* 5.
**ἐντέλλεσθαι* with acc. 566.—with dat. 589, 3.
ἐντέμνειν with acc. 569, 3.
ἐντρέπεσθαι with gen. 510.
ἐντροφος with gen. 507.
ἐντυγχάνειν with gen. 512.
ἐνσπινω with gen. 526.
ἐξ ἀγχιμύλοιο, ἐξ ἀπροσοκῆτου, ἐξ ἐτοίμου, ἐξ ἀέλπτου 523, *Obs.*
ἐξ ὁμότεν 644.
ἐξ οὗ, ὅπου, ἄν, since, 839, b.
See *δτε*.
ἐξαίρειν with acc. 583.
ἐξαίφνης 523.—with part. 696, *Obs.* 5.
ἐξαναεῖν with acc. 555, c.
ἐξαναχωρεῖν with acc. 548, *Obs.* 1.
ἐξανέχεσθαι with part. 687.
ἐξαπίνης 523, *Obs.*
ἐξαρίσκεσθαι with dat. 594, 4.
ἐξαρως with acc. 581, *Obs.*
ἐξέρχειν with gen. and acc. 516, and *Obs.*
**ἐξερῶν τί τινα, apud aliq.* 605, 2.
ἐξεργαίειν with part. 684.
ἐξέρεσθαι with gen. 486.
ἐξεστὶν with dat. 588, 2.—with inf. 666, d.
ἐξεδάσειν with gen. 486.—with double acc. 583.
ἐξέτι with gen. 644, *Obs.*
ἐξηγείσθαι with gen. and acc. 505, *Obs.* 3.
ἐξῆν and *ἐξῆν ἄν* 858, 3.
ἐξῆς with gen. 508.—*ἐξῆς* 523.—with dat. 593, 2.
ἐξίναί τι τινι γῆν 548, 1.
ἐξίστασθαι with gen. 530.—*ἐξίσταμαι καρδίας τὸ δρᾶν* 670.
ἐξόθεν, exinde, 644.
ἐξόν, accus. absolute, 700.
ἐξοσιῶ 644.
ἐξορκοῦν with acc. 566, 2.—with double acc. 583.
ἐξω with gen. 526.
ἐοικέναι with acc. 579, 1.—*εἰς τι* ibid. *Obs.* 1.—with dat. 594, 2.—with part. 682, 2., 684.
ἐός for *ἐμός, σός* 654, c.
ἐπαινέειν with gen. 495.—with double acc. 583.—with dat. and acc. 594, and *Obs.*
ἐπαίρεσθαι τι τινί, dat. incom. 601, 1.—with dat. instr. 607.
ἐπαίρσειν with gen. 510.—with acc. 558, 2.
ἐπαυτῖσθαι with gen. 501.
ἐπᾶν, see *ἔταν* under *δτε*—*ἐπᾶν* with opt. for *ἐπελ* 844, *Obs.*
ἐπαράστασις with dat. 601, *Obs.* 2.
ἐπαρκεῖν with gen. 535.—with dat. 596.
ἐπαυρέσθαι with gen. 491.
ἐπελ, since, 839.—*ἐπελ* with conj. for *ἐπᾶν* 842, 2.
ἐπελ after a vocat. 479, 5.
ἐπελ θην 726, 1.—*ἐπελ οὐ μέν* 729, b.—*ἐπελ νυ* 732.
ἐπελ γε 735, 9.—*ἐπελ τε, postquam, quoniam*, 755, 4. (See *ἐπελ*.)—*ἐπελ βα* 788, 3.—*ἐπελ* τοι 790, *Obs.*—*ἐπελ οὖν* 791, 1.
ἐπείγειν, intrans. 359.
ἐπείγασθαι with gen. 507.—with acc. 558.—with part. and inf. 690, *Obs.* 1.
ἐπειδὴν for *ἔταν*, see under *δτε*.—with opt. for *ἐπειδὴ* 844.
ἐπειδὴ, postquam, 839. See *δτε*.—in questions and commands, 840, *Obs.* 2.
ἐπειδὴ, quoniam, 720. (See *δτε*.)
ἐπειδὴ 849, 1. See *ἐπελ*.
ἐπειτα—ὅμως 772, 3.—*ἐπειτα* in questions, 874, 6.—*ἐπ. δῆτα* 725, 2.
ἐπειτα with part. 697, c.
ἐπεμαίπτεται βδών 558, 2.
ἐπεμέναι with gen. 501.
ἐπέουκε with acc. with inf. 676, b.—with part. 691.
ἐπεσθαι with gen. 536.—with acc. 559.—with dat. 593.—with dat., with acc., with prep. 593, *Obs.*
ἐπεσθῶσθαι with *δτε* 664, *Obs.* 3.
ἐπεσφημῖν with double acc. 583.
ἐπειχεσθαι with double dat. 642, *Obs.* 4.
ἐπὴν see *ἐπᾶν*.
ἐπὶ, prep. with gen. 633.—with dat. 634.—with acc. 635.—as adverb, 640.—with dat. in pregnant force for acc. 645, ibid. *Obs.* 3.—with acc. interchanged with *εἰς* and acc. 649.—*ἐπὶ* with gen. interchanged with *ἐν* and dat. ibid.—with gen. and part. pres. (*ἐπὶ Κύρου βασιλευστος*) 696, *Obs.* 3.—with dat. and part. 699, *Obs.* 2.
ἐπι (with accent thrown back) for *ἐπέστι* 643, *Obs.*
ἐπὶ in compos. 635, *Obs.*
ἐπὶ μᾶλλον 644.
ἐπὶ τούτῳ, ἐπὶ τοῖσδε, ἐφ' ὅτε (*δτε*) with ind. fut. or inf. 836, c.
ἐπιβαλύν with acc. 558.
ἐπιβάλλεσθαι with gen. 507.
ἐπιβατεύειν with gen. 507.
ἐπιβουλόμαι ὑπὸ τινος 372, 4.
ἐπιδοξός εἰμι for *ἐπιδοξὸν ἐστί* with acc. with inf. 677.
ἐπιθυμῖν with gen. 498.—with inf. 664.
ἐπικαλεῖν with dat. 589, 3.
ἐπικέσθαι with double acc. 583.
ἐπικουρεῖν with dat. 596.
ἐπιλαμβάνεσθαι with gen. 536.
ἐπιλατάνεσθαι with gen. and

acc. 515, and *Obs.*—with part. 683.
ἐπιλείπειν with part. 688.
ἐπιλείπεσθαι with gen. 529.
ἐπιλύεσθαι with *τό* and inf. 670.
ἐπιμαίεσθαι with gen. and acc. 508, and *Obs.*
ἐπιμαλεία 603, 2.
ἐπιμέλειαι, *-εῖσθαι* with gen. and acc. and *περί τινος* 496, *Obs.* 1.—with acc. 551, 1.—with *τό* and inf. 670.
ἐπιμελής with gen. 496, *Obs.* 4.
ἐπιμνησκεισθαι with gen. and acc. 515, *Obs.*
ἐπιπλάσσειν with gen. 539.
ἐπίπαγχν 644.
ἐπιπλήσσειν with dat. 589, 3.
ἐπιπολαίειν for adverb, 714, a.
ἐπιπολῆς 523, *Obs.*
ἐπιπροσθεῖν, *ἐπιπροσθεῖν* 644.
ἐπισκεπτεσθαι with gen. 501.
ἐπιστάμενος with gen. 493.—**dat.* 608, *Obs.* 1.
ἐπιστάσθαι with gen. 485.—with part. 683. Difference between inf. and part. *ibid.* *Obs.* 1, and 2.—with *ώς* and gen. absol. :01.
ἐπιστάτεω with gen. 505.—with dat. *ib.* *Obs.* and 605, 3.
ἐπιστάλλομαι *τι* with dat. 589, 3.
ἐπιστρέφειν with gen. 539.
ἐπιστροφῆς with gen. 539, 2.
ἐπιστῆμην with gen. 493.—with acc. 597, 2.
ἐπιστρέφεισθαι with gen. 510.
**ἐπιστροφος* with gen. 493.
ἐπισχών χρόνον 696, *Obs.* 1.
ἐπιστάττειν with gen. 505.
ἐπιτέλλεσθαι with dat. 589, 3.—*-εω* with inf. 664, 1.
ἐπιτετραμμένος receptive force of, 364, 5, γ.
ἐπιτηδές, consilio, 580, 1.
ἐπιτηδεύειν *εἰμ* with inf. 666.
ἐπιτηδεύειν with acc. 561.
ἐπιτιμᾶν with dat. 589, 3.
**ἐπιτρέπομαι* *τι* 545, 3.—*-ειν* with inf. 664., 687, *Obs.*—with part. 687.
ἐπιτρέφειν with gen. 496.
ἐπιτρίμμα of person, 353, 1.
**ἐπιτροφεύειν* with gen. 505.—with acc. 359, 5.
ἐπιτρέφεισθαι with gen. 498.
ἐπιφθόνης διακείσθαι with gen. 499.
ἐπιχαίρειν with acc. 549.
ἐπιχειροῦμαι 372, 4.—*-ειν* with inf. 664.
ἐπιχειρᾶν with gen. 497.
ἐπιχώριος with gen. 508.

ἐπιψηφίζειν with dat. 588.
ἐπόμενος with dat. 593.
**ἐπώνυμος τινος* 507.
ἐρᾶν, ἐρασθαι, ἐρατίζειν with gen. 498.
ἐρᾶν with acc. 549.
ἐράσασθαι and *ἐρασθῆναι* 367, 3.
(ἐργάζεσθαι) ἐργάσθαι, ἐργασθῆναι, ἐργασθήσεσθαι passive, 368.
ἐργάζεσθαι with acc. 560.—with double acc. 583.
ἐργον, ἐργα omitted, 436.
ἐρεῖν with double acc. 583.
ἐρεῖν with double acc. 583.
ἐρίσθαι with double acc. 583.
**ἐρεῖν* with double acc. 583.
**ἐρεῖσθαι* with gen. 536.
ἐρημοί, ἐρημοῦν with gen. 519.
ἐρητύειν with gen. 531.
ἐρίζεσθαι with acc. 564.—*ἐρίζειν, ἐρις* with dat. 601, and *Obs.* 2.
ἐρις of persons, 353.
ἐρεῖν with acc. *νῖα* 558.
ἐρχεσθαι with acc. 559.—*ἔδδν* 558.—*τινί* for *πρός τινα* 592.—with part. fut. 690, *Obs.* 2.
ἐρχονται *πρόσω* 522, 2.
**ἐρωεῖν* with gen. 531.
ἐρωτᾶν with double acc. 583.
ἐρώτησις τινος, de aliquo, 486, *Obs.* 2.
ἐς see *ἰ.*
ἐσηκούειν with dat. 593.
ἐσθῆς for *ἐσθῆτες* 354.
ἐσθίειν with gen. and acc. 537, *Obs.*—with acc. 562.
ἐσθιόντι 599.
ἐσπλέοντι 599.
ἐσόμενος with gen. 510.
ἐστ' ἄν, see *ἔως ἄν* under *ἔως*.
ἔστε 839, c. See *ἔως*.
**ἔστε* per 734, 2, 3.
ἔστι τῶν αἰσχυρῶν, ἀτόπων &c. 518, 2.
ἔστιν, ἔστιν 373, 5.
ἔστι μοί τι βουλομένη, ἡδομένη, ἀσμένη, ἔλπομένη, 599, 3.
ἔστι (licet) with dat. 588, 2.—with inf. 666.—*ὥστε* *ibid.* *Obs.* 2.
ἔστι (accidit) with inf. 669.—with *ὥστε* *ib.* *Obs.* 1.
ἔστι with partic. 691.
ἔστιν οἱ = ἐριος — ἔστιν ὧν = ἐνίων &c. 817, 5.
ἔστιν ὅτε 817, *Obs.* 4.
ἔστιν ὅπου, ὅπη, ὅπως, — ἔστιν οὐ, ἴνα, ἔνθα, ἥ 817, *Obs.* 4.
ἔστιαν with gen. 537.
ἔστιαν γάμους 583.—double acc. *ibid.*
ἔσω with gen. 526.
ἔσωθεν gen. 522, *Obs.* 1.

ἔτερος, ἐτέρω with gen. 503.
ἔτεω gen. temp. 523.
ἔτι τοῖον 790.
ἐτοιμάζειν with acc. 569.
ἔτος εἰς ἔτος 577, *Obs.* 2.
εὐ λέγειν &c. with acc. 583.
εὐ ἔχειν, ἥκειν with gen. 528.
εὐ ποιεῖν with part. 689.
εὐ πράττειν τινός 483, *Obs.* 3.
εὐδαιμονίζειν, εὐδαιμον with gen. 495.—with acc. 552.
εὐδεν with acc. 556.
εὐδοκμεῖν and *-εῖσθαι* 363, 5.
εὐεργετεῖν with double acc. 583.
εὐθύ with gen. 512, 2.—with the partic. 696, *Obs.* 4.
εὐλογεῖν with double acc. 583.
εὐνοιαί, marks of favour, 355, γ.
εὐνοῦν with dat. 596, 3.
εὐορκεῖν with acc. 566, 2.
εὐορπεῖν with gen. 439.
εὐρεῖν asyndet. 792.
εὐρίσκειν with acc. 569, 1., 576, 2.—*-εῖσθαι* with part. 684.
εὔρος, accus. 579.
εὐσεβεῖν with acc. 565.—*εἰς, περί, πρὸς τινα* *ibid.* *Obs.*
εὐτ' ἄν, see *ὅταν* under *ὅτε*.
ὅτε for *ὅτε*, see *ὅτε*.
εὐτυχεῖν with acc. 552.—with part. 689.
εὐφημεῖν with dat. 589, 3.
εὐφραίνειν with double acc. 583.
εὐχεσθαι with acc. 556, 2.—with inf. 665.
εὐχετᾶν with acc. 566, 2.
εὐωχεῖν, -εῖσθαι with gen. and acc. 537, and *Obs.*
εὐωχεῖν with double acc. 583.
ἐφ' ἀπαξ 644.
ἐφάπτεσθαι with gen. and acc. 536, *Obs.* 4.
ἐφείξῃς with gen. 508.—with dat. 593, 2.
ἐφέστιος for adverb, 417, a.
ἐφίεσθαι with gen. and acc. 510, and *Obs.*
ἐφορεύειν with gen. 505.
**ἐφυβρίζειν θυμόν* 549.
ἐφυννεῖν with acc. 566, 3.
ἐφ' ᾧ, ἐφ' ᾧτε with ind. fut. or inf. 836., 867.
ἔχειν and compos. intrans. 359.—with gen. 517., 531.—with acc. 576.—with inf. 664.—with *τό* and inf. 670.—with part. ποιήσας *ἔχω* 692.—with inf. *ib.* *Obs.*
ἔχειν εὐ, καλῶς &c. with gen. 528.—*πενθηκάς &c.* with gen. 489.
ἔχειν γνώμην with *ώς* and gen. absol. 702.
ἔχουσθαι with gen. 536.
ἐχθαίρω with double acc. 583.

ἐχθρός with gen. 508.—with dat. 601, 3.
ἐχω, *possessum*, with inf. 666.—with *ῥωτε* *ibid.* Obs. 2.
ἐχων *ληρεῖς*, *φλυαρεῖς*, *κνῆσθαι* *ἐχων* 693.—*ἐχων*, *with*, *ib.* Obs. 2.—pleonast. *ib.* Obs. 2.
ἐωθινός adverbial, 714, *b.*
ἔως, *until* and *until*, 846.—with ind. 840.—with ind. of hist. tenses, 840.—*ἔως* *ἔν* with conj. 841.—*ἔως* without *ἔν* with conj. 842, 2.—*ἔως* with opt. 843, 844.—*ἔως* with opt. and *ἔν* 845.
ἔως for *τέως* 816, *c.*
ἔως *ὅ*, *until*, 839, *c.*
ζεῖν with gen. 440, Obs.
ζηλοῦν with gen. 495.
ζηλώματα of person, 353, 1.
ζημοῖν with double acc. 583.
ζημιώσασθαι seemingly passive, 364.
ζωγρεῖν with acc. 576, 2.
ζωνύσαι with double acc. 583.
ἦ, alternative, *aut.*—*ἦ*—*ἦ* 777, 3.—in direct questions, 875.—in indirect questions, 877.—*ἦ*—*ἦτοι* or *ἦτοι*—*ἦ* 777, 5.—*ἦ*, *alias*, *alioquin*, 777, Obs. 3, in questions, *an*, 875, Obs. 2., 876, Obs. 6.—*ἦ* *οὐ* and *ἦ* *μή* in questions, 875, Obs. 3, and 4.—*ἦ*—*εἴτε* 778.—in indirect questions, 878.—*ἦ* comparative, 779.—*τίς*, *τί*—*ἦ* *ib.* Obs. 1.—*τί* *ἦ* *ib.*—*ἦ* with comparative, 780., 783, Obs.—*ἦ* without *μᾶλλον* or after a positive adjec. 779, Obs. 3.—with *πλέον*, *πλείω*, *ἐλαττων* and a numeral omitted, 780, Obs. 1.—*ἦ* with genitive after a comparative, 780, Obs. 2.
ἦ κατά with acc. or *ἦ πρὸς* with acc. after a compar. 783.
ἦ *ὥς*, *than as*, after a compar. 779, Obs. 2.—*ἦ* *ὥς* with the optat. and *ἔν* 783, Obs.
ἦ ῥωτε with inf. 863, *c.*
ἦ ῥωτε with inf. after a compar. 783, Obs. 2.
ἦ 731, 1.
ἦ *ὅ*, *ἦ* *μᾶλα* *ὅ* 724, 2.
ἦ *ὅ* 725, 2.
ἦ *μήν* 729., 731.
ἦ *μήν*—*γέ* 735, 10.
ἦ *μήν* 729, *a.*
ἦ *οὐ* after *μᾶλλον* 749, 3.
ἦ *που*, *ἦ* *τοι*, *ἦ* *γέ* 731, 1.—*ἦ* *τοι* 790, Obs.

ἦ *ῥά* *νυ* 732.
ἦ with gen. 527.—*ἦ*, *ubi*, *quo*, 838.
ἦ with superlative, 870, Obs. 4.
ἦ *ἔχειν*, *ἔκειν* with gen. 528.
ἦ *ὅ* *ὅς*, *ἦ* *ὅ* *ἦ* 816, *d.*
ἦ *τίς* *ἦ* *οὐδέ* 659, Obs. 2.
ἦ, interrog., *ἦ* *ἔρα* *ὅ*, *ἦ* *ῥά* *νυ*, *ἦ* *νυ*, *ἦ* *νύ* *που*, *ἦ* *που*, *ἦ* *γὰρ* 873, 1.
ἦ *ῥαν* with acc. 553.
(ἡγείσθαι) *ἡγήσθαι* pass. 367, *a.*
ἡγείσθαι with gen. 533. 2.—with gen., dat., acc. 505, and Obs. 3.—with acc. 551, 2.—with dat. 596, 2.—with inf. 665.
ἡγεμόνευμα for *ἡγεμών* 353, 1.
ἡγεμονεύειν with gen. and dat. 505, and Obs. 3.—with dat. 596, 2.
ἡγεμονέομαι 372, 4.
ἡδέ, *and*, 777, Obs. 4.
ἡδεσθαι with acc. 549.—with dat. 607.—with partic. 686.
ἡδη, force of, 719, 4.—*νῦν* *ἡδη*, *ἡδη* *νῦν*, *ἡδη* *ὅ*, *ἡδη* *πῶς*, *ὅ* *ἡδη*, *ὅ* *ἡδη*, *ὅ* *ἡδη*, *τό* *ἡδη*, *ἐνταῦθ* *ἡδη*, *καὶ* *ἡδη* 719, 4, *b.*
ἡδονή *τινος*, *de aliquo*, 489.
ἡέριος, adverbial, 714, *b.*
ἡκειν *εἰς*, *καλῶς* &c. with gen. 528.
ἡκω, *veni*, 306.
ἡλθε with inf. 669.
ἡλκος attracted. 823, Obs. 5.
ἡλιοι, *soles*, 355, *b.*
**ἡμάτιος*, adverbial, 714.
ἡματι, *ἡμέρα* 606.
ἡμέν—*ἡδέ* 777, Obs. 4.
ἡμέρα omitted, 436.
ἡμέραν, acc. of time, 577.
ἡμέρας, gen. of time, 523.
ἡμερεύειν *κελεύθου* 522, 2.
ἡμερήσιος, adverbial, 714, *b.*
ἡμῖν, dat. of reference, 599, 600.
ἡμιδλιος with gen. 502.—*ἦ* *ib.* Obs. 3.
ἡμισυς (*δ*) *τοῦ χρόνου*,—*ἦ* *ἡμισία* *τῆς γῆς* 442, *c.*
ἡμισυς *ἦ* 503, Obs. 2.
ἡμος, accus. 577, Obs. 2.—*ἡμος* for *ὅτε* 804, 8.
ἡμῶν for *ἡμέτερος* 652, 3.
ἡμῶν &c. for *ἀλλήλων* &c. 654, 2, Obs.
ἦν, see *ἔάν*.
ἦν and *ἦν* *ἔν* 858, 3, Obs. 3.
ἦνίκα, *when*, 839, *a.* See *ὅτε*.
—ἦνίκα *ἔν* see *ὅταν* under *ὅτε*.—*ἦνίκα* without *ἔν* with conj. 842, 2.
ἦνίκα *περ* 734, 3.—*ἦνίκα* for *ὅτε* 804, 8.

ἦοὺς 523.
ἡπατημένος *τινός* 483, Obs. 3.
ἦπερ 779, Obs. 4.
ἦσθαι with acc. 556.
ἦσθῆναι with gen. 488.
ἦσσητόν *τινός* 613, 3.
ἦσσω *εἰμὶ* with inf. 666.
ἦσυχῇ *quickly*, dat. 603, 2.
ἦσυχία with gen. 529.
ἦσυχος, adverbial, 714, *c.*
ἦτε—*ἦτε* 777, Obs. 1.
ἦτοι, confirmative partic. 731. 2, 3, 4.—*ἦτοι*—*ἦ*, *αὐτ*—*αὐτ*, 777, 5.—*ἦτοι* *μήν* 731, 2, 3.—*ἦτᾶσθαι* with gen. and *ὅ* *τις* 506, and Obs.
ἦτῆσθαι, seemingly pass. 364.
ἦνται, pass. 368.
ἦτε, *as*, *so as*, in comparative adverbial sentences, 868.
ἦχεν with acc. 566, 3.
θακεῖν with acc. 556.
θαλάσσιος for adverb, 714, *a.*
θαλάθειν, *θάλασσαν* w. acc. 555, *c.*
θάλατῃ 355.
**θαμβεῖν* with acc. 550, *b.*
θάνατοι 355, *b.*
θαρρεῖν with acc. 550.—**τινί* 607.
θάσσειν with acc. 556.
θάρρα, accus. 579, 6.
θαῦμα with inf. 667.
θαυμάζειν with gen. and acc. 495, and Obs. 2.—with acc. 550.—with dat. 607.—*θαυμάζω* *εἰ* for *ὅτι* 804, 9.
θαυμάσιος with gen. 495.
Θαυμασίως, *θαυμαστῶς* *ὥς* 823, Obs. 7.
θαυμαστόν *ὅσον* 823, Obs. 7.
θεᾶσθαι with gen. 485.
(θεᾶσθαι) *θεάσασθαι* and *θεᾶσθῆναι* 368.
θέατρον for *θεᾶται* 353, 3.
θέειν *πεδίω* 522, 2.
θέλειν with acc. 551, 1.—with inf. 664.—with *ῥωτε* *ibid.* Obs. 4.—with *τό* and inf. 670.—*θέλειν*, *volere*, 402, Obs. 1.
θεμιστεύειν with gen. 505.
θεν, suffix for the gen. 530, Obs. 3.—*θεν* suffix 726, 1.
θεραπεύειν with double acc. 583.
θεραπεύεσθαι *θεραπεῖαν* 583.
θεραπεύσεσθαι, seemingly passive, 364, *a.*
θέρεσθαι with gen. 540, Obs.
θερινός for adverb, 714, *b.*
θέροος 523.
θεωρεῖν with gen. 485.
θῆν 726.
θητεύειν with dat. 596, 2.

θηγάνειν with gen. and dat. 536, and *Obs.* 4.
θνήσκειν with acc. 552.—*mortuum esse*, 396.
θηροῖς, *inter mort.* 605, 2.
θάλλειν with acc. 556.
θοιρίσειν with double acc. 583.
θρέισθαι with acc. 566, 4.
θρέμμα, of a person, 382, 1.
θρέψεσθαι, seemingly pass. 364.
θρηνείν with acc. 566, 4.
θροεῖν with acc. 566, 3.
θρύσκειν with acc. 556, 558.
θυγάτηρ, omitted, 436.
θύει ec. *δ θυήρ* 373, 2.
θύειν and *-εσθαι* 363, 6.
θύειν ἐπιπικία, *ἐπαγγέλια*, *διαβατήρια*, *γενέθλια*, *Λύκαια*, *γάμους* 560, 3.
θυμβόροισι with acc. 581, 3.
θυμοί 355.
θυμούσθαι with gen. 490.—with dat. 601.
θυραῖος for adverb, 714, a.
θύκος, *market-place*, 353, 2.
θυόσσειν with acc. 566, 3.
(ἰάσθαι) *ἰάσασθαι* and *ἰαθῆναι* 368.
ἰαύειν with acc. 556.
ἰάχειν with acc. 566, 3.
ἰάε, applied to plural, 390, 2, a.
ἰαίειν with gen. 485.—with acc. 554.
ἰαίειν, *ἰδέσθαι*, with verbs of appearing, &c. 667, *Obs.* 3.
ἰβίε 603, 2.
ἰβιος with gen. 518, 3.
ἰδμενέειν, *ἰδιότης* with gen. 493.
ἰδρουν with acc. 555.
ἰέναι and compos. intrans. 359.—with gen. 531.
ἰέναι with gen. 509, 522, 2.—with dat. 592.
ἰέναι, *εἰμι* with fut. sense, 397, a.
**ἰέναι* with acc. 559.—with acc. *viz.*, 558.
ἰέναι with part. fut. and pres. 690, *Obs.* 2.
ἰεράσθαι with acc. 553.
ἰερός with gen. 518, 3.
ἰῶν with acc. 556.
ἰόεω with partic. 696, *Obs.* 4.
ἰβι δὴ 721, 2.
ἰότνειν with acc. 559.
ἰόβι(ς) with gen. 512, 2.
ἰκανός *εἰμι* with inf. 666.—with *ἔσθαι* *ibid.* *Obs.* 2.
ἰκανὸν ἡδομένῳ τι &c. 599.
ἰκελός *τι* 579, 2.
ἰκετεῖν with gen. 536, *Obs.* 6.—with acc. 566, 2.—with double acc. 583.—with inf. 664.

ἰκνεῖσθαι with gen. 536, *Obs.* 6.—with acc. 559.—*τινι*, *ad alig.* 592.
ἰμείρειν, *-εσθαι* with gen. and acc. 498, and *Obs.* 2.
ἰνα, final conj. *that*, 805.—with conj. and opt. 805 seqq.
ἰνα ἄν with conj. and opt. 810, and *Obs.* 3.—with indic. of historic tenses, 813.
ἰνα in G. T. 803, *Obs.*
ἰνα δὴ 721, 3.—*ἰνα περ* 734, 3.
ἰνα μή see *ἰνα*.
ἰνα τί; 882, 1.
ἰνα with gen. 527, 838.
ἰνα for *ἐνταῦθα* 816, c.
ἰπποῖς *cum* eq. 604.
ἰππος for *ἵπποι* 354.
ἰς in periphrasis 442, d.
ἰσθ' ὅτι without verb, 889.
ἰσμοῖρος, *ισόρροπος*, *ἴσος* with gen. 507.
ἴσον, accus. quant. 578, *Obs.* 2.
ισόρροπος with gen. 507.
ἴσος, *ἴσως* with dat. 594.
ἴστασθαι with acc. 556.
ἰστορεῖν with double acc. 583.
ἰσχάνων with gen. 536.
ἰσχεῖν with dat. 609, 1.
ἰύειν with acc. 566, 3.
**ἰχθύες*, *fish-market*, 353, 3.
κάθαρμα, of person, 353, 1.
καθαρός with gen. 529.
καθαίρειν with double acc. 583.
καθίζειν with acc. 556.
καθίστασθαι *καλῶς* with gen. 528.
**καθορᾶν* with partic. 688.
καθόπερ *θε* with gen. 526.
καί, omitted with *ἄλλοι*, *ἄλλα*, *οἱ ἄλλοι*, *τὰ τοιαῦτα* 792, 2, h.
καί—*καί* 757.—*τέ*—*καί* 758.—*καί* alone, *atque*, *ac*, 759.—at the beginning of an interrog. sentence, *ib.* 2.—adversative, *ib.* 3.—increasing, *ib.* 4.—for *τέ*—*καί* *ib.* *Obs.* 1.—with *πολύς* *ib.* *Obs.* 2.—in apodosis, *ib.* *Obs.* 3.—*καί*, *etiam*, 760.—*καί*, *etiam*, referring to a *καί* in another clause, 761.—*καί* for *ἕτε* 752, 2.—*καί* with *ὅμοιος*, *ἴσος*, *δ' αὐτός* 594, *Obs.* 4.—*καί* after a partic. 696, *Obs.* 5.
καί with partic. 697, c.
καί in an answer, 880, i.
καί *γράφ* 786, *Obs.* 7.
καί—*γέ* 735, 10.
καί δὴ *καί* 724.
καί *ἦ* *καί* 725.
καί *ἔάν*, *καί* *εἰ*, *even if*, 861, 2.
καί *ἦ* *καί* 719, 4, b.—*καί* *δὴ* 724,

2.—*καί* *δὴ*, *fac ita esse*, 860, 8.—with a partic. *ibid.*
καί *μέν* 729, c.
καί *μὲν* *δὴ* 730, c.
καί *μέντοι* 730, a.—*καί* *μέντοι* *καί* *ibid.*
καί *μήν* 728, c.—*καί* *μήν* *καί*, *μαί* *μήν* *οὐδέ* *ibid.*
καί—*μήν*—*γέ* 735, 6.
καί *νυ* *κε* 732.
καί *ὅς*, *καί* *ἦ* for *καί* *οὗτος*, *καί* *αὕτη* 816 c.
καί *ῥα* 788.
καί *ταῦτα* with partic. 697, c.—*καί* *ταῦτα* or *καί* *τούτο* in an answer, 880, i.
καί *τοῖνον* 790, 1.
καλεῖσθαι with gen. 498.
καινοτομεῖν *τι* 560, 2.
καίνυσθαι *τινα* with inf. 667, *Obs.* 1.
καίπερ with partic. 697, d.
καίρῳ, *ad tempus*, 577, *Obs.* 1, and 2.
καίτοι 736 4., 790, *Obs.*—with partic. 697.
καίτοι *γέ* 735, 6.
**κακολογεῖν*, *κακοποιεῖν* with acc. 582, 3, 1.
κακός *τι* 579, 2.—with dat. 601, 3.—*πᾶσαν* *κακίαν* 548, *Obs.* 2.
κακός *εἰμι* with inf. 666.
**κακουργεῖν* with acc. 582, 1.—with double acc. 583.
κακὸς *λέγειν*, *ποιεῖν* with acc. 583.
καλεῖν *ὕπομ* *τινα* 588.
καλεῖν with double acc. 583.
καλεῖσθαι, *κεκλησθαι* *τινος* 483.
καλεῖσθαι *βούλην* 559.
καλλιερῶ, *-οῦμαι* 363, 5.
καλλιστεῖν with gen. 504.—with acc. 579, 2.
καλός *τι* 579, 2.—with dat. 602, 3.
καλούμενος, *so called*, 438.
καλῶς *ἔχειν*, *ἦκειν* with gen. 528.
καλῶς *λέγειν* with acc. 583.
κάμνειν with partic. 687.
κάμνειν with acc. 555.—*τοὺς* *ὀφθαλμούς* 552, c.
κᾶν with the imperat. 424, e.
κᾶν *εἰ*, *at least*, 430.
κάρη, in periphrases, 442, d.
κάρηνα for the sing. 355, *Obs.* 1.
καρτεῦσθαι with acc. 576, 1, 2.
καρτερεῖν with acc. 563.—with partic. 687.
κατὰ, prep. with gen. 628.—with acc. 629.—*as* adv. 640.—*κατὰ* in compos. 629, *Obs.*
κᾶτα with partic. 697.
καταβαίνειν, *-εσθαι* with acc. 557, *Obs.*, 558.

καταγελᾶν with dat. 589, 3.
καταγινώσκειν with acc. 551, 2.
καταδηλός εἰμι, (γίγνομαι) ποιῶν τι 684, Obs. 2.
κατακλείειν with gen. 531.
κατακοβεῖν with gen. 487, 4.—with dat. 593.
καταλλάττεσθαι with dat. 590.
καταλύειν with dat. 590.
*καταμανθάνειν with gen. 485.
κάτωτα 558.
καταυτίων with gen. 526.
καταπάσσειν with gen. 540, Obs.
κατάπαυμα, of person, 353.
*καταπλήττεσθαι with acc. 550.
καταπροΐζεσθαι with partic. 689.
καταρᾶσθαι with dat. 589.
καταρτίζουσι with inf. 665.
κατάρχειν, -εσθαι with gen. and acc. 516 and Obs.
κατασβεγνύναι with double acc. 583.
κατατιθεῖναι with gen. pret. 520.
κατατήκομαι with acc. 549, c.
καταυτίβη 644.
καταφείν, of a person, 353.
καταφρονεῖν with gen. 496.—with acc. 551, 1.
κατέσχη τῆς κεφαλῆς 522, Obs. 3.
κατέλαβε with inf. 669.
κατεργάζεσθαι with inf. 666.
κατεύχεσθαι with dat. 589, 1.
κατέχειν with inf. 664.
κατηγορεῖν with acc. 568.
κατήκοος with gen. 487, 4.
κατηφέλῃ applied to persons, 353, 1.
κατιδεῖν, see καθορᾶν.
κατομύναι with acc. 566, 2.
κατόπισθεν 644.
κάτω with gen. 526.
κέ, κέν, (see ἄν,) position of, 431.
κεῖθεν, see ἐκεῖθεν—κεῖθεν ὅθεν for κείσε ὅθεν by attract. 824, Obs. 2.
κεῖθι, illic and illuc, 605, and Obs. 5.
κείρειν with double acc. 583.—φόνον 576, 2.
(κείσθαι) (δια-, προσ-) ὑπό τινος 359, 3.
κεῖσθαι with gen. separat. 530, 1.—with acc. 556.
κεῖσθαι καλῶς with gen. 528.
κεκομμένος φρενῶν 529.
κἐκραντα as III. pers. perf. 386, Obs. 1.
κεκτῆσθαι with acc. 576, 1.
κελαδεῖν with acc. 566, 3.
κελεύειν with acc. 566, 2.—

with double acc. 583.—with dat. and acc. 589, 3, and Obs. 3.—with inf. 664.—with dat. and acc. with inf. 674.
*κέλευθός τινος, to a place, 512.
κερός with gen. 529.
κέραιος, πρῖον, 353, 2.—for κέραμοι 354.
κερανύναι with acc. 572.
κερδαίνειν with acc. 576, 2.
κερκίς, the woof, 353, 2.
κερτμέω with double accus. 583.
κεῖθειν, intransit. 359.
κεφάλαιον δέ 655, Obs. 4.
κῆεσθαι with gen. and acc. 496, Obs. 1.
κῆδευμα, applied to a person, 382, 1.
κῆδός τινος 496, Obs. 4.
κῆρ, in periphrases, 442, d.
κερῶσσει acc. ὁ κῆρυξ 373, 2.
κερῶσσειν with acc. 566.
κερῶσσομαι τι 545, 3.
*κιλῆσκειν with double acc. 583.
κιθαρίζειν with acc. 566, 3.
κινδυνεύειν with gen. 496.—with acc. 552.—with inf. 665.
κινδυνεύειν does not take ἄν 859.
κινεῖν with double acc. 583.
κιντᾶν with gen. 498.
κλᾶζειν with acc. 566, 3.
(κλαίειν) κεκλαυμένος 363, 5.
κλίμακες for the sing. 355, Obs. 1.
κλίνειν and compos. intrans. 359.
κλινεσθᾶν τι 592.
κλβειν, audire, 475, 2.—with gen. 485.—with acc. 575.—with dat. 598.—with partic. 683.
κλῶν, αὐλῖνι, 396.
(κνήν) κνᾶσθαι, seemingly passive, 364, b.
κνίεσθαι with gen. 498.
κοιμᾶσθαι ὕπνον 556.
κοιῆ 603, 2.
κοινός with gen. 507.—with partitive gen. 535.
κοινός, κοινωνία with dat. 590.
κοινοῦν, οὔσθαι with gen. 535.—with acc. 573.—with dat. 588, 3.
κοινωνεῖν with gen. 535.—with dat. 588, 3.
κοιρανεῖν with gen. 505.
κολάζειν with double acc. 583.
κολάζεσθαι for κολάζειν 363, 3.
κομιδῆ 603, 2.
κομπεῖν with acc. 566.
κονίαι and κονίη 355, b.

κονίειν ποδίω 522, 2.
κόπτεσθαι τινα 566, Obs.
κορῶννυσθαι with gen. 540.
κοτεῖν with gen. 490.—*with acc. 549.—with dat. 601.
κότρε τινός de aliquo, 490, Obs.
κράζειν with acc. 566, 3.
κράινειν with gen., dat. and acc. 505, and Obs. 3.
κρατεῖν with gen., dat. and acc. 505, and Obs. 1, 3.—with double acc. 583.—with dat. 605, 3.
κρατεῖσθαι with gen. 506.
κρατιστεύειν with gen. 504.
κράτος in periphrases, 442, c.—with acc. 579, 7.
κρατοῦμαι ὑπό τινος 372, 4.
κρείσων with gen. 502, 2.
κρηταῖος for ἐν κρήνῃ 714.
κρῖθα 355, b.
κρίνασθαι, seemingly pass. 364.
κρίνειν with gen. 486, 520, b.—with acc. 568.—with double acc. 583.—and -εσθαι with gen. and περί τινος 501, and Obs. 2.—κρίνειν τι τινι 609.
(κρίνειν) ἀποκεκρίσθαι pass. 368, a.—ἀποκρίνασθαι and -θῆναι 368, b.
κροταλίζειν, κροτεῖν with acc. 548, Obs. 1.
κρότημα, of a person, 353.
κρόπτειν, -εσθαι with acc. 582, 5.—with double acc. 583.—with dat. and acc. 582, Obs. 3.
κρύπτομαι τι, celor aliquid, 583.
κτᾶσθαι with gen. 519, 2.—with acc. 576, 2.
(κτᾶσθαι) κεκτῆσθαι passive 368, a.—κτῆσασθαι and -θῆναι 368, b.
κτῆμα with an adjective for the simple neuter of adjective 381, Obs. 4.
κτίζειν with acc. 569.
κτυπεῖν with acc. 566, 3.
κῦμα for κύματα 354.
κυναγετεῖν διαγμῶν 559, Obs. 2.
κυπτάτεις ἔχων 698, Obs. 1.
(κύπτειν) ὑποκ. succumbere, 360.
κυρεῖν, seemingly as copula, 375, 3.—with gen. and acc. 512, and Obs.—with acc. 576, 2.—with partic. 693.—without partic. ib. Obs. 1.
κυριεύειν with gen. 505.
κύριος with gen. 518, 3.
κωπείν with acc. 566, 4.
κώκυμα, of a person, 353.
κωλύειν with gen. 531.—with inf. 664.—with τό and inf. 670.

**κυμῶν* with acc. 566, 1.

λαβών, with, 698, *Obs.* 2.—
pleonast. *ibid.*

λαγχάνειν with gen. and acc.
512, and *Obs.*—*δίκεν* with
dat. 601, 1.

λάσσειν with gen. and acc.
536, and *Obs.* 4.

λαθών, secretly, 698.

λαιῶς (*χειρὸς*) 530, *Obs.* 1.

λαλεῖν with dat. 589, 3.

(*λαμβάνειν*) *ἀναλ.*, *ὑπολ.* in-
transit. 359.

λαμβάνειν with acc. 574.—
-εσθαι with gen. 536, and
Obs. 3.

λάμπειν with acc. 555.

λαμπέσθαι for *λάμπειν* 363.

λανθάνειν with double acc. 583.

λανθάνεσθαι with gen. 515.

λανθάνω with partic. 693.—in
part. with finite verb, *ibid.*
and *Obs.* 4.

λανθάνω, ὅτι ταῦτα ποιῶ for
λανθάνει, ὅτι κ. τ. λ. 804.

λατρεύειν with acc. 553, c.—
with dat. 596, 2.

λάχανα, of a place, 353, 2.

λέγειν with gen. and acc. 486,
487.—*λόγους*, *ῥήματα* &c.
566, 1.—with double acc.
583.—with dat. 589.—with
inf. 664, 665.—**λέγειν* with
τό and inf. 670.—with dat.
and acc. with inf. 674.

λέγειν, *-εσθαι* with partic. 684,
Obs. 2, b.

λέγειν with ὅς and genit. abs.
702.

λέγειν εἰ, κακῶς with acc. 583.
(*λέγειν*) *λέξομαι* seemingly
passive, 364.

λέγεται with acc. with infin.
676, a.

λεγόμενος, so called, 438, *Obs.*

λείπειν, *-εσθαι* with gen. 529.

(*λείπειν*) ἔλλ., ἔπιλ., ἀπολ. in-
trans. 360.—*λείψεσθαι* seem-
ingly passive, 364.—*λιπῆναι*
different from *λειφθῆναι* 367,
Obs. 2.

λείπεσθαι with partic. 688.

λειτουργεῖν with acc. 553.

λέκτρα for *λέκτρον* 355.

λέσσειν with accus. 554, 519.

λέων, *lion-akin*, 353, 2.

λήγειν with gen. 517.—with
partic. 687.

λήθειν, *ληθάνειν* with gen. 515.

λήκειν with acc. 566, 3.

ληρεῖν with dat. 589.

ληρεῖς ἔχων 698, *Obs.* 1.

ληρος, *πυγαιος*, 353, 1.

λίθοι for *λίθοι* 354.

λιλαέσθαι with gen. 498.

λιπαρεῖν with partic. 687.

λίσσεσθαι with gen. 536, *Obs.*

6.—with acc. 566, 2.—with
double acc. 583.—with inf.

664, 1.—with ὅπως and conj.
ibid. *Obs.* 3.

(*λογίζεσθαι*) *λογίσασθαι* and
λογισθῆναι 368, b.—with
acc. 551, 1.—with inf. 665.

λόγος *τινός*, *de aliquo*, 486,
Obs. 2.

λοιδορεῖν with acc. 566, 2.—
with dat. 89, 3.

λοιδορεῖσθαι *τινι* 589, 3.

λοιπὸν 579 6.

λοβεῖν with double acc. 583.

λοβέσθαι with gen. 540, *Obs.*

λογεῖν with double acc. 583.

λύειν and *λύεσθαι* *τι* 362, *Obs.*
1.—*λύσσεσθαι* seemingly pas-
sive. 364, a.

λύειν with gen. 531.—with
gen. *pretii*, 520.

λύει τέλη with partic. 691.

λυμάλινεσθαι with double acc.
583.—with dat. 602, 2.

λυπεῖσθαι with dat. 607.

λύσις with gen. 529, 1.

λυσιτελεῖν (*λύειν* τέλη) with
dat. 596.—with part. 691.

(*λωβᾶσθαι*) *λωβηθῆναι* passive,
368 b.

λωβᾶσθαι with double acc. 583.
—with dat. 602, 2.

λωφᾶν with gen. 517.

μά 733.—*μά* *Δία* 566, 2.

μαίνεσθαι with acc. 549.

**μακρόν* *τι* and *εἰς* *τι* 579, 2,
and *Obs.*

μακρά, accus. 578, *Obs.* 2.—
—*μακρόν* 558, 1.—*μακρός*
for adverb, 714, b.

μέλιστα with gen. 502, 3.

μᾶλλον with gen. 502, 1.—
μᾶλλον ἄλλ' οὐ 779, *Obs.* 2.

—omitted, 779, *Obs.* 3.—
μᾶλλον ἢ οὐ 749, 3.

μέν 728.

μανθάνειν for *μεμαθηκῆναι* 396.

μανθάνειν with gen., with gen.
and acc. 485.—with acc.

561.—with inf. 665.—with
partic. 683.—Difference be-
tween inf. and partic. *ibid.*

Obs. 1.

μανίαι 355.

μαντεύεσθαι with acc. 566.

μάρνασθαι with dat. 601.

μαρτυρεῖν with acc. 566.—with
partic. 683.

(*μάσσειν*) *μάσασθαι* seemingly
passive, 364, b.—with acc.

572.

μαστιγῶσθαι, *μαστιγώσεσθαι*
seemingly passive, 364, a.

μάχην μάχεσθαι 564.

μάχεσθαι with dat. 601.

μέγα, *μέγιστα*, accus. 578, *Obs.*
2.

μεγαλεῖν with gen. 499.—with
dat. and acc. with inf. 674.

μέγα for *μέγαρον* 355, *Obs.* 1.
μέγεθος, *mirum in modum*,
accus. 579, 7.

μέγιστον *δέ* 580, *Obs.* 2., 655,
Obs. 4.

μεθίεναι, *-εσθαι* with gen. 531.
—*μεθίεναι*, *-εσθαι* with par-
tic. 688.

μεθυσθῆναι with gen. 483, *Obs.*

3.

μεῖζον with gen. 502, 2.

μεῖον with the plur. 381, *Obs.*

3.—*μεῖον* without ἢ with
numerals, 780, *Obs.* 1.—as
adverb with numerals, *ibid.*

μειονεκτεῖν with gen. 506.

μειοῦσθαι with gen. 506.

μελέθμα *τινος* with gen. 496,
Obs. 2.

μέλει μοί *τινος* and *τι* 496 and
Obs. 2.

μέλεος with gen. 489.

μέλεσθαι with gen., *μέλεται* *τι*
496, and *Obs.* 2.

μελετᾶν with gen. and acc.
496.—with acc. 561.

μέλημα of a person, 353.—
with dat. 598, *Obs.*

μελίσσειν with gen. 540, *Obs.*

μελίση for *μέλι* 353 3.

μέλλειν with inf. 664.

(*μέλλειν*) *μέλλω* γράφειν, *scrip-*
turus sum, 408.

μέλπειν with acc. 566, 3.

μεμαῖναι with gen. 511.

μέμνημαι *ὅτε* for *ὅτι* 804, 8.

μέμονα with inf. 664, 1.

μεμπτός transit. 356, *Obs.*

μέμψεσθαι with gen. 495.—
with acc. 568.

μέμψεσθαι *εἰ* for *ὅτι* 804, 9.

μέμψεσθαι, *μεμψθῆναι* and *μέμ-*
ψασθαι 368.

μέμψεσθαι with gen. and acc.
495, and *Obs.* 3.—with dat.

and acc. 589, 3, and *Obs.* 2.

μέμψιν with dat. 589, *Obs.* 4.

μέν after the vocat. 479, 5.

μέν for *μήν* 729.

μέν—*δέ* 764. Position of, 765,

766.—*μέν* alone, 766. *μέν*

—*δέ*, *δέ*—*δέ* 770.

μέν γε 735.

μέν *δή* 720, 730.

μέν *βα* 788, 1.

μέν *τοίνυν* 790, 2.

μεγαλεῖν with dat. 601.

μένειν 601.

μενοιῶν with acc. 551, 1.

μενούν 730.—in answers 880, g.

- μένος* in periphrasis, 442, *c.*
μέντοι 730, 736, 3.—in answers, 880, *f.*
μεριμνᾷ with acc. 551, 1.
μερμηρίζει with acc. 551, 1.
μέρος, accus. 579, 5.
μεσονύκτιος for adverb, 714, *b.*
μέσος with gen. 525.
μέσος for adverb, 714, *a.*
**μεσσηγῷ* with gen. 526.
μεσὸν εἶναι with part. 686.
μεστός, *μεστούν* with gen. 539, 1, 2.
μετά, prep. with gen., dat. and acc. 636.—as adverb, 640.—*μετα-* in compos 636, *Obs.*
—μετά with acc. and part. *μετά ταῦτα γενόμενα* 696, *Obs.* 4.
μέτα (accent thrown back) for *μέτεστι* 643, *Obs.*
μεταβάλλει with acc. 553.
μεταβιδόνα with gen. 535.—*τι* *ibid.* *Obs.*—with dat. 588, 3.
**μεταίτιος* with dat. 596.
μεταλαγχάνει μέρος 535, *Obs.* 1.
μεταλαμβάνει with gen. 535.
μεταμέλει μοι τι and *τι* 496, and *Obs.* 2.
μεταμελείν with partic. 685.
μεταξύ with partic. 696, *Obs.* 4.
**μεταξύ* with gen. 526.
μεταστρέφεται with gen. 510.
μετρέχεται with gen. 536, *Obs.* 6.
μέτεστι μοι τι and *τι* 535, and *Obs.*
μετέχει with gen. and acc. 535, and *Obs.*—with dat. 588, 3.
μετέωρος for adverb, 714, *a.*
**μετόπισθε* with gen. 526.
μετρῶς *ἔχειν*, *ἤκειν* with gen. 528.
μέχρις with gen. 512, 2.—*μέχρις*, *μέχρις θουν* 839, *c.* See *ἔως*.—*μέχρις ἄν* with conj. see *ἔως ἄν* under *ἔως*.—*μέχρις*, *μέχρις οὐ* without *ἄν* with conj. 842, 2.
μέχρι τότε 644.
μή force of, 738.—difference from *οὐ* 739.—in principal clauses, 741.—*μή* in direct interrog. sentences, 873, 3, 4.—in indirect interrog. sent. 877, *c.*—*μή* in depend. clauses, 742.—in relative, 743.—in final and conditional, in consequential sent. with *ὥστε*, in indirect questions, 744.—in infinitive and infinitival sent. 745.—with abstract, subst. 745, *Obs.* 3.—*μή* with participles and adjectives, 746.
—μή pleonastic, after expressions of fear, doubt, &c. 749.
μή with II. person conj. for the imperative, 420, 3.
μή with II. person imper. aor. for the conj. 420, *Obs.* 5.
μή, interrog. 805, 2., 814.—with conj. and opt. 805, 809, 814, *b.*—*μή ἄν* with conj. and opt. 810, 814, *Obs.* 1.—with indic. 811, 814.
μή, δὴ δῆτα, μή σὺ γε, μή γὰρ without a verb, 897.
μή δὴ, ne jam, 720, 2.—*μή δὴ* with imperat. (*only*) 721, 2.
μή δῆτα 725, 2.
μή μὲν 729, *b.*—*μή μὲν δὴ* *ibid.*
μή μενούν 730, *b.*
μή μὴν 728, *b.*
μή νυ τοι 732.
μή ὅτι, μή ὅπως—ἀλλὰ καὶ (*ἀλλὰ*) 762, 2, and 3.
μή οὐ 749, 750.
μή τούτων 790, 2.
μηδανοῦ διελθεῖν 646, *Obs.*
μηδέ see *οὐδέ*.
μηδέ—γε 735, 10.
μηδέ δὴ 721.
μηδεσθαι with acc. 551, 1.
μηδεῖς and *μηδέν* *εἰμι* 381, *Obs.* 3.
μηδέν, in no respect, 579, 6.
μηκάσθαι with acc. 566, 3.
μήκος accus. 579, 4, and 7.
μήν (μὲν) 728.
μηνιαῖος for adverb, 714, *b.*
μηνεῖν with gen. 490.
μήνιμα of a person, 353, 1.
μήνις of a person, 353, 1.
μήτε—μήτε, see *οὔτε—οὔτε*.
μήτηρ omitted, 436.
μήτι, μήτοι, nedum, 762, *Obs.*
μητίεσθαι with acc. 551, 1.
μήτι γε δὴ, μήτι δὴ, nedum, 721, 1.
μήτοι γε δὴ, nedum, 721, 1.
μήτοι, see οὔτοι.—μήτοι γε without verb, 897.
μηχανάσθαι with acc. 569, 1.—as passive, 368, 3.
μηχανάσθαι with *ὅπως* and ind. fut. 664, *Obs.* 3.
μία with dat. 594, 2.
μίγδα with dat. 590.
μινύναι and compos. intrans. 360.
μινύσθαι with dat. 590.
μικρόν, μικρά accus. 578, *Obs.* 2.
μικροῦ sc. *δεῖν* 864.
μικροῦ δεῖν 864.
(μμεῖσθαι) μεμμήσθαι passive, 368, *a.*
**μμεῖσθαι τᾶλλα* with acc. 561.
μίμναι with dat. 588, 2.
μμησκειν, -εσθαι with gen. and acc. 515, and *Obs.*
μμησκεισθαι with partic. 683.
 Difference between inf. and partic. *ib.* *Obs.*
μισγειν and compos. intrans. 359.
μίσος *τινος* 499, *Obs.* 2.
μῶσθαι with gen., with gen. and acc. 515, and *Obs.*
μσημονεύειν with gen. and acc. 515, and *Obs.*
μογειν with acc. 563.
μόλ dat. comm. 598.—dat. of interest, 600, 2.
μοῖρα omitted, 436.
μολεῖν with acc. 558.
μόνος for adverb, 714.—*μόνος* and *μόνον*, difference between, *ib.* *Obs.* 3.
μόνος, μωσούν with gen. 529.
μοῦ, μοι, μέ used retrospectively, 658.
μοῦ, μοι, μέ for *ἐμοῦ, ἐμοί, ἐμέ* 652, *Obs.* 2.—*μοῦ* for *ἐμός* (*μοῦ δὲ πάτερ* for *ἐμός*) 652, 3.—*μοῦ* before its substantive for *μοι* 652, *Obs.* 4.
μοχθεῖν with acc. 563.
μυθεῖσθαι with acc. 566, 1.
μύζειν with acc. 566, 1, 3.
μυσττεύσθαι with acc. 549.
μυχοίτατος for *ἐν μυχοίτατῳ* 714, *a.*
μυχῷ local dat. 605, 1.
μῶν 873, 5.—*μῶν δῆτα* 725.—*μῶν οὖν, μῶν μή* 873, 5.—*μῶν—ἢ* 875, *d.*
ναί 733.—*ναί μὰ Δία* 566, 2.
ναλεῖν, ναιετδεν with acc. 576, 1.
νάσσειν with gen. 539, 1.
νασσίλν, cum nav. 604.
νέμειν with acc. 573, 576, 1.
νεμεσᾶν with dat. 601.
νέον accus. 577, *Obs.* 2.
νέρθε with gen. 526.
νῆ 733.—*νῆ Δία* 566, 2.
νῆειν with acc. 571.
νηκουστῆν with gen. 487, 4.
νηνεμῆς 523.
νίεσθαι with double acc. 583.
νικάν intransit. 359.—*πυγμῆν*, *Ὀλύμπια, γνώμην, ἀρετὴν* 564.
νικάσθαι with gen. 506.—with dat. *ib.* *Obs.*
νίπτεσθαι with gen. 540, *Obs.*
νίφε sc. *δ θεός* 373, 2.
νοεῖν with acc. 551, 1.—with partic. 683.
νομίζειν with acc. 551, 2., 561.—with dat. 588. (*νῆ*) 591, *Obs.*—with inf. 665, 683.

νομοθετεῖν with acc. 568.
νοσεῖν with acc. 557.
νόσος of a person, 353, 1.
νόστος τινός, reditus in locum,
507, Obs. 3.
νοσφίζεω with gen. 530, 1.
νοσφιν with gen. 529, 2.
νουθετεῖν with inf. 664.
νύ partic. confirmative, 732.
νύκτα, νύκτας acc. of time 577.
νύκτας, ἡντι nocturnae, 355,
Obs. 1.
νύκτωρ accus. 577, Obs. 2.
νύμφευμα for νυμφή 353, 1.
νῦν, νῦν, νυνί 719.—νῦν δέ, but
now, ib. 2.—νῦν ἥδη 719, 4.
—νῦν δὲ—γὰρ 786.—νῦν δὴ
720, 2.—νῦν μὲν δὴ 729, f.
νύχτω for adverb, 714, δ.
νυτίζεω with acc. 558, 1.

ξέειν, ξύειν with acc. 569, 1.
ξενούσθαι with dat. 590.
ξένος ἔχειν with gen. 493.
ξυνάλλαττεσθαι with dat. 590.
ξυνίναμι ξυνόδους 559, Obs. 2.
ξυνυδός with dat. 594, 2.
ξυρεῖν with double acc. 583.

δ- in the pron. ὁποῖος, ὁπόσος
&c. 816, 877.

δ αὐτός, ἰδέω, 454, 2.—δ βου-
λόμενος, δ τυχεύων &c. 451.—
δ αὐτός with dat. 594, 2.,
605, 4.

δ, ἦ, τό as a demonst. pron.
443, 444.

δ, ἦ, τό as relative pron. 445.

δ, ἦ, τό as article. See under
Article.

δ, ἦ, τό with ἀπό and ἐκ for ἐν
and with εἰς for ἐν, as οἱ
ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέ-
φυγον—ἡ λίμνη ἐκδοῖς ἐς τὴν
Χιόρτιν τὴν ἐν Λιβύῃ 645.

δ, ἦ, τό demonst. pron., pro-
spective use of, 657.

δ, ἦ, τό retrospective 658.

δ for εἶ, ἡ, 800.

δ ἥλικος attracted, 823, Obs. 5.

δ μέν—δὲ δέ 816, 3, δ.

δ οἶος attracted, 823, Obs. 5.

δγε, ἡγε, τόγε local demon-
strative, 655.—repeats a
subject, 655, 3, Obs. 2.

δγμεύειν with acc. 558.

δδε, ἥδε, τόδε of local demon-
strative, 655.—for ἐμός 655,
2.—δδε for ἐγώ, σὺ 655, 4.—
δδε generally prospective,
655, 6.—δδε prospective use
of, 657, 2.—δδε, ἥδε, τόδε re-
trospective, 658.

δ μέν,—δ δέ; τὸ μέν, τὸ δέ;
τὸ μέν,—τὸ δέ; δ μέν τις,—
δ δέ τις &c. 444, d.

δ μέν—δ δέ, οἱ μέν—οἱ δέ with-
out another nom. 478.

δ δέ in narrations (idemque)
655, Obs. 2.

δοποοῖν with acc. 569.

δδός omitted, 436.

*δδός τινος, to a place, 512, 2.

δδού gen. loci, 522, 2.

δδυνάσθαι with acc. 549.

δδύρεσθαι with gen. 488.—with
acc. ib. Obs. 2, and 566, 4.
—with double acc. 583.

ἔζειν with gen. and ἀπό 484.
—with acc. 555.

ἔθεν 838.

ἔθενπερ 734, 3.

ἔθεσθαι with gen. 496.

ἔθουεκα, see εἶ.

οἱ ἄλλοι and ἄλλοι, οἱ πολλοί
and πολλοί, οἱ πλείους and
πλείους, οἱ ἄλγιοι and ἄλγιοι
454, 3.

οἱ ἀμφί (περί) τινα 436, 1, d.

οἱ λεγόντων 421, 834, c.

οἶ, quo, with gen. 527.

οἶ, quo, 605, Obs. 3., 838.

οἶ, quo, pregnant force of, for
νὺ 646, d.

οἶ for αὐτῷ 654, 1, a.

οἶ περ 734, 4.

οἶα with partic. and gen. abs.
704.

οἶα δὴ 721, 3.

οἶα with acc. 551, 2.

οἶα for οἶα εἶ 798.—paren-
thet., ibid. 2.

οἶα εἶτε for εἶ 804, 8.

οἶδ' εἶτε without a verb, 892.

οἶκεῖν with acc. 576, 1.—in-
trans. 359.

(οἶκεῖσθαι) φέρεσθαι passive, 368.

οἶκεῖος with gen. 518, 3.

οἶκλα, οἶκος omitted, 436.

οἶκίζεω with acc. 569, 1.

οἶκτελεῖν with gen. 488.—with
acc. ib. Obs. 1.—with acc.
549.

οἶκτός τινος, pro aliquo, 488,
Obs. 1.

οἶκτροχέειν with acc. 566, 4.

οἶμαι for οἶμαι εἶ 798, 1.—
parenthet., ibid. 2.

οἶμοι τινός 489.

οἶμύζειν with acc. 566, 4.

οἶνίζεσθαι with dat. for the
gen. pretii, 520, Obs. 2.

οἶνος, wine-shop, 353, 2.

οἶνοχοεῖν scil. οἶνοχός 373, 2.

οἶσθεν οἶος 899, 1.

οἶον, ἡον, 579, 6.—οἶόν τε ὅν
acc. absol. 700.—οἶον with
partic. and gen. absol. 704.

οἶος seemingly with dat. 594,
Obs. 2.—οἶος with superla-
tive, 870, Obs. 4.—οἶος, οἶ-
ός τ' εἶμι with inf. 666.

οἶος for εἶ τοιαῦτος 804, 10.
—οἶος ἐκείνου θυμὸς ἐπέρ-
βιος, quia ejus est atrocitas,
ibid.

οἶος 817, 3.—attracted, 823,
and Obs. 5.

οἶος with a verb repeated (ἡγ-
γεῖλαι, οἶ ἡγγεῖλαι), 835.

οἶος in indirect questions, for
ὁποῖος 877, Obs. 2.

οἶός τε 755, 4.

οἶος, οἶός τε with inf. attracted,
823, Obs. 3.

οἶσσαι seemingly passive, 564,
a.

οἶσθ' ὁ δρᾶσον, οἶσθ' ὡς ποι-
ήσον, οἶσθα & γενέσθω; 421.

*οἶστέειν with gen. 509.

οἶχνεῖν ἀγγελίης 481, 1.

οἶχομαι, αἰῖ, 396.—with acc.
548, Obs. 1.

οἶχομαι with partic. 693.

οἶνεῖν with inf. 664.

οἶεθρος with gen. 542, 2.

οἶεθρος of a person, 353.

οἶεθρος adjective, 430.

οἶλγιν accus. 578, Obs. 2.

οἶλγιν δέιν or οἶλγιν 864.—
οἶλγιν ἡγγεῖσθαι 521.—οἶλγιν
dat. of quantity, 609, 1.—
οἶλγιοι εἰσὶν with inf. 666.

οἶλγυρεῖν with gen. 496.

(οἶλοφύρεσθαι) οἶλοφύρασθαι and
οἶλοφύρηναι 368, d.

οἶλοφύρεσθαι with gen. 488.—
with acc. 566, 4.

οἶμαρτεῖν with dat. 593.—οἶμαρ-
τεῖσθαι with acc. ib. Obs.

οἶμασττος with gen. 507.

οἶμηλικία with dat. 594, Obs.
1.

οἶμῆρ, apud Hom. 605, 2.

οἶμλεῖν with dat. 590.

*οἶμλία with dat. 590.

οἶμμα in periphrases, 442, c.

οἶμνῆναι with acc. 566, 2.

οἶμοια 580, 1.

οἶμοιον εἶναι with partic. con-
struction of, 682, 2., 684.

οἶμοιος with gen. 507.

οἶμοιος, -ος, ὁμῶς, ὁμῶγλωσσος,
ὁμῶνυμος with dat. 594.

οἶμοιότης, ὁμοιότης with dat.
594, Obs.

οἶμοισὶν with inf. 594.

οἶμολογεῖν with acc. 567.—with
dat. 594.—with partic. 684.

οἶμολογεῖσθαι with partic. 684,
Obs. 2, d.

οἶμολογεῖται with acc. with inf.
676, 2, a.

οἶμῶστολος with gen. 507.

οἶμῶνυμος with gen. 507.

οἶμος 772.—with partic. 697.

οἶμαρ κ. ἔπαρ accus., 577, Obs.
2.

δνειδίζω with gen. 495.—with acc. 566, 2.—with double acc. 583.—with dat. 589, 3.
δνειροπολέω with acc. 552, *d.*
δνίνασθαι with gen. and *τι* & *τινος* 491, and *Obs.* 2.—with double acc. 583.
δνομα in periphrases, 442, *c.*—acc. 579, 4., 580, 1.
δνομάζω, -εσθαι with *εἶναι* 475, *Obs.* 3., 666.
δνομάζω with double acc. 583.
δνομάζεσθαι *τινα* 361, 4.
δντος in gen. abs., ellipse of, 695, *Obs.* 3.
δξός adverbial, 714, *c.*
δπάζω with acc. 573.—with dat. 588.
δπη, *δποι*, *ἔχειν*, *ἤκειν* with gen. 518.
δπη, *δποι*, *quo*, 605, *Obs.* 3.—*δπη*, *δπου*, *δποι* 838.
δπηδύνω with dat. 593.
δπισθεν, *δπισσω* with gen. 526.
δπάλω with acc. 569, 572.
δποι pregnant, for *δπου* 646, *Obs.* 2.
δπόσος, *δπόσος οὖν*, *quantumcumque*, with indic. 826, 4.—with conj. 828, *Obs.* 3. See *δς*, *ἡ*, *δ*.
δπότας, see *δταν* under *δτε*.
δπότε, *when*, 839. See *δτε*.
δπότε, *since*. See *δτε*.
δπου with gen. 527.
δπου pregnant, for *δποι* 646, *Obs.* 2.—*δπου*, *quandoquidem*. See *δτε*.
δπου περ 734, 3.
δπως with gen. 528.
δπως (interrog.) when used for *πῶς* 877, *Obs.* 2.
δπως with superlat. 870, *Obs.* 4.
δπως, *that*. See *δτι*.
δπως final conj. 805, sqq.
δπως ἂν with conj. and opt. 810.—*δπως* (*δπως ἂν*) with indic. fut. 811, 2.—*δπως*, *δπως μή* with conj. pres., aor. I. pass. and aor. II. midd. 812.—*δπως* and *δπως μή* with II. pers. indic. fut. or conj. ellipt. 812, 2.—*δπως* with indic. of historic tenses 813.—*δπως*, *as*, and *δπως μή* after verbs of fear &c. 814.
δπως temporal conj. 839. See *δτε*.
δπως (ἐπλευσ' *δπως* ἐπλευσα) 835.
δπως in comparative adverbial sentences, 868.
δπως οὖν 737, 7.
δπως μή, see *δπως*.
δρᾶν with gen. loci, 522.—with acc. 554.—after verbs

of appearing &c. 667, *Obs.* 2.—with part. 683.
δρᾶς, *δράτε* for *δρ.*, *δτι* 798, 1.—parenthet., *ibid.* 3.
δρᾶσθαι for *δρᾶν* 363, 5.
δρέγχεσθαι with gen. 511.
δρειος adverbial, 714, *a.* (*δρθεῖν*) *κατορθ.* intrans. 359.
δρλίζω and -εσθαι 363, 5.
δρκιος adverbial, 714, *c.*
δρκούν with double acc. 583.
δρκωμοτεῖν with *τό* and inf. 670.
δρμαίνω with acc. 551, 1.
δρμαῖν, -ᾶσθαι with gen. 510.—with acc. 556.
δρρωδεῖν with inf. 664.
δρρῶσειν with acc. 571.
δρφανός with gen. 529.
δρχεῖσθαι σχημάτια &c. 556.
δρχεῖσθαι with dat. 598.
δς, *ἡ*, *δ*, *qui*, *quae*, *quod*. use of, 817.—for *οἷος* 817, 5.—agreement of, 819.—attraction of, 822, 825.—inverse attraction, 824.—attraction in position, 825.—*δς*, *ἡ*, *δ* with indic. 826.—with indic. and *ἂν* 827.—with conj. 828, 829.—with conj. and *ἂν* omitted 830.—with opt. 831.—with conj. and opt. interchanged, *ib.* *Obs.*—with opt. and *ἂν* 832.—*δς*, *ἡ*, *δ* changed into the demonstr. constr. 833.—*δς* with the demonstr. 833, *Obs.* 2.—*δς* for the demonstr. (*qui* for *is*) 816, 834.—*δς* for *οὗτος* γάρ 834.—*δς* *ἔρα*, *is igitur*, 834.—*δς* for *οὗτος* in addresses &c. 834.—*δς* with the epexegetic subst. 835, 2.—*δς* for *δτι*, 836, 3.—*δς* with ind. fut. or conj. or opt. for *ἵνα*, *ut*, *ib.* 4.—*δς* (after *οὕτως*, *ἔδε*, *τοιούτος*, *τηλικούτος*, *τοσοῦτος*) for *ἵστε* 836, 5, *Obs.* 2, and 3.—in the form, *ἐπὶ τούτῳ*, *ἐπὶ ταύτῃ*, *ἐφ' ᾧ* *τε* with ind. fut. or inf. 836, 5, *c.*—*δς* = *εἴ* *τις* 817, 4.—*δς*, *δς ἂν*, *δστις ἂν* with conj. for *ἐάν* for *εἰ* 828, 1., 836, 6.
δς in indirect questions, for *δστις* 877, *Obs.* 3, and 4.
δς, *ἡ*, *δ*, demonstrative, 816.—*δς μέν*, *δς δέ* *ib.* 3, *d.*—*δς* *καὶ* *δς* *ib.* *c.*
δς βούλει for *ὅν βούλ.* 822, *Obs.* 11.
δς γε 735, 9.
δς δ' ἦτοι 731, 5.
δσα πλείστα 823, *Obs.* 7.
δσον—*δσον*, *tantum*, *quantum*, 795, 3, *c.*

δσον—*τοσοῦτον* 870.
δσον, accus. of quantity, 578, *Obs.* 2.—*δσον*, *δσῳ*, with compar. and superl. 870.—*δσον*, *only*; *δσον μένον*, *tantum non*, *almost*, *δσον οὐ* or *δσανού*, *prope* 823, *Obs.* 1.—*δσον*, *δσα* with inf.; *αἱ δσον γ' ἐμ' εἰδέναι* 836, *Obs.* 2., 864, 3, 4.
δσος for *δτι τόσος* 804, 10.
δσος 817, 5.—attracted, 823.
δσος in indirect questions, for *δπόσος* 877, *Obs.* 3.
δσος δᾶ, *δσον οὖν*, *quantumcumque* with indic. 826, 4.—with conj. 828, *Obs.* 2. Cf. *δς*, *ἡ*, *δ*.
δσπερ, *δσοσπερ* &c. 734, 3.
δσπᾶτος for *δτι τόσος* 804, 10.
δσσε *δαίεται*,—*δσσε* *φαίνεται* &c. 384, *Obs.* 1.
δστε 755, 3.
δστις force of, 816, 5, sqq.—seemingly for *τις* 871, *Obs.* 1.—*εἰ τις* 816, 8.
δστις = *ἐάν τις* 828, 3.
δστις with the demonstr. (*δσ τινα τούτων ἔχει*) 823, *Obs.* 8.
δστις, *δστις δᾶ*, *quicumque*, with indic. 826, 4, 5.—with conj. 828, *Obs.* 2. Cf. *δς*, *ἡ*, *δ*.
δστις τε 755, 3.
δσφραλίσσθαι with gen. and acc. 485, and 487.
δσῳ—*τοσοῦτῳ* 870.
δταν see *δτε*.
δτε 839.—with indic. 840.—*δταν* with conj. 841.—*δτε* with conj. for *δταν* 842, 2.
δτε *κε* with ind. fut. *ib.* 3.—*δτε* with opt. 843, 844.—*δταν* with opt. 844, *Obs.*—*δτε* with opt. and *ἂν* 845.—*δτε*, *since*, with ind. 847, 2.—with opt. and *ἂν* *ibid.*—with ind. and hist. tenses and *ἂν* *ibid.*
δτε for *δτι* 804, 8.
δτε γε 735.
δτε δῖτα 725.
δτε μέν—*δτε δέ* for *τότε μέν*—*τότε δέ* 816, 3, *c.*
δτε *βα*, *δτε* *δᾶ* *βα* 788, 3.
δτι, *quod*, with inf., *as* *δτι μ' εἰδέναι* 864, 2, 3.
δτι with superlat. 870, *Obs.* 4.
δτι, *that*, with indic. and opt. 801, 802.—with opt. and *ἂν* 803.—with ind. of hist. tenses and *ἂν* 803, 2.—*δτι* repeated after a parenthesis, 804, 3.—*δτι* acc. with inf. and part. 804, 5.—*δτι* interchanged with inf. (acc. with inf.) 804, 6.—*δτι* after

a verb of fear, 814, *Obs.* 5.
—*στι* in quotations, 802, *Obs.* 5.
στι, because, constr. 849, 4.
στι τί 882, 1.
στι μαθών 872, *Obs.* 3.
δοθέν with acc 566, 3.
διδόνειν with dat. 589, *Obs.* 1.
οὐ 738, seqq.
οὐ γὰρ ἄλλὰ, surely, 773, 6.—
οὐ μὴν ἄλλὰ and *οὐ μέντοι ἄλλὰ*, *verumtamen*, ibid.
οὐ—οὔτε 775, 2, a.
οὐ with II. person indicat. future, interrogative for the imperative (*οὐ λήξεις*; = *λέγε*), 413, 2.
οὐ in questions, 874.
οὐ with I. person indicat. fut., interrogative for the conj. adhortativus, 413, 3.
οὐ δὴ 724, 2., 874, 3.—*οὐ δὴ* *ποι* ibid.
οὐ δῆτα 725.
οὐ μὲν θνη—*γέ* 726, 1.—*οὐ μὲν δὴ* 729, b., 730.
οὐ μὲν 729.—*οὐ μὲν γὰρ* ib.—*οὐ μέντοι* ibid.—*οὐ μέντοι* in questions, 874, 2.
οὐ μνησθῆναι 730, b.
οὐ μὴ constr. 748.—Dawes's canon, ib. *Obs.* 3.
οὐ μὴ with II. person indic. future, interrogative (*οὐ μὴ φλυαρήσεις*; = *μὴ φλυαρεῖς*), 413, 748.
οὐ μὴν 728, b.
οὐ μόνον—ἄλλὰ καὶ or *ἄλλὰ*; —*οὐ μόνον*, *στι—ἄλλὰ καὶ* 762, 1, 2.
οὐ τὰδ' ἐστίν, *εἰσίν* 655, 3.
οὔτι *ποι* in questions, 874, 3.
οὐ τοι 790, *Obs.*
οὐ τοίνυν 790, 2.
οὐ φάσκειν with partic. and *καὶ*; *καὶ εὐθύς* 694, *Obs.* 2.
οὐ with gen. 527.—*ubi* 838.
οὐ, οἶ, ἔ &c. reflexive pron. for *ἐμοῦ, σοῦ, ἐμοί, σοί* &c. 654.
οὐ, οἶ, ἔ, μιν, personal pron., prospective use of, 657, 1.
οὐδ' ἔρα 787, c., 788, 1.
οὐδαμῇ, οὐδαμοῦ with gen. 527.
οὐδέ 776.—*οὐδέ—οὐδέ* ibid.
Difference between *οὐδέ* and *καὶ οὐ* ibid. *Obs.* 2.
οὐδέ—οὔτε 775.—*οὔτε—οὐδέ* 775, d, and *Obs.* 4.—*οὐδέ—οὔτε—οὔτε—οὐδέ* 776, 3.—*τί—οὐδέ*; *οὐδέ—τί* or *καὶ* ibid. 4.—*οὐδέ, ne—quidem*, ibid. 5.
οὐδέ δὴ 724, 1.—*οὐδέ μὲν* 729, b.—*οὐδέ—γέ* 735, 10.

οὐδὲ πολλοῦ δεῖ, *minime genitum*, 747, *Obs.*
οὐδέ and *οὐδὲν εἰμι* 381, *Obs.* 3.
οὐδέ *δοτῆς οὐ, nemo non*, attracted, 824, 2.
οὐδὲ μὴ with conjunct. 415.
οὐδὲν ἄλλο ἢ 895, c.
οὐδὲν οἶον with inf. 836, *Obs.* 2.
οὐδὲν, in no respect, 579, 6.
οὐδέπερ with partic. 697, d.
οὐδέτερα accus. 579, 6.
οὐκ ἂν οἷδ' εἰ δυνατόμην 431, *Obs.* 2.
οὐκ ἂν φθάνοις λέγων 694, and *Obs.* 2.
οὐκ ἔστιν δοῦν, δοῦν, δπως, δπως *οὐ* 817, *Obs.* 4.
οὐκ οἷδ' ἂν εἰ πείσαιμι 431, *Obs.* 2.
οὐκοῦν δῆτα 715.
οὐκων, οὐκ ἂν, use of, in Herod. 752, 3.
οὐκοῦν and *οὐκων* 791, *Obs.*
οὐν 737.—*γὰρ* 786, *Obs.* 4.—*οὐν* consequential, 791.—*οὐν* in answers, 880, h.
οὐνεκα with gen. 621, *Obs.* 2.—*οὐνεκα, ἵνα*. See *δοτι*.
οὐράνιος adverbial, 714, a.
οὐρανοί plur. 355.
οὐτ' ἔρα—οὔτε 787, c., 788, 1.
οὐτάζειν with double acc. 583.
οὔτε—οὔτε 775, 1.—*οὔτε—τε* *οὐ* for *οὔτε* ib. *Obs.* 1.—*οὐ—οὔτε* ibid. a.—*οὐδέ—οὔτε* ibid. b.—*οὔτε—οὐ* ib. c.—*οὔτε* omitted in first clause, ib. *Obs.* 3.—*οὔτε—οὐδέ* ib. d. and *Obs.* 4.—*οὔτε—οὐ* ib. or *καὶ* ib. a.—*οὔτε—δέ* ib. b.
οὔτε γε 735, 10.
οὕτως, αὕτη, τοῦτο, local demonstrative and various uses of, 655.—prospective, 657.—retrospective 658.
οὕτως used twice 655, *Obs.* 4.
οὕτως omitted, 655, *Obs.* 5.
οὕτως opposed to *ἐκείνος* 655, 7.
οὕτως, heus! 476, a., 655, *Obs.* 6.
οὕτως, οὕτως, ἥδη 719, 4, b.—*οὕτως δὴ* 721.
οὕτω δὴ in a principal clause, 839.
οὕτως, ὥς in wishes, 418, b.—*οὕτω* 697, *Obs.*, 869.
οὕτως differs from *ὥς* 655, 6.
οὕτως with partic. 696, *Obs.* 6.
οὕτως *ἔχειν, ἥκειν* with gen. 528.
οὕχ *δπως, οὕχ* *δοτι*,—*ἄλλὰ καὶ* (*ἄλλὰ*) 762, 2.—*οὕχ* *οἶον—ἄλλὰ* ib.
οὕχ *δοτι, quamquam*, 891, 5, b.
οὕχι 738, 2.

δφελειν adverbial use of, 856, *Obs.* 3.
δφελος, of a person, 353.
δφελειν, ὅσο τιμος 359, 3.
δφλισκάνειν with acc. 552, b.
δφρα final conj. 805.—with conj. and opt. 805, 2., 809.
—*δφρ' ἂν* 810, *Obs.* 3.
δφρα for *τόφρα* 816, c.
δφρα. until, 839, 4. See *ἔως*.
δφρ' ἦτοι 731, 4.
δψέ with gen. 527.
δψελειν with gen. 498.
ὕψιος adverbial, 714, b.
ὕψον, of a place, 353, 2.
παιδεύειν with double acc. 583.
παιδεύμα, of a person, 382.
παιδεύματα, of a person, 355, *Obs.* 2., 382, 2.
παιδεύεσθαι, seemingly passive, 364.
παίειν and comp. intransitive, 359.
παίειν with double acc. 583.
παίειν with acc. 563.
παιδάλημα, of a person, 353.
παῖς omitted, 436.
παλαίειν with acc. 563.
πανηγέριος adverbial, 714, b.
πάννυχτα acc. 577, *Obs.* 2.
πάντα and *τὰ πάντα*, applied to a person, 382.
πάντα acc. quant. 578, *Obs.* 2.—*πάντα*, at all events, 579, 6.
πάντα ποιεῖν and *λέγειν* with partic. 690.
πανταχῇ, -οῦ with gen. 527.
παντήμαρ, acc. 577, *Obs.* 2.
παντοῖον εἶναι, γίγνεσθαι with partic. and inf. 690.
παρὰ, prep. with gen. dat. and acc. 637.—*παρ' οὐδὲν* ibid.—as adverb. 640.—pregnant force of with dat. 645, c.—with acc. 646, b.
παρά (accent thrown back) for *πάρῃστι* &c. 643, *Obs.*
παρά- in compos. 637, *Obs.*
παράδωρος adverbial, 714, a.
παραινεῖν with dat. 589, 3.—with inf. 664.
παρακελεύεσθαι with *δπως* and ind. fut. 664, *Obs.* 4.
παρακλήσεις with dat. 589, *Obs.* 4.
παρακρούεσθαι with double acc. 583.
παραλαμβάνειν with gen. 519, 2.
παραλιπόντι 599.
παραμελεῖν with gen. and acc. 496, *Obs.* 1.
πάραντα 558.
παραπλήσιος with gen. 525.—with dat. 594, 2.

παρασκευάζεσθαι with inf. 664, 1.—with *ὅπως* with ind. fut. 664, Obs. 3.—with partic. and inf. 690, and Obs. 2.—with *ὥς* and partic. *ibid.* Obs. 2.
 παρασκευαστικός with gen. 494.
 παρατυχόν acc. abs. 700.
 παραυτίκα, παραυτόθεν, παρ' αὐτόθι 642.
 παραχωρεῖν with gen. 530.—*with dat. 593, 1.
 παρεγγυᾶν with dat. 589, 3.
 παρέναι with dat. 592.
 παρέκ 640, 3.
 παρείσθαι with inf. 666.—with *ὥστε* *ib.* Obs.
 παρέχει acc. ὁ θεός 373, 3.
 παρέχειν with dat. 588.—ἀσχολᾶν, πράγματα, δχλον with inf. 668, c.—παρέχων acc. absol. 700.
 παρίεναι with gen. 531.
 παρόν acc. absol. 700.
 παροξύνειν with inf. 664.
 πάρος 848, Obs. 6.
 πᾶς with another nom. 478.
 πᾶς, adverbial, 714.
 πᾶς τις with the II. pers. imperat. 390, γ.
 πάσσειν with gen. 540, Obs.
 πάσχειν with acc. 552.
 πατεῖν with acc. 558.
 πατεῖσθαι, to eat, with acc. 562.
 πατήρ omitted, 436.
 παύειν and compos. for παύεσθαι 359.
 παύειν with double acc. 583.—εἶσθαι with gen. 517.—with partic. 688.—παύειν with inf. *ibid.* Obs.
 πεδῶν with gen. 531.
 πεδοῖ, *humī, humum*, 605, Obs. 5.
 πέλη 603, 2.
 πέλθειν with double acc. 583.—with inf. 664, 665.—with *ὥς* 664, Obs. 3.—with *ὥστε* *ib.*—with τὸ and inf. 670.
 πέθεσθαι with gen. 487, 4.—with dat. 593.
 πευῖν with gen. 498.
 πειράν and -ᾶσθαι 363, 6.—with gen. 493.—*with acc. 560, 2.—*with dat. 601.
 Obs. 3.—with inf. 664.—with part and inf. 690.
 πειστον ἐστίν τινα and τινι 613, Obs. 2.
 πελάζειν, πέλας with gen. 513, 1, 2. cf. 526.—with dat. 592, 1, 2.
 πέμπειν ἐορτήν, Παναθηναία 569.—with dat. 592.
 πένεσθαι with gen. 529.
 πένης with gen. 529.

πενθικῶς εἶχειν with gen. 488.
 πέπαται with part. 691.
 πεπίστευμαι, receptive force of, 364, 5, γ.
 πεποιθέναι with dat. 593.
 πέπρωται with acc. with inf. 676, δ.
 πέρ 734.—with part. 647, c.
 πέρα with gen. 526.
 περαινεν with acc. 560, 2.—with double acc. 583.
 περᾶν with acc. *viz* 558.—to accomplish, with acc. 560, 2.
 περὶ, prep. with gen., dat. and acc. 632.—as adverb, 640, 2.
 περὶ with acc. in pregnant force for the dat. 645, δ.
 περὶ with gen. and *ὅτε* with gen. inter 646.
 περιαιπερίζ 640, 3.
 *περιβαίνειν with dat. 596.
 περιγίγνεσθαι with gen. 504.
 περιδιδόσθαι with gen. 519, 2.
 περιεῖναι with gen. 504.
 περιέχεσθαι with gen. 536.
 περιεῖν, see περιόρᾶν.
 *περιμένειν with inf. 664.
 περιόρῳ (τήν) 579, 4.
 περιόρᾶν with inf. 664.—with part. 687.—with inf. *ibid.* Obs.
 περὶ. πρό 640, 3.
 περισσός with gen. 502, 3.
 περισσεφής with gen. 539, 2.
 περιτεθείσθαι τι 547, 3.
 *περὶ τινος *ἐνεκα* 621, Obs. 2.
 περίτρυμμα, of a person, 353.
 περιχορεῖν with acc. 556, e.
 πίσσειν with acc. 572.
 πεφυγμένον εἶναι for πεφυγέναι 363, 5.
 πεφυκέναι (εὖ) τι 579, 1.—πεφυκέναι and a subst. with inf. (*ad*) 668.
 πή with gen. 527.
 πηδᾶν with acc. 556, e.
 πήμα, of a person, 353, 1.
 πημαίνειν with double acc. 583.
 πημαλῆμι with gen. 539.
 πίνειν with gen. and acc. 537, and Obs.—with acc. 562.
 πιπίσκειν with double acc. 583.
 πίπτειν ὑπὸ τινος 359.—with acc. 556.—πίπτειν τινὶ for εἰς τι 592.
 πίστειν, *testimonia*, 355, γ.
 πιστεύειν δόξαν 551, δ.
 πιστεύομαι ὑπὸ τινος, *passi cre-*
ditar ab aliq. 372, 4.
 πιστός, active, 356, Obs.
 πλάγιος adverbial, 714, a.
 πλάσσειν with acc. 569, 3.
 πλεῖν with acc. 559.—with acc. *viz* 558.
 πλείστος τοῦ χρόνου 442, c.
 πλέκειν with acc. 569.

πλείω, πλέον, without *ἔ* with numerals, 780, Obs. 1.—as adverb with numerals, *ib.*
 πλέον with the plural 381, Obs. 3.
 πλεονεκτεῖν with acc. 576, 2.
 πλέον εἶναι with dat. 596, Obs. 2.
 πλέος with gen. 539, 2.
 πληγῆς τιος 483, Obs. 3.
 πληθός acc. 579, 4.
 πληθεῖ, *cum multis*, 604, 2.—πληθεῖ πολλοί 899, 1.
 πληθεῖν with gen. 539, 1.
 πληκτίζεσθαι with dat. 601, Obs. 3.
 πλην with gen. 529, 2.
 πλην = ἀλλὰ 773, Obs. 4.—πλην *ἧ*; πλην ἀλλὰ πλην ἀλλ' *ἧ* *ibid.*—after the comparat. 779, Obs. 2.—πλην εἰς ὅτι πλην εἰ μή 860, 7.
 πληρῆς εἶναι with part. 686.
 πληρῆς, πληρῶν with gen. 539, 1, 2.
 πλησιάζειν, πλησίον with gen. 508, 1, c., 526.—with dat. 592.
 πλησίον acc. 558.
 (πληττειν) for -εσθαι 359.
 πλινθεῖν with acc. 569.
 πλινθος for πλινθοῖ 359.
 πλούσιος with gen. 539, 2.
 πλούτοι, *divitiae*, 355, Obs. 1.
 πνεῖν with gen. 484.—with acc. 555, d.
 ποθεῖν with gen. and acc. 498, and Obs. 2.
 ποθεῖσθαι for ποθεῖν 363, 5.
 πόθεν with gen. 527.—πόθεν γὰρ: 872.
 ποί, *quo*, 605, Obs. 5.—pregnant force for ποῦ (*ubi*) 646, Obs.
 ποιεῖν with gen. *materiae*, 538.—with acc. 569.—εὖ, *κακῶς*, with acc. 583.
 ποιεῖν, εὖ, *κακῶς* with partic. 689.—with double acc. 583.—*τί τινι 598.—with inf. 666.—with *ὅπως* with ind. fut. *ib.* Obs.—*ἡσυχίαν* with inf. 668.
 ποιεῖν (to represent) with partic. 684.—difference between partic. and inf. *ib.* Obs. 3, d.
 *ποιεῖσθαι ἑαυτοῦ 521.
 ποιεῖσθαι with gen. 533, 2.—with gen. pret. 521.
 ποιικίλλειν with acc. 569, 3.
 ποίμνη, of persons, 353, 1.
 ποῖος for *ὁποῖος* in indirect questions, 877, Obs. 2.
 ποῖός εἰμι with inf. 666.
 πολεμεῖν with acc. 564.—with dat. 601, and Obs. 4.

ν with acc. 553.—and 363, 6.
 αλλό, accus. 578, *Ods.*
 αλλό 579, 6.
 with gen. 527.
 βεῖν or πολλοῦ alone
 .
 αἰσός with gen. 502.
 13, *Ods.* 2.
 εἶναι, ἐγκεῖσθαι with
 . 690.
 γαῖσθαι, ποιεῖσθαι 521.
 14, 609.
 ἦ adverb, 714, c.
 ned by καί, τέ—καί το
 ἦ adjective, 759, *Ods.* 2.
) τοῦ χρόνου—πολλή
 442, d.
 ὅς with gen. 539, 2.
 trans. and trans. 359.
 1 acc. 563, 569.
 ν and -εσθαι 363, 6.
 a person, 353.
 αἰ δόν 558.
 ἵ for πορίεσθαι 363, 3.
 15 with gen. 494.
 16th gen. 526.
 ἦ δόσος, in indirect
 17th, *Ods.* 2.
 ἰστέρον, acc. 578, 4.—
 ν—ἦ in direct ques-
 875, b.
 ἰων 534, *Ods.* 2.
 with gen. 527.
Ods. 1.
 21, 873.
 with the adj. for the
 neuter adj. 381, *Ods.*
 πράγματα omitted 436.
 18th with acc. 559.
 19, seemingly pass. 365,
 (to accomplish) with
 50, 2.
 with acc. 560.—
 (to exact) with double
 13, pass. and acc. ib.
 εἶ with gen. 483,
 .
 προπόντος with dat.
 —with dat. and acc.
 f. 674, 676.
 14th partic. 691.
 15, πρέπων with gen.
 —with dat. 594, 3.
 16th 534, *Ods.* 2.
 for πρέβεις 353, 1.
 ν with gen. 504.—
 17th acc. 566.
 18th, of a person, 353,
 .
 ὁδοῖο 522, 2.
 with gen. 519.—*with
 16, 2.—with dat. 598.
 19 795.

πρὶν περ 734, 2, 3.—πρὶν γε
 735, 9.
 πρὶν, πρὶν ἢ 839.—constr. 848.
 —πρὶν or πρὶν ἢ with conj.
 for πρὶν ἂν 842, 2.
 πρὸ prep. with gen. 619.—as
 adv. 640, 2.
 προ- in compos. 619, *Ods.*
 προαιδεῖσθαι with dat. 598.
 προαυρεῖσθαι with inf. 665.
 προβαίνειν with acc. 558.
 προδιδόναι with gen. 535.
 προέχειν with gen. 504.
 προέχειν with dat. instrum.
 609, 1.
 προθυμὸν εἶναι, προθυμῖσθαι
 with inf. 664.—with ὅπως
 with ind. fut. 664, *Ods.* 3.—
 with τὸ and inf. 670.
 προτεῖσθαι with gen. 531.—with
 gen. pret. 520.
 προκαλεῖσθαι τινά τι 583.—
 προκ. χάρις 592.
 προηστειν with dat. 598.
 προσηύειν with gen. 496.
 προσῶν with gen. 496.
 προπάλλαι 644.
 προπάρουθε with gen. 526.
 προπέρουσι 642.
 προπίνειν with gen. 497.
 προρεῖν with acc. 555.
 πρόσ with gen., dat. and acc.
 638.—as adv. 640.—with
 dat. in pregnant force for
 acc. 645.
 προσανδάν with double acc. 583.
 προσβάλλειν with gen. 484.
 προσδιδόναι with gen. 535.
 προσδοκᾶν with acc. 550.
 προσέτι with dat. 644, *Ods.*
 προσεύχεσθαι with dat. 589.
 προσήκει different from προσή-
 κε 858, *Ods.* 4.
 προσήκειν with dat. 594, 3.—
 dat. and acc. w. inf. 674, 676.
 προσήκει μοι with gen. 512.
 προσήκον acc. absol. 700, a.
 προσήγορος with gen. 494.
 πρόσθεν with gen. 526.
 προσιέναι προσόδια 559, *Ods.* 2.
 προσκαλεῖσθαι with gen. 501.
 *προσδέξαι with gen. 484.
 *προσπνέειν with gen. 484.
 προστάττειν with inf. 664.
 προστέλλειν with acc. 558.
 προσυμβάλλεσθαι with gen. 535.
 *προσφερέειν with gen. 507.
 *προσφωνέειν προσιμῶν 566, 1.
 προσχαίνειν with acc. 566, 3.
 *πρόσω with gen. 526.
 *προταρβεῖν with acc. 550, b.
 προτοῦ (πρὸ τοῦ) 444, a.
 *προυφάνην τινα ποιοῦντι 599, 3.
 προφαίνομαι ἰδέσθαι 667, *Ods.* 2.
 πρόσφασιν 579, 4.
 προφέρειν with gen. 504.

πρυμνός for adverb, 714.
 πρῶτῳ with gen. 527.
 πρῶτα, τῷ, applied to a person,
 382.
 πρωτεύειν with gen. 504.
 πρῶτος with gen. 502, 3.—ad-
 verbial, 714, a.—difference
 between πρῶτος and πρῶτον
 ib. *Ods.* 3.
 πταλεῖν and compos. for -εσθαι
 359.
 πτερόν, bird, 353, 2.
 *πτώσσειν with acc. 550.
 Πυθοί 605, *Ods.* 1.
 πυκνός for adverb, 714, c.
 πύλαι for the sing. 355, *Ods.* 1.
 πυνθάνεσθαι, in sense of per-
 fect, 396.
 πυνθάνεσθαι with gen. 485.—
 with partic. 683.—differ-
 ence between inf. and partic.
 ib. *Ods.*
 πυροί 355, b.
 πωλεῖν with gen. 519, 2.—with
 acc. 573.
 πωλεῖσθαι with gen. 481, 1.
 πώματα 880, *Ods.* 2.
 πῶς ἂν 427, 4.
 πῶς γὰρ ἂν πῶς δ' οὐκ ἂν;
 without verb, 430.
 πῶς γὰρ; πῶς γὰρ οὐ; 872, i.
 πῶς ἔχειν, ἔκειν with gen. 528.
 πῶς δὴ 723.—870.—πῶς οὖν δὴ,
 πῶς δὴ οὖν ibid. and 872.—
 πῶς δαί 727.—πῶς καί 872.
 —πῶς μὴν 728., 872.
 ράδιον with dat. 602, 3.
 ράδιον φέρειν with partic. 685.
 ῥαμνούντι 605, *Ods.*
 ράπτειν with acc. 569.
 ραψοδεῖν with acc. 566.
 ρέζειν (to do) with acc. 560.
 ρεῖν with acc. 555.
 ρέπειν with acc. 558.
 ρηγύναι πέπλους for ρηγυνθαι
 363, 3.—φωτῆν 566, 1.
 *ρύγειν with acc. 550, b.
 ροφεῖν with acc. 562.
 ρύεσθαι with gen. 531.—with
 inf. 664.
 ρύσιος with dat. 602, 3.
 σαλπίζειν acc. δ σαλπικτής 373, 2.
 σατραπείναι with gen. 505.
 σάττειν with gen. 539, 1.
 σαντοῦ or σεαντοῦ, uses of,
 652, 3.
 σέβας in periphrases, 442, c.
 σὲ δὲ elliptic acc. λέγω 581, 2.
 σείει acc. δ θεός 373, 2.
 σημαίνει τῇ σάλπιγγι acc. δ σαλ-
 πικτής 373, 2.—προσημαίνει
 acc. δ θεός 373, 3.
 σημαίνειν with gen. 578.—with
 dat. ib. *Ods.* 3., 589, 3.

σημεῖον *δέ* 655, *Obs.* 4.
σημερινός for *adv.* 714, *b.*
σήμερον *acc.* 577, *Obs.* 2.
σήμα, of a place, 353. 2.
σήμενος for *adv.* 714, *b.*
σθίνος in periphrases, 442. *c.*
σιγῶν λόγον &c. 566.
σιδηρος, iron-mart, 353, 2.
σιτεισθαι with *acc.* 562.
σιωπῶν with *acc.* 566.—with
dat. 598.
σκηδάζειν with *acc.* 570.
(σκέπτεσθαι) ἐσκέφθαι *pass.* 368.
σκευδάζειν with *acc.* 569.
σκοπεῖν and -εἶσθαι 363, 6.
σκοπεῖν with *gen.* and *acc.* 485-,
487, 1.
(σκοτάζει) συσκοτάζει *sc.* ὁ θεός
373, 2.
σκοτίας for ἐν σκότῃ 714, *b.*
σμπροῖς, *quum res pariter sunt*,
603, 1.
σολ, dat. of reference, 600, 2.
σοῦ for σός 652, 3.—σοῦ before
its substantive for *sol* *ib.*
Obs. 4.
σοῦ, *sol*, σέ, retrospective, 658.
σός, of a person, 353, 1.
σός for σοῦ 652, *Obs.* 6.
σφιζεσθαι with *acc.* 551, 1.
σοφός with *gen.* 493.—with
acc. 579, 2.—πρός τι *ib.* *Obs.*
στανίζειν with *gen.* 529.
σπάνιος, adverbial, 714, *c.*
σπεῖρειν with *acc.* 569, 2., 570.
σπένδειν with *gen.* 497.—
-εσθαι σπονδός &c. 560, 2.—
with *acc.* 570.
σπέρχειν for σπέρχεσθαι 359.
σπέρχεσθαι with *dat.* 601.
σπεύδειν with *acc.* 560.
σπουδάζειν with *acc.* 560.—
with *inf.* 664, 1.
σπουδῇ, *aggre*, 603, 2.
σταγόν for ὄνες 354.
στάζειν with *acc.* 555-, 570.
σταθμῶν and -ᾶσθαι 363, 6.
σταθμᾶσθαι τι τιwί 609, 3.
στείχειν with *acc.* 558.
στέλλειν with *acc.* 558-, 569.
στέμματα for στέμμα 355, *Obs.*
1.
στενάζειν with *acc.* 566, 3.—
with *instrum.* dat. 607.
στερεῖν with *gen.* 529, 1.
στερεῖν and -εἶσθαι with *gen.*
529.—with double *acc.* 583.
στερῆσθαι seemingly passive,
364, *Obs.*

*στεφανοῦσθαι with *acc.* 584, 3.
—with *dat.* 548, *Obs.* 8.
στεφανόσασθαι seemingly pass-
ive, 364, *b.*
(στήναι) καταστήναι ὑπό τινος
359, 3.
στήναι with *acc.* 556.—with
dat. 601.
(στήσεσθαι) καταστ. seemingly
passive, 364, *a.*
στόλῃ *cum calenda*, 604, 2.
στοχάζεσθαι with *gen.* 509.
στρατεύειν and -εσθαι 363, 6.
—with *acc.* 564.
στρατηγῇν with *gen.* 505.—
with *dat.* *ibid.* *Obs.* 3., 596,
2.
στρατηλατεῖν with *gen.* and
dat. 505, and *Obs.* 3.—with
dat. 396, 2.
στρατοπεδεύειν and -εσθαι 363,
5.
στρέφειν and compos. intrans-
sitive, 359.
στρέφεσθαι with *gen.* 507.—
with *acc.* 551, 1.
στρατῶ, *cum exercitu*, 604, 2.
*στυγεῖν with *acc.* 549. *c.*
στύγος, of a person, 353, 1.
σύ, use of, 652, (in Homer,
ibid. *Obs.* 1.)
συγγενής with *gen.* 507.—with
dat. 590.
συγγιγνώσκεισθαι with *inf.* 665.
—συγγιγνώσκω different
constructions of, 682, 2.
συγγνώμων with *gen.* 493.
*συγκερνῆνυσθαι φίλιαν 572.
συγχωρεῖν with *gen.* 530.—
with *inf.* 664, 1.—with ὥστε
ib. *Obs.* 3.
συνᾶν with double *acc.* 583.
συνλαμβάνειν, -εσθαι with *gen.*
535.
συνλαμβάνοντι 599.
συμβαίνειν with *inf.* 669, *a.*—
construction of, 674.—with
inf. 674-, 676, *b.*—with partic.
691.
συμβάλλεσθαι with *gen.* 535.
συμβουλεύειν with *infin.* 664.
συνμαχία for σύμμαχοι 353.
συνμίγα with *dat.* 590.
συνπράσσειν with *dat.* 596.
συνφέρειν with *dat.* 596.
συνφέρει with partic. 691.
σύμφορος with *gen.* 507.—σύμ-
φορὸν ἐστί with *dat.* and *acc.*
with *inf.* 674.—with partic.
691.
συμφυής with *gen.* 507.
σύμφυτος with *gen.* 507.
σύμφωνος with *gen.* 507.
σύμφωνος, -εῖν, -ία, with *dat.*
594, 2, and *Obs.* 1.
σύμψηφος with *gen.* 507.

σύν, σύν, prep. with *dat.* 623.
—as adverb, 640.
σύν with a subst. of quality
instead of the *gen.* 604, *Obs.*
2.
σύν- in compos. 623, *Obs.*
συνάγειν τινα τῶν, διακαστήρων
&c. 559.
συναίνειν with *dat.* 594, 1.
συναίρεσθαι with *gen.* and *acc.*
536, and *Obs.* 4.
συναλλάττεσθαι with *dat.* 590.
συνέβη with ὥστε 669, *Obs.* 1.
συνεῖδναι with *gen.* 493.
συνελότι 599.—συνελότι ἂ-
πλῶς εἶπεν 864, 1.
συνέπεσθαι with *gen.* 536.
συνεργός with *gen.* 507.
συνεπιβῆ τῆς κεφαλῆς 522,
Obs. 3.
συνήθης with *gen.* 507.
συνήθεικεν with *inf.* 669.—with
ὥστε *ibid.* *Obs.* 1.
συνιέναι with *gen.* 485.—with
gen. and *acc.* *ibid.* *Obs.*
συνίσταται with *acc.* 581, 3.
σύννομος with *gen.* 507.
σύνουδα with partic. 682, 2.
συντεμνόντι 599.
σύνεστι with partic. 691.
σύντροφος with *gen.* 507.
συντυγχάνειν with *gen.* 512.
συνφάδος with *dat.* 594, 2.
συχνά *acc.* 578, *Obs.* 2.
συχρός adverbial, 714, *c.*
σφαγῆς τινας 483, *Obs.* 3.
σφαγή, blood, 353, 1.
σφακελίζειν for -εσθαι 359.
σφάλλειν, σφάλλεσθαι with *gen.*
514.
σφέ for αὐτόν 654, 1, *a.*
σφέτερος for ἡμέτερος, ἡμέτερος
654.—σφέτερος for ἐμός, σός
654.
Σφηγτοὶ 605, *Obs.* 1.
σφίσιν for ὅμιν 654, 2, *a.*
σχεδόν with *gen.* 526.
σχέσθαι and compos., seem-
ingly passive, 365, 2.
σχέλιος with *gen.* 489-, 495.
σχῆμα Ἀλεμανικόν (εἰς Ἀχέ-
ροντα Πυρριφλεγέων τε βίαν-
σιν Κόκυνός τε) 393, 5.
σχῆμα Βούστιον or Πινδαρικόν
(μελετάρχους ὅμοιοι τέλλεται)
386, 1.
σχῆμα καθ' ὅλον καὶ μέρος in
the nominat. 478-, 708, 2.—
in the accus. 584, 1.
σάζειν with *gen.* 511.
σώτηρ adjective, 439.

τά with the *gen.* plur. and the
verb in plur. 380.

τὰ μὲν ἔρα—, ἀλλὰ 787, *c.*

τὰ τοιαῦτα without καὶ 792, *b.*

τὰδε πάντα 655, 3.—τὰδε with adverbs of time and place, *ibid.* 5.
τάλλας with gen. 489.
τάλλα accus. 579, 6.
τάμει for ἐγώ 436, *Ods.* 1.
ταμίνειν and -εσθαι 363, 6.
τάνυστία accus. 579, 6.
ταυρίειν τί τιμῇ 588, 1.
ταυρὶν accus. 577, *Ods.* 2.
ταυρὶν τὰδε 655, 5.
τάσασθαι seemingly passive, 364, 6.
τὰ πολλὰ acc. 578, *Ods.* 2.
ταράττειν πόλεμον, στάσεις 583.
ταρβείν with acc. 550, 6.
ταρχαῖον accus. 577, *Ods.* 2.
ταυροῦσθαι with acc. 554.
ταῦτα applied to a notion or thought, 383, *Ods.*
ταῦτα, *this world*, &c. 655, 2.—ταῦτα with an adverb of place or time, *ib.* 5.—ταῦτα πάντα *ib.* 3.—ταῦτα, prospective use of, 657, 2.
ταῦτα μὲν—ταῦτα δέ, accus. 579, 6.
ταῦτ' ἄρα 579, 6.
ταῦτη 605, *Ods.* 1.—*hoc modo*, 603, 2.
τάχα with indic. of historic tenses without ἄν 859.
τάχος, *celeriter*, 579, 7.
τέ—τέ 754, 1-4.—τέ—δέ; μὲν—τέ *ib.* 5.—τέ alone, *ib.* 6, 7.—τέ with πολλὸς 759, *Ods.* 2.—Epic use of τέ 755.—εἴπερ τέ—τέ;—εἴπερ—τέ; ἦ τε;—μὲν τε—δέ τε or ἄλλ' αὐτὸ τε;—τέ—δέ τε, ἀλλὰ τε; μὲν τε—δέ or ἀλλὰ;—δέ τε, ἀλλὰ τε;—δέ—τέ; τέ—δέ; τέ—αὐτάρ;—καὶ τε;—γάρ τε;—ἦτε;—ἦτε—ἦτε 755, 2.—δοτε, δοτις τε, αὐός τε, δος τε, ὥστε, ὥσει τε, ἔτε, ἦτε, ὅπως τε, ὅτε τε, ὅθι τε, ἴνα τε *ib.* 3.—ὅλος τε εἰμὶ, ὥστε, ὥσειτε, ἔστε in the Attic, ἐπεῖτε in Herod. *ib.* 4.
τέ—καὶ 758.—with πολλὸς 759, *Ods.* 2.
τε σὺ for οὗτε 775, *Ods.* 1.—τε—οὐδέ 776, *Ods.*
τέ—καὶ for ὅτε 752, 2.
τέ γε 735, 10.
τέγγειν with acc. 555.
(τείνειν) εὖντ. for -εσθαι 359.—προτεινέιν and -εσθαι 363, 6.
τεκμαίρεσθαι τι τιμῇ 609, 3.
τεκμήριον δέ 655, 6.
τεκνοῦν with acc. 569, 2.—*parentem esse*, 396.
τεκνοῦν, -ουσθαι with gen. 165.

τειχεῖν, τειχίζειν with acc. 569.
τεκταίνειν with acc. 569.
τελείν with acc. 561., 573.
τέλειος with gen. 494.
τελευτᾶν ὑπό τινας 359, 3.
τελευτᾶν, as intrans. 359.
τελευτᾶν with gen. 517.—with acc. 560, 2.
τελευτήσεσθαι seemingly passive, 364.
τελευτῶν, at last, 606, *Ods.* 1.
τέλος accus. 577, *Ods.* 2.
τέμνειν ὁρκία, φιλότητα, συνθεσίας, φίλια 560 2.
τέμνεσθαι μέρη 583.
τέρπεσθαι with gen. 540.—with acc. 549.—with partic. 686.
-εταρταῖος, on the fourth day, 714, 6.
-εύχειν with acc. 569, 1.
-εχνᾶν with acc. 569, 3.
-έως for ἕως 795., 839.—post. for τότε *ib.* 4.
-ῆ ἀληθείᾳ 603, 2.
-ῆ, τῆδε 605, *Ods.* 1.
-ῆδε with gen. 527.
-ῆκειν with acc. 549, c.—οἰμν-γᾶν with acc. 360, 2.
(τήκειν) ἐκτ. intrans. 359.
τῆλε, τηλόθι with gen. 526.
τηλίκος εἰμὶ with inf. 666.
τηλικούτος as femin. 390, *Ods.*
τημαλείν with gen. 496.
τήμος, accus. 577, *Ods.* 2.—τήμος poet. for τότε 839, 4.
τὴν ἀρχὴν 577, *Ods.* 2.
τὴν ταχίστην, τὴν πρότην, τὴν ἑλως, τὴν εὐθείαν 558, 1.
τὴν ὥρην, αὐτὸς τῆς, 577, *Ods.* 1.
τηνίκα poet. for τότε 839, 4.
τητᾶσθαι with gen. 529, 1.
τῆτες, accus. 577, *Ods.* 2.
τὶ with the neuter. adject. 381, *Ods.* 4.
τὶ, in any respect, 579, 6.
τὶ with the negat. for οὐδὲν οὐ in the middle of a sentence, 882, 2.
τὶ ἄλλο ἢ 895, 5.
τὶ βουλόμενος;—*cur*, 697.
τὶ γὰρ μέλλει; τὶ δ' οὐ μέλλει; τὶ δ' οὐκ ἔμελλε; in answers, 880, *Ods.* 2.
τὶ δέ μοι or σοι; *quid ad me?* 590, *Ods.* 2.
τὶ δὴ, τὶ δὴ ποτε, τὶ δὴ οὖν, τὶ οὖν δὴ 721.—τὶ δαί 727.—τὶ μὴν 728.—τὶ νῦν 732.
τὶ εἶναι, *aliquid esse*, 381, *Ods.* 3.
τὶ ἔστι μοι τιμῇ; (κοινόν) 590, *Ods.* 2.
τὶ λέξεις; 406, 5.
τὶ μαθόν and τί παθόν 872, k.

τί μέλλει; in answers, 880, *Ods.* 2.
τί μοι τιμὸς 535, *Ods.* 2.
τί οὐ, τί οὖν οὐ with the aorist, 403, 3.
τίσθαι τινὰ τινας 500.
τιθέναι and τίθεσθαι νόμους 362, 2.
τιθέναι, -εσθαι with gen. 533, 2.—with dat. 591.
(τίθημι) τιθέντες as femin. 390, *Ods.*
τῖκεν with acc. 569, 2.—*parentem esse*, 369.
τίλλεσθαι τινα 364, 4.
τιμὰν of a person, 353, 1.
τιμᾶν, -ᾶσθαι with gen. 521.
τιμᾶσθαι, τετιμῆσθαι, τετιμῆ-σεσθαι seemingly passive, 364, 4.
τιμωρεῖν, -εῖσθαι τινὰ τινας and ἀντί τινας 500, and *Ods.* 4.—with dat. 596.—*τιμώρημα* with dat. 596. *Ods.* 2.
τινάζεσθαι seemingly passive, 364, 4.
τίλειν with acc. 573.—with dat. 588, 1.
τίπτε 872, a.
τίς omitted, 373, 6.
τίς=one, they, 373, 7.
τίς or πᾶς τίς with the II. pers. imper. 390, γ.
τίς as indefinite article, 446, 659.—position of, 660.
τίς, τὶ collective, 659, 1.—for ἐγώ, σὺ *ib.* 2.—with adj., indefinite numerals, and adv. *ib.* 4.—*eximius quidam*, *ib.* *Ods.* 1.—with pronouns and cardinal numerals, *ib.* 5.—ἦ τίς ἢ οὐδείς *ib.* *Ods.* 2.
τίς for δστις in indirect questions, 877, *Ods.* 2.
τίς δστις οὐ attracted, 824, 2.
τίς ποτε 872.—τίς τε, τίς τ' ἄρ'; τίς νῦν *ib.* b.—τίς ἄρα *ib.* c.—τί δὴ, τί δὴ ποτε, τί δαί, τίς δὴ οὖν, τί οὖν δὴ *ib.* d.—τί μὴν *ib.* f.—τί δέ; τί δ' οὐ; *ib.* g.—τί καὶ *ib.* h.—τίς γάρ, τί γάρ; *ib.* i.
τίς τ' ἄρ', τί τ' ἄρ' 788, 1., 872, c.
τίσασθαι with gen. 500.—with δίκην *ib.* *Ods.* 1.—construction of, 585.
τιτρώσκεσθαι σφαγὰς 583.
τιτρώσκεσθαι with gen. 509.
τλήμων with gen. 489.
τλήναι with acc. 563.—with inf. 664.—with partic. 687.—with inf. *ib.* *Ods.*
τό with inf. for the inf. alone, 670.
τό, τοῦ, τῷ with inf. or with

acc. with inf. 678.—τό with inf. or with acc. with inf. to explain a subst. ib.—τό with inf. or with acc. with inf. in exclamations and questions, 679.
 τό with the gen. plur. and the verb in plur. 380. 1.
 τὸ πῦρ accus. 577, *Ods.* 2.
 τὸ δ' ἀληθές accus. 579, 4.
 τὸ δὲ μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ ἰσχυρόν, τὸ τελευταῖον &c. 580, 4.
 τὸ δ' ἄλλο 579, 6.
 τὸ μὲν for ἐγὼ 416, 2, d, 7.
 τὸ ἐπὶ πᾶσι acc. of quantity, 578, *Ods.* 2.
 τὸ καθινόν accus. 577, *Ods.* 2.
 τὸ θάτερον 459, 6.
 τὸ καὶ τό, τὸν καὶ τὸν 444, b.
 τὸ κατὰ (ἐπὶ, εἰς) τι or τινα 679, 2.
 τὸ κατὰ τοῦτον εἶναι 679, 2.
 *τὸ λεγόμενον 580, 2.
 τὸ λοιπὸν 577, *Ods.* 2., 523.
 τὸ μηδὲν 745, *Ods.* 4.
 τὸ πῦν εἶναι—τὸ τήμερον εἶναι—τὸ ἐπὶ σφᾶς εἶναι—τὸ ἐν' ἐκείνοις εἶναι—τὸ κατὰ τοῦτον εἶναι 679, 2.
 τὸ πῦρας, τὸ παλαιόν, τὸ πρῶτον, τὸ πάλαι, τὸ πρὶν acc. 577, *Ods.* 2.
 τὸ σὺν μέρος accus. 579, 4.
 τὸ ταῦτόν 459, 6.
 τὸ τέλος, τὸ τελευταῖον, ad postremum, 577, *Ods.* 2.
 τὸ δευτέρου &c. for δεῦρος 436, 2, d.
 *τὸ τοῦ ποιητοῦ, 580, 2.
 τὸδε, *hic*, 655, 1.—τὸδε with an adverb of place or time, ib. 5.—prospective use of, 657, 2.
 τὸδ' ἐκείνο 655, 8.
 τοί 736.—in answers, 880, f.
 οἷγαρ 790, 3.
 τοιγάροι 790, 4.
 τοῖνον 790, 1, 2.
 τοῖον, only, 823, *Ods.* 2.
 τοῖσδε different from τοιοῦτος 655, 6.—τοῖσδε εἰμι 666.
 τοιοῦτος seemingly with dat. 594, *Ods.* 2.—τοιοῦτος different from τοῖσδε 655, 6.—τοιοῦτός εἰμι with inf. 666.
 τοῖς πρώτοι 444, a.
 τοκεῖς of one parent, 355, *Ods.* 2.
 τολμᾶν with acc. 561., 563.—with inf. 664.—with partic. 687.—with inf. ib. *Ods.* 1.
 τὸν χρόνον 577.
 τόξα for τόξον 355, *Ods.* 1.
 τοξεύειν with gen. 509.
 τόσον, only, 823, *Ods.* 2.

τοσοῦτον—δσον; τοσοῦτη—δση 870.
 τοσοῦτο accus. of quantity, 578, *Ods.* 2.
 τότε ἤδη 719, 4.—τότε δὲ 720, 1.
 τοῦ with inf. or with acc. with inf. to explain a subst. 678.—τοῦ and τοῦ μή with inf. or with acc. with inf. to express the aim, 492.
 τοῦ λοιποῦ 523.
 τοῦναντίον accus. 579, 6.
 τοῦτ' ἐμέ, τοῦτ' σε 579, 6.
 τοῦτο with adverb of time or place, 655, 5.—τοῦτ' ἐκεῖ ib.—τοῦτ' ἐκείνο ib. 8.—τοῦτ' αὐτό 656.—τοῦτο prospective use of, 657, 2.
 τοῦτο δ, id quod, applying to a whole sentence, 836, 2.
 τοῦτο μὲν—τοῦτο δέ, accus. 579, 6.
 τόπρα poet. for ἐν τοῦτῳ 839, 4.
 *τραφεῖν with acc. 566, 1.
 τραφεῖς τινος 483, *Ods.* 3.
 τραφῆναι different from θρεφθῆναι 367, *Ods.* 2.
 τρέπειν and compos. for τρέπεσθαι 363.
 τρέπεσθαι with gen. 530.—with acc. *viz.* 558, 1.—with dat. 591.
 τρέφειν with double acc. 583.
 τρέχειν with acc. 563.
 τρέβειν and compos. for τρέβασθαι 363.
 τρέβων with gen. 493.—with acc. 581, 3.
 τρέβειν with acc. 566, 3.
 τριηραχεῖν with acc. 553.
 τρήρεσι, cum tri. 605.
 τρίμμα of a person, 353, 1.
 τριπλάσιος with gen. 502, 3.
 τριπλοῦς with gen. 502, 3.
 τριταῖος, on the third day, 714, b.
 τρόπον accus. 580, 1.
 τροπῇ τοιψδε 603, 2.
 τρήψασθαι seemingly passive, 364, a.
 τρόπον, τοῦτον, τὸν τρόπον &c. 580, 1.
 τρώγειν with acc. 562.
 τυγχάνειν seemingly for εἶναι 375, 3.
 τυγχάνειν with gen. 512.—with acc. 576, 2.—with partic. 693.
 τύμβος of a person, 353, 1.
 τύπτειν with double acc. 583.
 τύπτεσθαι τινα 545, 3.
 τύπτεσθαι πολλὰς πληγὰς ibid.
 τυραννεῖν, νέειν with gen. 505.
 τυρός, *cheese-shop*, 353, 2.
 τύχη with inf. 669, 1.

τῷ, *wherefore*, 609, 3.
 τῷ ἐντι, τῷ λόγῳ, *ergo* 603, 1.
 τῶς for ὡς 816, 1.
 ὑβρίσειν with double acc. 563.
 ὑβρισμα of a person, 353, 1.
 ὑγιαίνει τὰς φρένας 579, 1.
 ὑγίαιαι 355, γ.
 ὑει sc. δ θεός 373, 2.
 ὑειν with acc. 570.
 υἱες Ἀχαιῶν 442.
 υἱός omitted, 436.
 ὑλαῖος for ὄλη 714, a.
 ὑλακτεῖν with acc. 566, 3.
 ὑλῆντι as femin. 390, *Ods.*
 ὑπέρτερον for ὑμῖς 436, *Ods.* 1.
 ὑμῖν, dat. of reference, 600, 2.
 ὑμνεῖν with acc. 566, 3.
 ὕμνος with dat. 598, *Ods.*
 ὕμνῳδεῖν with acc. 566, 3.
 ὑπάγειν with gen. 501, and *Ods.* 1.
 ὑπακούειν with dat. 593.
 ὑπανίστασθαι with gen. 530.
 ὑπαντᾶν, ὑπαντάζειν with gen. and acc. 513.—with dat. 592.
 ὕπας accus. 577, *Ods.* 2.
 ὑπάρχειν with gen. and acc. 516, and *Ods.*—with partic. 688.
 ὑπάρχων, accus. absol. 700.
 ὑπατεύειν with gen. 504.
 ὑπελκεῖν with gen. 530.—with acc. 548, *Ods.* 1.—*with dat. 593, 1.
 ὑπέκ 640, 3.
 ὑπεκστήναι with acc. 548, *Ods.* 1.
 ὑπεκτρέπεσθαι with acc. 548, *Ods.* 1.
 ὑπεξάγειν πόδα with acc. 548, *Ods.* 1.
 ὑπέρ prep. with gen. and acc. 630.
 ὑπερ- in compos. 630, *Ods.*
 ὑπεράνω 644.
 ὑπερβάλλειν with gen. and acc. 504, and *Ods.* 2.—τινὰ τινα 609, 1.
 ὑπερβατόν 904.
 ὑπερέχειν with gen. and acc. 504, and *Ods.* 2.
 ὑπεριδεῖν with gen. 496.
 ὑπεροπτία of a person, 353, 1.
 ὑπεροπτικός for ὑπὲρ πόντον 714, a.
 ὑπερφέρειν with gen. 504.
 ὑπερφύως ὡς 823, *Ods.* 7.
 ὑπέρχεσθαι with acc. 548, *Ods.* 1.
 ὑπεστι with partic. 691.
 ὑπὸστος with gen. 487, 4.
 ὑπηῖος, adverbial, 714, b.
 ὑπερτερεῖν with acc. 553.—with dat. 596, 2.

non tempore, 523.
 p. with gen., dat. and
 acc.—as adverb, 640.
 h dat. or acc. in prepo-
 sitions, 645.
 i. acc. and partic. (*ὅντι
 λαβοῦσαν*) 696, *Obs.* 4.
 644.
 v with inf. 664.—with
 i. 687.
σκευ, —*εσθαι* with gen.
 loc. 515, and *Obs.*—
 lousable acc. 583.
 with gen. 485.
 transit. 356, *Obs.*—
 gen. 542, 2.
 v with dat. 601.
παις τινας 483, *Obs.* 3.
τιν with acc. 550.
 v with acc. 573, *Obs.* 2.
 i. with gen. 502.—
 loc. 548, *Obs.* 1.
 adverbial, 714, a.
δοτερον ελπει, *δοτερι*
 with gen. 506.
 with gen. 502.—*δοτε-*
 503, *Obs.* 2.
 with acc. 569, 3.
 v with gen. 522, 1.
 —*εσθαι* with gen. 531.
δαι with dat. 601.
το, το αλλου, 526, *Obs.* 5.
 rit. gen. 526.
rus. 579, 4.

1ith gen. and acc. 537.
 -with acc. 562.
 1rans. 359.—with acc.
 .
 φάρεσθαι with partic.
 -φαίνομαι τοῖων τι ib.
 .
 1 with gen. 518, b.—
 gen. loci, 521.—with
 55, 684.
 167, Obs. 2.
 1ith gen. 486.—with
 15.
 167ai with partic. 684.
 ἐπὶ εἰμι τοῖων τι ib.
 .
 different from φανθ-
 7, Obs. 2.
 1ith acc. 566.
 1 with gen. 496., 531,
 1 with acc. 563.
 1ied to more than one,
 .
 h conj. 416.
 διαφ., ὑπερφ. intrans.
 .
 for φέρεσθαι 363.
 1ith gen. 530.—with
 73.
 1, φέρων, maximo stu-
 Gr. VOL. II.

διο, 698, *Obs.* 1. — φέρων, with, ib. *Obs.* 2. — pleonast. ib. *Obs.* 2.
εἶ with gen. 489.
εἴγων ὑπό τινος 359, 3.
εἴγων with gen. 530.
εἴγων w. gen. as κλοπῆς 501.
εἴγων with acc. 558. — διαγῆμα 559, *Obs.* 2., 568. — with dat. 598. — with inf. 664.
εἴγων φονῆν 899, 1.
εἴγων ἐργον 899, 1.
ἐθμενος, φθας, quickly, 698.
ἐθάνει 694. — with part. 693. — with part. and acc. of person, followed by ἡ, πρὶν ἡ ibid. *Obs.* 3. — with inf. ibid. *Obs.* 5. — φθάνει in partic. with finite verb. ib. *Obs.* 4.
ἐθγγεσθαι with acc. 566, 1.
ἐθῆναι with gen. 499. — with acc. 549 — with dat. 601. — with dat. and acc. with inf. 674.
ἐθνεῖν εἰ for εἶ 804, 9.
ἐθνος τινος 499, *Obs.* 1.
ἐθνεοσύμῃ ὑπό τινος, *indeterminat* mihi ad aliq. 372, 4.
ἐθρος of a person, 353, 1.
ἐθρος adjective, 439, 1.
εἰλεῖν, εἰλετε, 402, *Obs.* 1.
εἰλεῖν with double acc. 583.
εἰλα τινός 499, *Obs.* 2.
εἰλησσεσθαι seemingly passive, 364 *Obs.*
εἰλον ἐστὶ μοι ποιεῖν τι for φίλον ἐστὶ με π. τι 677.
εἰλον ἐστὶ with dat. 602, 3. — with partic. 691.
εἶλος with gen. 508. — with dat. 590.
φιλοφωνοῦσθαι with dat. and acc. 594, 4, *Obs.* 2.
ἐλάττα, τὰ of a person, 355, *Obs.* 2.
ἐντεῖν with acc. 569, 2.
ἐλξ of a person, 353, 1.
ἐλαρείν with acc. 566, 1.
ἐλαρεῖς ἔχων 698, *Obs.* 1.
ἐοβείσθαι with acc. 550. — φοβεράν, φόβος ἐστί with inf. 664. — φοβείσθαι with τό and inf. 670.
ἐόβας with inf. 667.
ἐόβας in periphrases, 442, c. — τινός 499, *Obs.* 2.
ἐορεῖν with acc. 576, 1.
ἐρᾶζειν with gen. 486. — with acc. 566. — with dat. and acc. with inf. 674. — with part. 684, *Obs.* 2.
ἐρίσσειν with acc. 550.
(φρονεῖν) καταφρονοῦμαι ὑπό τινος 372, 4.
ἐρονεῖν with acc. 551, 1. — with part. 683.

φρονήσεις 355, γ.
 φρόνιμος τι 579, 2.
 φροντίζω with gen. and acc.
 and περί τινος 496, and Obs.
 1, 3.—with ὡς and gen.
 absol. 702.
 φρόντισ τινός with gen. 496,
 Obs. 4.
 φροντίζω οὐ with partic. 687.
 *φύργς, φύργη with acc. 581.
 φύργη for φύργδες 353, 1.
 φύειν intrans. 359.
 φύειν with acc. 569, 2.—φύναι
 seemingly for εἶναι 375, 3.—
 with an adverb, ibid.—with
 gen. 483.
 φυλακῆν accus. 579, 7.
 φυλάττεσθαι with gen. 496.
 φύναι with gen. origin. 483.—
 and a subst. with infin. 668.
 φύζωμος with acc. 581, 3.
 φύρειν with gen. 539, 1.
 φύσῶν with acc. 555.
 φύτευειν, -εσθαι with gen. 483.
 φανεῖν with acc. 566.
 χάζεσθαι with gen. 530.
 χαίρειν ῥήματα 566, 1.
 (χαίρειν) κεχαρησμένοι for κεχα-
 ρηκέναι 363, 5.
 χαίρειν with acc. 549.—with
 dat. instrum. 607.—χαίρειν
 λέγειν τινά and χαίρειν λέ-
 γειν, εἰπεῖν, φράζειν τινί 674.
 —χαίρειν with partic. 685.
 χαλᾶν for -ᾶσθαι 359.
 χαλεπαίνω with gen. 490.—
 with acc. 549.—with dat.
 601, 1.
 χαλεπός εἰμι with inf. for χαλε-
 πόν ἐστί with acc. with inf.
 677.
 χαλεπῶς φέρειν with dat. in-
 strum. 607.
 χαμαί, ἡμῖα and ἡμῶν, 605,
 Obs. 5.
 χαυνόειν with acc. 576, 1.
 χαρίζεσθαι with gen. 535.—
 with acc. 573.—with dat.
 588.
 χάριν, gratiā, with gen. 621,
 Obs. 2.—χάριν ἡμῖν, σὺν ἡμῖν.
 —χάριν ἑνέκα ib.
 χάρις, of a person 353, 1.
 χειμερινός adverbial, 714, δ.
 χεῖν with acc. 570, 571.—τι
 τινί 592, 1.
 χεῖρ, of works of art, 353.
 χεῖρ omitted, 436.
 χείρς, δεξιᾶς, ἀριστερᾶς &c.
 530, Obs. 1.
 χηροῦν with gen. 529, 1.
 χηρίζω for χεῖς 714, δ.
 χιτῶν, weaving house, 353, 2.
 χόλος τινός, de aliquo, 490,
 Obs. 2.

χολοῦσθαι with gen. and περί, ἐκ τινος 490, and Obs. 1.—with dat. 601.
 χορδή omitted, 436.
 χορεύειν ἀγῶνας, φρούμιον 556.—τινά 556, Obs.
 χορηγεῖν with gen. and dat. 505, Obs. 3.—with acc. 553.—with dat. 596, 2.
 χορτάζειν with double acc. 583.
 χορτάσθαι τι ibid.
 χοῦν with acc. 571.
 χραυσμεῖν with dat. 596.
 χρᾶν with dat. 589.
 χρᾶσθαι with dat. 591.—with acc. 560, 1.
 χρεῖα with gen. 529.—with dat. 596, Obs. 2.
 χρεώ with gen. 529.
 χρεωμένῳ ἀληθεί λόγῳ 599, 1.
 χρεῶν, acc. absol. 700.
 χρή with gen. 519, 1.—with dat. 594, 3.—with inf. 669.
 —χρή with dat. and acc. and inf. 674.
 χρή different from χρῆν 858, Obs. 4.
 χρῆμα with the adj. for the simple neut. adj. 381, Obs. 4.
 χρῆμα, χρήματα omitted, 436.
 χρῆμα in periphrases, 442, e.
 χρῆν and χρῆν ἄν 858, Obs. 3.
 (χρήσθαι) χρῆσθῆναι pass. 368, b.
 χρήσθαι with dat. 591.
 χρήσιμος, χρηστός τι 579, 2.
 χρόνιος adverbial, 714, b.
 χρόνος omitted 436.
 χρόνου &c. gen. of time, 523.
 χρόνον, χρόνῳ, σύν χρ. 577.
 *χρόνῳ, τῷ χρ. 606.
 χρόμαι ὑπό τινας 372, 4.
 χρόμενος, with, 698.
 χρώεσθαι with gen. 490.
 χῶρα omitted, 436.
 χωρεῖν with gen. 530.—with acc. 558.—to hold, with acc. 576.—with dat. 593, 1.
 χωρίζειν with gen. 530.
 χωρίς with gen. 526, 529, 2.

ψαμμοί 355, b.
 ψάβειν with gen. 536.
 ψέγειν with gen. and acc. 495, and Obs. 3.—with double acc. 583.
 ψεύδειν, -εσθαι with gen. 514.—*ψεύδεσθαι with dat. 609.
 ψηφίζειν with acc. 568.
 (ψηφίζεσθαι) καταψηφίζομαι θανάτου 372, 4.
 ψιθυρίζειν τινί 589, 1.
 ψιλός with gen. 529.
 πολέμετος as fem. 390, Obs.
 ψύχῃ 355, γ.
 (ψύχω) καταψυχθέντες as fem. 390, Obs.

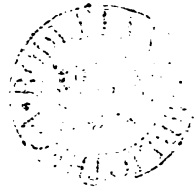
δ with vocat., position of, 479, 2, 3.
 φ, hic and huc, 605, Obs. 5.
 φ μόλ τιμος 489.
 φθεῖν, φθίω with gen. 528.
 φθε, hic and huc, 605, Obs. 6.
 φθε, different from φθῆς, 655, 6.
 φθε with partic. 696, Obs. 6.
 φν, participle with another part. 695, Obs. 4.—with adj. or subst. besides the partic. 705, 6.—omitted ib.
 φνεῖν and -εῖσθαι 368, 3.
 (φνεῖν) φνούμενος, φνηθείσαν, φνήσθαι pass. 368, 3.
 φνεῖσθαι with gen. 519, 2.—with acc. 573.
 φραῖος with gen. 494.
 φρην (τήν), ad tempus, 577, Obs. 1.
 φραῖος adverbial, 714, b.
 φς, prep., force of, 615, 626.
 φς, that, with indic. and opt. 419, 2. See δε.
 φς, ut, in wishes, (utinam) 418, b.
 φς, as, 868, sqq.—φς εἰκας &c. personal for φς εἰκακε, ut videris for ut videtur, 869, 6.
 φς, as, in indirect questions for φως, 876, Obs. 3.
 φς, as, in apposition, 467, Obs. 3.
 φς, as (δοκεῖν) with acc. 703.
 φς with ἴσως, φ αὐτός 594, Obs. 4.
 φς with superl. 870, Obs. 4.
 φς with dat.; as, φς γεροντι, φς ἐμοί, meo iudicio, φς ἐμῇ δόξῃ 599, 4.
 φς, as, after comparatives, 779, Obs. 2.
 φς with partic. fut. 690, Obs. 2.
 φς with participle and cases absol. 701, sqq.
 φς with acc. and partic., after a verb of believing or saying, 703, Obs.
 φς—φς for φς—οὕτως 816, e.
 φς for δε οὕτως 804, 10.
 φς final conj., that, 805, sqq. with conj. and opt. 805, 2, and 806.—interchange of the conj. and opt. with 809.—φς ἄν with conj. and opt. 810.—φς κε with opt. utinam 810, Obs. 1.—φς with indic. fut. 811.—with ind. of hist. tenses, 813.
 φς, that, after a verb of fear, 814, Obs. 5.
 φς for οὕτως 839, 4., 868, 2.—in wishes and assertions, 869, 1.
 φς, when &c. 819, a. See δε.
 φς for δε. See δε.

φς ἀληθῶς, φς ἀτεχνῶς, φς πᾶν, φς μάλα, φς ἐπὶ τῇ πολῇ, φς ἑκαστοῖ 870, Obs. 4.
 φς ἄν without verb 430.—φς ἄν ei ibid.
 φς ἄν with conj. see δε ἄν δε.
 φς—φς with conj. for δε ἄν 842, 2.—since, see δε.
 φς ἄρα 788, 2.
 φς γε 735, 9.
 φς δεή 721, 3.—ironic. ibid.
 φς ei 869, Obs.
 φς εἰπεῖν and φς εἶπας εἰπεῖν 893, d.
 φς εἰς, ἐπὶ, πρός with acc., ἐπὶ with dat. 626, Obs. 1.
 φς ἔχειν, φθίω with gen. (φς ποδῶν εἰλον) 528.
 φς εἰκάσαι 864.
 φς μή, see φς.
 φς δε or δε' ἄν with conj. 841, 842, 869, Obs. 2.
 φς οὖν 791, 1.
 φς οὐκ or φς οὐδέκς ἄλλως ellipt. 895, 2.
 φς τὰ πολλά 578, Obs. 2.
 φς τί; with what intent? 882, 1.
 φς ὠφελον, -es, -e with inf. 856, Obs. 2.
 φσαύτως ἔχειν, φθίω with gen. 528.
 φσαύτως with dat. 594, 2.
 φστερ, as, in comparative adverbial sentences, 868, 3, 4 after ἴσως. φ αὐτός &c. 869, 2., 594, Obs. 4.
 φστερ, when, 839, a. See δε.
 φστερ after a comparative, 779, Obs. 2.
 φστερ φς ei, as if, 430, 432, a.
 φστε, φστε δεή with partic. and gen. absol. 704.
 φστε, so that, with indic. and inf. 863.—φστε, generally φς with inf. in parentheses (φς εἶπας εἰπεῖν) 864, 1.—with opt. with and without ἄν 865.—with indic. of historic tenses, and ἄν.—with inf. and ἄν 866.—with imperat. 867.
 φστε μή with inf. after verbs of fear, 814, Obs. 5.
 φστε, as, in comparative adverbial sent. 868, 3, 4.
 *φστιζεσθαι with dat. 592.
 ὠφελον with double acc. 583.—with dat. 596, 1.
 ὠφελίσθαι ἀπό, ἐκ τινος 491, Obs. 2.
 ὠφέλημα with dat. 596, Obs. 2.
 ὠφελήσασθαι, seemingly passive, 364, Obs.
 ὠφελιμὸν εἶσι with inf. 669, a.
 ὠφελῶς with dat. 596, 3.
 ὠφελον for ὠφελον ἄν 858, 3.

ERRATA.

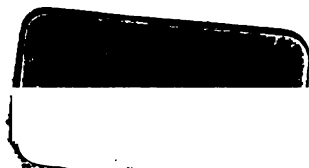
		<i>Error.</i>	<i>Correction.</i>
Page	Line		
34	9	.....	dele comma after <i>Κίπρω</i>
—	40	<i>ἴστι</i>	<i>ιστί</i>
—	43	<i>ἴσμεν</i>	<i>ισμέν</i>
40	20	757	657
57		<i>Obs. 1</i>	<i>Obs. 3.</i>
61	9	<i>formerly</i>	<i>primarily</i>
71	31	.....	dele " after <i>six years</i> "
72	39	<i>natural</i>	<i>actual</i>
90	39	<i>φάω</i>	<i>φάο</i>
106	17	459, 3	456, <i>Obs. 3.</i>
107	35	<i>Obs.</i>	<i>Obs. 1.</i>
133	last line	<i>Obs. 2</i>	<i>Obs. 3.</i>
136	2	.....	dele comma after <i>γῆν</i>
—	14	<i>σηκὰς</i>	<i>σηκὰς</i>
142	31	383	379
165	20	<i>Acts xvii</i>	<i>Acts xxvii.</i>
167	36	<i>πύουον</i>	<i>πύουον</i>
199	23	.....	transfer (" but see §. 442.") to <i>ει</i> of section 2.
200	7	<i>Matt. xi.</i>	<i>Matt. x.</i>
202	32	553	543
237	26	<i>δευότ'</i>	<i>δευότ.</i>
238	2	after " <i>ἀνωχθί</i> "	insert a comma
264	6	519	507
286	36	<i>χρόνον</i>	<i>χρόνου</i>
289	48	<i>Id. 1, 139</i>	<i>Id. I. 159.</i>
292	28	after " <i>internal</i> "	insert a comma
—	37	<i>φίρουσ'</i>	<i>φίρουσ'</i>
293	5	<i>G. T. as Heb. vi. &c.</i>	transfer to end of <i>i.</i>
303	33	<i>John v.</i>	<i>John vi.</i>
325	5	<i>Hdt. IV. 14.</i>	<i>Hdt. IV. 49.</i>
334	6	<i>from bottom—equality</i> .	<i>equality</i>
344		<i>Obs. And even . . . comedy</i>	transfer to foregoing section
345	4	<i>from bottom—ἀφάνη..</i>	<i>ἀφάνη</i>
356	10	..... <i>σφῶν, αὐτῶν</i> .	dele comma between these words
359	15	<i>μονεῖς</i>	<i>μυνεῖς</i>
363	37	<i>προσκυνοῦμεν</i>	<i>προσκυνοῖμεν</i>

	<i>Error.</i>	<i>Correction.</i>
Page	Line	
365	31 <i>every lie is not—of the truth</i>	<i>every lie is—not-of the truth</i>
374	11 from bottom "1341"....	1241
410	4 "So with <i>δοτε</i> (§. 704.)"	transfer to end of next line
—	4 from bottom " <i>δάτα</i> " ..	" <i>δάται</i> "
416	6 "verse"	"line"
417	5 from bottom " <i>τυγγάνει</i> "..	" <i>τυγχάνειν</i> "
—	4 " <i>ἐπαιών</i> " ..	" <i>ἐπαιεῖν</i> "
444	5 " <i>ἐν</i> "	"ἐπ"
446	15 " <i>σιωπῶ</i> " ..	" <i>σιωπῶν</i> "
448	20 from top " <i>οὔτε</i> "	" <i>οὔτε</i> "
466	7 from bottom "Ag. 45" ..	"Ag. 745"
474	11 (<i>Obs. 4.</i>) " <i>even yet</i> "	" <i>even, yet</i> "
487	8 "see 519"	"see 507"
509	5 from bottom " <i>δηλοῖ</i> "....	" <i>ἐδήλου</i> "
532	4 " <i>κράτω</i> " ..	" <i>κρατῶ</i> "
546	9 from top " <i>ἦτις</i> "	" <i>ἦτις</i> "
571	14 " <i>ἕως ἔτεκεν</i> " ..	" <i>ἕως οὐ ἔτεκεν</i> "
576	foot " <i>Michet</i> "	" <i>Michel</i> ."
579	16 from bottom " <i>ἀμαρτάνεις</i> "	" <i>ἀμαρτάνειν</i> "
582	4 from top	dele comma after "condition"
—	15 " <i>cf. §. 700</i> " ..	" <i>cf. line 700</i> "
599	5 " <i>896.</i> "	"869"
605	end of <i>Obs. 2.</i>	transfer passage from G. T. to foregoing <i>Obs.</i>
635	9 from bottom "1 Cor. viii. 7"	"2 Cor. viii. 7"
—	<i>Obs. 1.</i> " <i>ἰδοὺ ! δ' Ἀπόλλων</i> " ..	" <i>ἰδοὺ δ' ! Ἀπόλλων</i> "
636	4 from top " <i>ἐν αἰς</i> "	" <i>ἐν οἰς</i> "
638	17 " <i>(ποιήσατε) ἐπιχορηγήσατε</i> "	" <i>(ποιήσατε)——ἐπιχορηγήσατε</i> "
640	7 from bottom " <i>ὅς δ' ἐν</i> " ..	" <i>ὅς ἐν</i> "



THE END.







1

